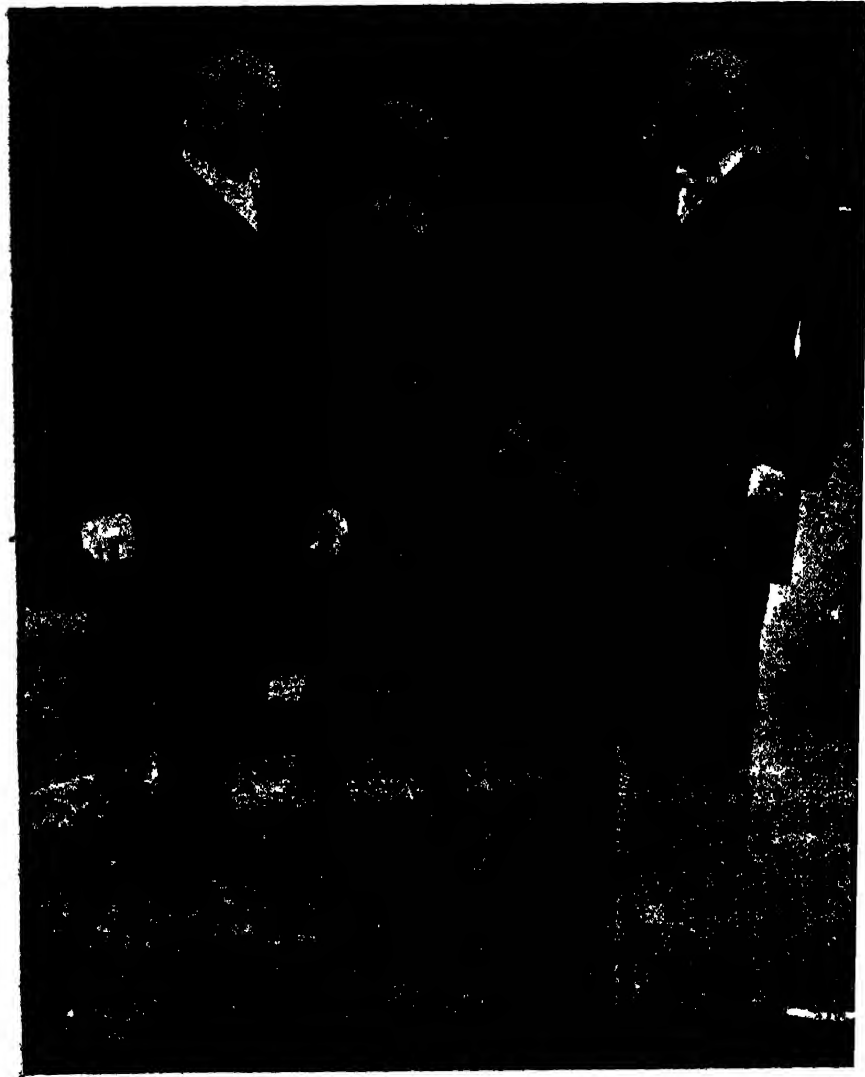


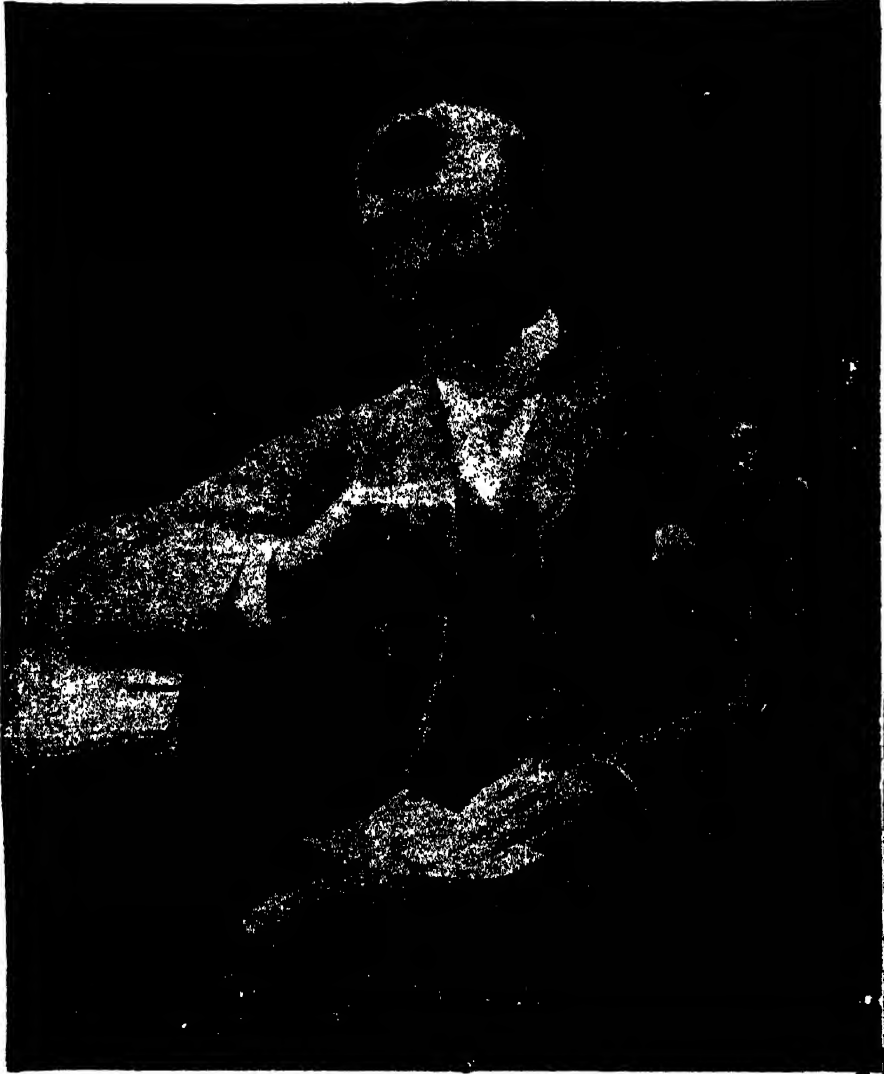
THE VENERABLE VETERANS.




HUME

DADABHAI

WEDDERBURN



Willowden Brown.



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No. 1

THE LATE SIR WILLIAM WEDDERBURN

BY MR. G. A. NATESAN.

WITH the death of Sir William Wedderburn has passed away the last of the noble trio who for long years and under the most trying circumstances toiled hard, incessantly and unselfishly for the uplift of our land. Within the limited space of a note it is difficult to give adequate expression to the feeling of sorrow and grief which the sudden and unexpected news of the death of Sir William Wedderburn has created all over the country. Nor is it possible to attempt even a brief account of the life-long activities of this high-souled Englishman. Of him one can truly say that he was "one of those men who appeared from time to time in this world, under dispensation of wise providence, to help forward the onward march of humanity whose voice sounded like a trumpet-call, waking up whole peoples from the slumber of ages, and whose title to an honoured place in the history of nations no man could possibly challenge." Any one who had the inestimable good fortune to come into contact with Sir William will testify how he "inspired, elevated and educated those who came under his influence by the nobleness of his nature, his world wide sympathies, his profound earnestness, his selfless, ceaseless devotion to the cause which he believed to be good and which he espoused, and by his unshakeable faith that right and justice would eventually triumph." His was like that of every pioneer's, quit an uphill task and the grave obstacles and opposition he had to overcome from time to time would have made any one else throw

up his work in despair. But nothing daunted him, not even the calumny and obloquy heaped on his head by some of his own countrymen.

He pursued his work with malice to none and charity to all. The sad plight of the poor Indian raiyat distressed him and his whole heart was fixed upon devising and insisting on measures calculated to alleviate his unfortunate condition. The improvement of his economic condition, the removal of the curse of illiteracy which broods over this land, the dethronement of the bureaucracy from its usurped position of masters of the public to its legitimate place as servants of the same—this was the burden of his work.

It is sad to recall the following extract from his letter to me dated the 7th January, 1917 regarding the publication of his speeches and writings:—

I am very glad that you will give special prominence to the Famine Union and proposed Enquiry into the economic condition of the villages, as the woes of the Indian raiyat have been from the very beginning the stimulus which has kept me tied to the labouring oar of Indian Reform. In the "Skeleton at the (Jubilee) Feast," Congress Green-look No. 1, you will find the summing up of my case comprising (1) my demand for enquiry sent to every member of the House of Commons, (2) the details of efforts to relieve the raiyats, frustrated by official opposition, and (3) the challenge to contradict any one of my incriminating statements. The indictment was met by the usual method in such cases, "the conspiracy of silence."

Illiteracy being a vital cause of the raiyat's trouble, I would also ask your attention to my article supporting Mr. Gokhale's Bill of free and compulsory elementary education.

As regards the pressing question of Self-Government, you will find my most recent views in the Joint Note of Sir Krishna Gupta and myself, and also in the annual reports of the British Committee over my signature. As the key to the situation, you will find in articles in, and letters to, magazines in England, my insistence on "Public Servants" remaining

servants of the public, and not usurping the position of masters. When a member of the permanent civil service steps into the Viceroy's Executive Council or "Cabinet," he ceases to be a servant and becomes one of the governing body. The whole force of Indian public opinion should, therefore, be directed against the statutory provision which gives the Civil Service three out of five seats in the Viceroy's Cabinet. This is what creates the "Bureaucracy" which is literally the "rule of the officials."

But the reader who attempts to form an estimate of his services to India by the number of his published speeches and writings or by a record of his work before the public gaze is bound to do serious injustice to his memory; for Sir William, the "hereditary friend of India," so quiet, so gentle, so unassuming, "lavishly spent his force, time, money and labour" for the benefit of India and its people and a great deal of his work was done by private interviews and correspondence. His was a nature which scorned all publicity. Even among his intimate friends very few happen to know that every pie of his Indian pension—aye—a not inconsiderable portion of his private wealth, he spent in the service of India to which he had dedicated his life.

'India held his whole heart to the exclusion of every other subject'; his abounding love for the people of this country stood all tests and his faith in us was indeed "a part of his great personality."

Presiding over the fifth session of the Congress at Bombay Sir William thus spoke of his interest in the advancement of India:—

I have passed a quarter of a century among you and during that period of time I have not known what it was to suffer an unkindness from a native of India. During that period I have been in the service of the people of India and have eaten their salt. And I hope to devote to their service what still remains to me of active life.

He lived another quarter of a century and lived it all for the sake of India and he lived it indeed to translate his noble resolve into action. When at the end of the year 1910 it was represented to him that in the best interests of India and with a view to cement the bonds of

unity between Hindus and Mahomedans it was necessary that he should accept the Presidentship of the Congress of that year, Sir William, at the advanced age of 72 and in an indifferent state of health, responded at the risk of his life to the call made upon him. Only the other day I was informed by a member of the Party that has accompanied Mr. Montagu to India on his great mission, that Sir William forgetting his age and health volunteered to be of the party and but for the warning of his doctor—alas! only too well justified by after-events—that he would not guarantee him life even for a journey from Gloucester to London, he would have started for India. One might well exclaim in the words of a veteran Indian Publicist: "How many of us, children of the soil, whose bones will rest here, whose interests, sympathies and reminiscences are centred in this ancient land, can claim to have exhibited in the record of their life-work, the selfless devotion, the unflinching self-sacrifice and the supreme love for India and her people, which have always been the dominating features in the public career of Sir William Wedderburn." It is pathetic to contemplate that Sir William who for years has been our trusted friend, philosopher and guide and in times of distress and despair, our beacon light, and who for years in cheerful co-operation, laboured with Humel, Dadabhai, Bonnerjee, Mehta and Gokhale for obtaining for India her proper place in the Empire, has passed away on the eve of great and momentous changes in the constitution of India.

In the words of Mr. Gokhale. . . . "The picture of this great venerable rishi of modern times, who has done this work for us is a picture that is too venerable, too beautiful, too inspiring for words: it is a picture to dwell upon lovingly and reverentially and it is a picture to contemplate in silence."

Can we, the people of this land, ever sufficiently repay our deep debt of gratitude to Sir William for all that he has hoped for us, for all that he has done for us, for all that he has borne and braved for us?

THE DECEMBER GATHERINGS.

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The closing week of December 1917 was marked by the sittings of the Indian National Congress, the Moslem League, the Industrial and Social Conferences and various other gatherings at Calcutta. To enable the busy reader to get a bird's eye view of the Congress, the Conferences, the Conventions and the Leagues (which number about forty in all) held not only at Calcutta but in different parts of the Indian Empire about the same time, we give below a brief account of their deliberations. [Ed. "I. R."]

THE INDIAN NATIONAL CONGRESS.

The thirty-second session of the Indian National Congress commenced its sittings on Wednesday the 26th December, in a huge and picturesque pandal at Wellington Square, Calcutta, and designed after the fashion of an old Roman amphitheatre with accommodation for about ten thousand people. There was an unprecedentedly large gathering of delegates and visitors, the record number of delegates being no less than 4,762, representing all provinces, creeds and races. There were also over four hundred ladies among the audience. The proceedings commenced with the singing of *Vande Mataran*. One of the Secretaries of the Reception Committee then read a number of telegrams received from all parts of India and outside supporting the cause of the Congress after which Sir Rabindra Nath Tagore offered a prayer in English specially written for the occasion (See page 24). Rai Baikunta Nath Sen, the Chairman of the Reception Committee, then read the welcome address extracts from which appear elsewhere. (page 49.)

Alluding to the subject of the internments which occupies such a large measure of public attention especially in Bengal the Chairman of the Reception Committee thus described the operation of the Defence of India Act and Regulation 3 of 1818 :

The internments are a standing grievance with us. The incarceration of so many citizens and promising youths without trial is almost criminal in India. It saps the very foundations of the Empire by destroying that public faith in British justice which is the strongest bulwark of British Rule in India.

Rai Baikunta Nath Sen then entered a strong protest against the newly-appointed committee to investigate into the existence of criminal conspiracies in India.

A Conspiracy Act already exists. Great results were expected from it, but apparently it has failed. The Committee is, therefore, to advise Government about another, and possibly a more drastic conspiracy law.

Referring to the exclusion of Indians from Executive offices of trust and responsibility, the Chairman made a severe indictment on the ruling bureaucracy :

The European has come to enjoy the privileges of the Hindu-world, Brahmin superior to all Indians from the accident of his birth and practically immune from the operation of even the territorial penal laws. Murder of an Indian, however deliberate and cruel in its details, is not followed in his case by the punishment provided in the Penal Code. There is also the deadweight of the Indian Civil Service, which in the name of administrative efficiency and for the sake of prestige, has opposed to all Indian reforms and has neutralised the effects of reforms ultimately introduced. The Civilian, again, is not satisfied with his pretentious role of the omniscient and omnipotent: he has put himself forward as the only true representative of the dumb millions of India. Such a claim in any other country would have been condemned for its extravagance, but here the theory animates Government policy in many departments.

He concluded his address with the hope that "Mr. Montagu will finish his altruistic labours, undeterred by the clamours and threats of interested classes, to our entire satisfaction."

The Hon. Mr. Surendranath Banerjea then formally proposed Mrs. Besant to the chair, and the proposition was duly carried.

Mrs. Besant then took the presidential chair amidst loud cheering and delivered a lengthy and exhaustive address. Mrs. Besant in the course of her address detailed the services of India to the Empire at this crisis, as during the forty-five years between 1859 and 1905. She then traced the causes of the new spirit in India, referred to the general awakening of Asia, to the idea of Imperial reconstruction and the loss of belief in the superiority of the white races, to the awakening of merchants, women and the masses of India and proved effectively by citing an array of facts and figures from Anglo-Indian and Indian authorities

that Indians had shown their fitness for self-rule so far as they have been entrusted with any responsible power.

She then discussed the demand for administrative reforms in connection with the Government of India, of the Provinces and Local Self-Government and detailed the scheme of reforms that would be acceptable to Indians to-day. Lastly she reviewed some of the isolated reforms for which the Congress has been agitating these two and thirty years and urged the grant of a substantial measure of Self-Government for India as per the Congress League. This part of her address is printed separately in another page (See page 49). The president's observations on the internment will also be found on page 57. She then said :

Think of the joy of being a free man in a free country the equal of other civilised men; of breathing in an India at last purged of the poisonous atmosphere of coercion; of knowing that liberty of person and safety of property cannot be touched save by open trial; that one cannot become a criminal unconsciously, and at the whim of an Executive, shrouded in darkness; that one enjoys the ordinary liberty of a civilised human being in a country ruled by law alone, uninterfered with by arbitrary Executive Orders. That security can only come to us with Home Rule.

Before concluding Mrs. Besant referred in the following terms to her own programme of work in the coming year :—

Fellow-Delegates: Pardon me that I have kept you so long. Only once in my life can I take this Congress Chair, and speak my heart out to you in this country that we love so well. Who can tell, in the present keen strife, if I shall be left free to speak to you again, to work with you as your leader, during this coming year of office. If I am allowed to carry on my work, then I crave your help during the coming year. You have trusted me enough to elect me as your President: trust me enough to work with me as your President, until I prove false to your trust. You cannot always agree with me, and I do not shrink from your criticism. I only ask you not to take for granted the truth of everything said against me by my enemies, for I cannot spare time to answer them. I cannot promise to please you always, but I can promise to strive my best to serve the nation, as I judge of service. I cannot promise to agree with and to follow you always; the duty of a leader is to lead. While he should always consult his colleagues and listen to their advice, the final responsibility before the public must be his, and his, therefore, the final decision. A General should see further than his officers and his army, and cannot explain, while battles are going on every move in a campaign; he is to be justified or condemned by his results. Up till

now, knowing myself to be of this Nation only by love and service, not by birth, I have claimed no authority of leadership, but have only fought in the front of the battle and served as best I might. Now, by your election, I take the place which you have given, and will strive to fill it worthily.

She wound up with this eloquent peroration :—

Enough of myself. Let us think of the Mother. To see India free, to see her hold up her head among the Nations, to see her sons and daughters respected everywhere, to see her worthy of her mighty Past, engaged in building a yet mightier Future—is not this worth working for, worth suffering for, worth living and worth dying for? Is there any other land which evokes such love for her spirituality, such admiration for her literature, such homage for her valour, as this glorious Mother of Nations, from whose womb went forth the races that now, in Europe and America, are leading the world? And has any land suffered as our India has suffered, since her word was broken on Kurukshetra, and the peoples of Europe and of Asia swept across her borders, laid waste her cities, and disowned her Kings. They came to conquer, but they remained to be absorbed. At last out of those mingled peoples, the Divine Artificer has welded a Nation, compact not only of her own virtues, but also of those her foes had brought to her, and gradually eliminating the prizes which they had also brought.

After a history of millennia, stretching far back out of the ken of mortal eyes; having lived with, but not died with the mighty civilisations of the Past; having seen them rise and flourish and decay, until only their sepulchres remained, deep buried in earth's crust; having wrought, and triumphed, and suffered, and having survived all changes unbroken; India, who has been verily the Crucified among Nations, now stands on this her Resurrection morning, the Immortal, the Glorious, the Ever-Young; and India shall soon be seen, proud and self-reliant, strong and free, the radiant Splendour of Asia, as the Light and the Blessing of the World.

The second day's sitting was resumed on the 28th. A Bengalee song composed by Mrs. Sarala Devi Chowdhurani having been sung in chorus resolutions were moved from the chair placing on record the death of Dadabhai Naoroji and Abdul Rasul. Two other resolutions, one on loyalty, and the other welcoming Mr. Montagu were also moved from the Chair.

The Congress then passed a resolution on the internment of the Ali brothers (See page 57.)

The Congress also passed a special resolution on the Bengal internments. Mr. J. Choudhury moved :—

(a) That this Congress condemns the appointment of the Committee announced on December 10th last in as much as the avowed object of the appointment is not to give relief but to introduce fresh legislation arming the Executive with additional powers to deal with the alleged

revolutionary conspiracy in Bengal. (b) That this Congress views with alarm the extensive use made of the Defence of India Act and Regulation III of 1818 (Bengal) and urges that the principle followed and the procedure adopted in the application of the Defence of India Act should be the same as under the Defence of the Realm Act of England. (c) That in view of the grave and widespread discontent which has been caused by the harsh and indiscriminate operation of the Defence of India Act this Congress urges that the Government should forthwith abandon the un-British policy of punishing people without trial and to grant a general amnesty to all political prisoners so as to bring about that calm atmosphere which is necessary for the constitutional growth of India as well as for the successful prosecution of the war in which the empire is at present engaged. (d) That the Congress urges that the non-official members of the Legislative Council of any province in which the detainees are being held should elect a visiting committee who shall visit all detainees in their province and report to the Government all cases of sickness and harsh or unfair treatment.

In moving this Mr. Choudhury pointed out :—

Every day on mere suspicion a man was arrested by the C. I. D., and the information on which he was arrested was not disclosed and he was spirited away, and interned at some out-of-the-way place and kept there under conditions, which, if narrated, would make their flesh creep. He would give one or two examples. The most notable example was the case of their president. Why was she arrested? Was she a German spy? Would any Englishman, Anglo-Indian or Government official have the hardihood to say that she had hostile associations? Why, then, was she interned? Because, she being of European birth, advocated the cause of the freedom of India. There were many other cases. The power exercised by the Provincial Secretaries, went to the absolute root of personal liberty.

The Hon. Pandit Gokarannath Misra seconded, and Messrs. Jitendralal Banerjee, V. C. Seshachari, Khvaja Ghate, Arikishen Singh and Panchowri Banerjee supported the motion, which was carried.

The Resolution on Indians and the army which ran as follows was moved by Mr. J. N. Roy :—

(a) That this Congress urges that adequate provision be made under the Indian Defence Force Act for giving military training to as large a portion of his Majesty's Indian subjects as may offer themselves for such training and in particular the Congress urges that cadet corps, consisting of young men from 16 to 18 years of age, be organized in each province;

(b) That this Congress notes, with satisfaction the removal of the racial bar against the admission of Indians to the commissioned ranks of the army and the appointment of nine Indians to such ranks, and expresses the hope that the rules to be framed to regulate future appointments will provide for the appointment of Indians to a large proportion of commissioned posts, for the opening of colleges in India, for the training of officers and for their examination in this country. The Congress further hopes that the

rules will be published for general information before they are passed;

(c) That this Congress strongly urges that the pay, prospects and equipment of Indian soldiers and non-commissioned officers should be improved.

This was seconded by the Hon. Mr. Venkatapathy Raju and supported by Messrs. Barkat Ali, Jadunath Mazumdar, Ramamurthi, Mahdo Singh and others and carried.

Mr. B. G. Horniman then moved the resolution on the Press Act :—

That this Congress places on record its strong conviction that by reason of the wide and arbitrary power conferred by the Press Act of 1910 upon the Executive and the way in which it has been used, the Act has proved a menace to the liberty of the Indian Press and tended to demoralise public life; and the Congress strongly urges the Government to repeal it.

In moving the resolution Mr. Horniman quoted statistics to prove that H. E. the Viceroy's reply to the press deputation was fallacious and concluded by saying :—

Mr. J. N. Roy, in addressing you on another resolution, said that the right to bear arms is your birthright. I claim that the right of the freedom of discussion and the freedom of writing is not the least part of your birthright, and it is a birth-right to which you are as much entitled as any other, and which you are claiming during the sessions of the Indian National Congress.

The Hon. Mr. Fazlul Huq in seconding the resolution said that it was a great shame that the act was allowed to remain in the Statute Book. The resolution was supported by Messrs. Sarfuddin Kuchla, D. C. Ghose, D. P. Khaitan, T. M. Krishnaswami Aiyar, and Kahiram Tiwari and carried unanimously.

Mrs. Besant then put from the Chair a resolution introducing slight amendments in the Congress constitution. The president also put from the Chair resolutions urging the repeal of the Arms Act, equality of status with the self-governing colonies, control of education in the hands of Indians, larger measure of sanitation, the expansion of the Swadeshi movement, extension of trial by jury and separation of judicial and executive functions.

The Self-Government resolution was taken up on the third day and the Hon. Mr. Surendranath Banerjee moved :

This Congress expresses its grateful satisfaction over the pronouncement made by his Majesty's Secretary of State for India on behalf of the Imperial Government that its object is the establishment of responsible Government in India.

This Congress strongly urges the necessity for the immediate enactment of a parliamentary statute providing for the establishment of responsible government in India, the full measure to be attained within a time limit to be fixed in the statute itself at an early date.

This Congress is emphatically of opinion that the Congress-League scheme of reforms ought to be immediately introduced by the statute as the first step in the process.

Extracts from the speeches on this important resolution appear elsewhere under the section "Self-Government for India." (See page 49.)

The discussion lasted about five hours. Mrs Besant announced that some notices of amendments to the resolution had been sent to her but she made an appeal for united action; the amendments were withdrawn and the resolution was carried.

Mr. Gandhi then moved a resolution expressing regret at the disabilities of South and East African Indians: and Mr. Sasankara Jiban Roy moved for the abolition of the Indenture system. The text of these resolutions will be found in our section "Indians outside India."

For the first time the Congress took up the question of the grave social disabilities to which the depressed classes in this country are subjected. Mr. G. A. Natesan moved the following Resolution on the subject:—

This Congress urges upon the people of India the necessity, justice and righteousness of removing all disabilities imposed by custom upon the depressed classes, the disabilities being of a most vexatious and oppressive character, subjecting those classes to considerable hardship and inconvenience.

The resolution was seconded by Mr. Damle and supported by Mr. Manjeri Rama Iyer. The resolution on Franchise to women was withdrawn by Mrs. Sarojini Naidu.

The last resolution was put from the Chair and it was as follows:—

This Congress requests Mr. Joseph Baptista and Mr. H. S. L. Polak, both now in England, to convey to the Labour Party in annual session assembled, its cordial welcome of their proffered help in obtaining the passage

through Parliament of a statute embodying the grant of responsible government to India. This Congress authorises the President to send a cablegram to Sir William Wedderburn, Bart, Chairman of the British Committee of the Indian National Congress informing him that, in response to an invitation from representatives of the Labour Party, the Congress is requesting Messrs. Baptista and Polak to attend the forthcoming Labour Congress.

Another resolution adopted by the Congress was that the All-India Congress Committee be authorised to send a deputation, if necessary, to England.

The President, then, with the permission of the Congress, announced the formation of four separate Congress centres and the names of the members of the All-India Congress Committee.

The Congress also thanked the outgoing Secretaries and the General Secretary Mr. Subba Rao.

On the invitation of Rai Bahadur Sultan Singh of Delhi it was decided to hold the next session at Delhi.

Mr. Chakravarti next thanked the President.

Rai Baikunta Nath Sen thanked the delegates, the volunteers, the Chairman of the Corporation and the Police.

Mrs. Besant in closing the proceedings referred at great length to the hardships of the detainees and said:—

But those were not the worst cases. What about the nameless ones — as thousands of them—who had been suffering in Bengal? She had taken some pain to find out the people who could tell her some of their conditions. She found that some of them were being subjected to severe punishment. Some of them were undergoing solitary imprisonment—the worst kind of punishment that could be inflicted on a man at all, without trial, without evidence and without conviction. Then again in the Alipore jail they had cases of hunger strike. They could only have liquid food which could be forced down their throats. She knew something of the hunger strike in England and in Ireland. In those places they had killed more than one person by forcible feeding. She had seen people who had suffered from forcible feeding. She could tell them this that that was more worthy of inquisition than worthy of a civilized Government. With regard to the cases of these poor sufferers, they thought that they had been forsaken by them. Could not they send their love, their sympathy, their thoughts to those poor sufferers? They should make up their minds that they would work and work for those sufferers until they were released.

THE ALL-INDIA MOSLEM LEAGUE.

The tenth session of the All-India Moslem League commenced its sittings on Sunday the 30th December, in the specially erected *Shamiana* at Calcutta. There was a large gathering of members and visitors including a number of leading Congressmen. Under the pathetic circumstances which made the presidential chair vacant the Hon. the Rajah Sahib of Mahmudabad, the permanent president of the League, conducted the proceedings. The mother of Mr. Mahomed Ali, on arrival at the pandal, was given a great ovation and conducted to the *dais* by Mr. Abdul Latiff Ahmed, the Chairman of the Reception Committee. The proceedings commenced with a recitation from the *Quran*. Mr. Abdul Latiff then read the welcome address in which he referred to the regrettable internments and the demand for self-government (page 56.)

The welcome address over, the Raja Saheb of Mahmudabad read his presidential address in Urdu. He referred at some length to the grievous subject of the internments (page 58) and alluded also to the political *rapprochement* between Hindus and Mahomedans, to the joint scheme of the reforms and to the universal demand for self-government in India which is printed in another page. (page 51.) After detailing the Congress-League scheme of Council Government in India he referred to the need of education in the following passage :—

The first item in the programme of the Council which I have outlined should be introduction of free and compulsory primary education. This reform, for which the late lamented Mr. Gokhale devoted his energies in the latter part of his life, has long been overdue. Is it not a reproach to Government, no less than to those who are working for the uplift of this country, that it should be absent from the educational organisation of the country at nearly the end of the first quarter of the 20th century?

The report of the Public Services Commission came in for a good deal of criticism at his hands. He concluded with the following stirring appeal :—

Is the vision of a United India in which the

Nation-builders of both the communities are indulging so rapturously to be shattered for ever, and the labours of Indian patriots to be mercilessly stultified?

I call upon my Hindu compatriots not to treat the problems in a light-hearted manner or try to gloss over facts.

If all the recent attempts at co-operation are not to result in a dismal failure, it behoves them and us to tackle the problems of Moharram, Dusehra and Bakrid with real earnestness of purpose.

What force otherwise will our demand to the Government possess.

Gentlemen, our need now is the consolidation of the ground which the workers in the cause of the political regeneration of India have, as the Hon. Mr. Jinnah so eloquently pointed out last year, constitutionally won yard by yard and trench by trench. Do not rest but continue to advance.

The citadels of reaction, both official and communal, have not yet been stormed. Join your forces and with a stout heart attack them.

Mr. Abdul Gaffur then read a message from the mother of Mahomed Ali which is reproduced in page 57.

The second day's meeting began with the passing of resolutions on the internments of Mahomed Ali and Shaukat Ali (page 57) and of numerous other Muslims in Bengal.

Moulvi Mohamed Ismail moved :—

That the All-India Muslim League strongly urges upon the Government to set free Moulana Mahmood-ul Hasan, Moulana Abul Kalam Asad, Moulana Hasrat Mohani and all the other Muslim internees who have unjustly been deprived of their liberties and to remove the great discontent prevailing in the Muslim community in consequence of such internments.

Speaking on the resolution Moulvi Akram Khan, of Bengal, asked them to give an ultimatum to Government that if within two months from that day the detainees were not released the Mussalmans of India would not accept any honours and honorary appointments and would resign their seats on the Council.

Mr. Fazlul Huq announced that if need be he was prepared to resign his seat on the Bengal Council. No Mahomedan should stand for the vacant seat.

The Hon. Abdul Kasim assured the League that he, too, would resign his seat and hoped that there was no mean and un-Mussalmanlike Moslem among them who would not resign.

The Hon. Mr. Wazir Hussain and the Hon. Mr. Raza Ali, both of the United Provinces

Council, said that they were prepared to resign their seats but they apprehended that other Mussalmans would secure the vacant posts.

At the request of the Raja of Mahmudabad Mr. C. R. Das addressed the session and urged them to hold indignation meetings all over India. The resolution was carried.

The Hon. Mr. Jinnah moved the following resolution :—

(a) That the All-India Muslim League records its sense of great satisfaction at the announcement made by His Majesty's Secretary of State for India in the House of Commons on the 20th August, 1917, that the policy of His Majesty's Government is "that of increasing the association of Indians in every branch of administration, and gradual development of self-governing institutions, with a view to progressive realisation of Responsible Government in India as an integral part of the British Empire."

(b) That in redemption of the pledge made in the announcement, that substantial steps in this direction should be taken as soon as possible, the League strongly urges upon the Government the immediate introduction of a Bill embodying the reforms contained in the Congress-League Scheme of December, 1916, as the first steps towards the realisation of Responsible Government and fix a time limit in the statute itself within which complete responsible Government should be established in India provided always that the principle of adequate and effective representation of Moslem community is made a *sine qua non* in any scheme of reform.

Mr. Jinnah's speech appears in the section on Self-Government in page 53. The Hon. Mr. Abul Kasim in seconding the resolution repudiated the criticism of the Anglo-Indian press and urged that Responsible Government is the immediate need of the country. Mr. Bepin Chandra Pal said that "no statesman could resist the force of the argument that the freedom of India must precede the freedom of Asia and it was for the peace of Europe." Among those who supported the Resolution were Mr. Raza Ali, Mr. Yakub Hasan, Mr. Burkat Ali, Mr. Sherfaraz Hossain, and Mr. Khaja Abdul Sumad Kakroo.

The next resolution which was moved by Mr. Mohamad Yakub and seconded by Mr. Ismail Shiraji ran as follows :—

(a) That in view of the strong desire of the Muslim community to have definite provisions for the protection of its interests, the League urges upon the Government that the following safeguards be adopted in the forthcoming reforms:

(b) Mussalmans should be adequately represented in the public services of the country.

Mussalmans have representation on Government Universities in the same proportion as the representation accorded to Mussalmans on the Legislative Council of the province concerned may be.

(c) Urdu language and Persian character should be maintained in courts and public offices in those provinces where they are in vogue and Urdu should be employed as medium of primary education in the aforesaid provinces.

(d) That Mussalmans should be afforded facilities, protection and help in the observances and performance of their religious rites, ceremonies and usages on the occasion of Bakrid, Moharram, etc., without any restriction or obstruction by any official or community.

On the third day the Hon. Riza Ali moved a resolution condemning the Hindu rioters at Arrah, expressing indignation at the incompetence of the C.I.D. and regretting that the Hindu Muslim Unity should be marred by such senseless acts of fanaticism. Mr. Abul Vaseem, in seconding, said that responsible Hindu leaders had condemned the riots. Other resolutions expressing loyalty to the throne, and welcome to Mr. Montagu, were passed. The Conference closed after passing two more resolutions, one dealing with admission of Indians to the commissioned ranks in the army and the other touching the necessity for communal representation.

(For an account of the other Conferences and Conventions see page 54.)

MAHATMA GANDHI.

BY MISS ESTHER FARING.

The following letter from Miss Esther Faring, a Danish lady, on receipt of a copy of "Gandhi's Speeches" speaks for itself:—[Ed. "I. R."]

"I have the privilege to know him, and find he is the greatest saint at the present and so I love and admire him and here you can see I have tried to express, what I think about him, but because I am not English, I am Danish, I find it difficult to express myself well in English."

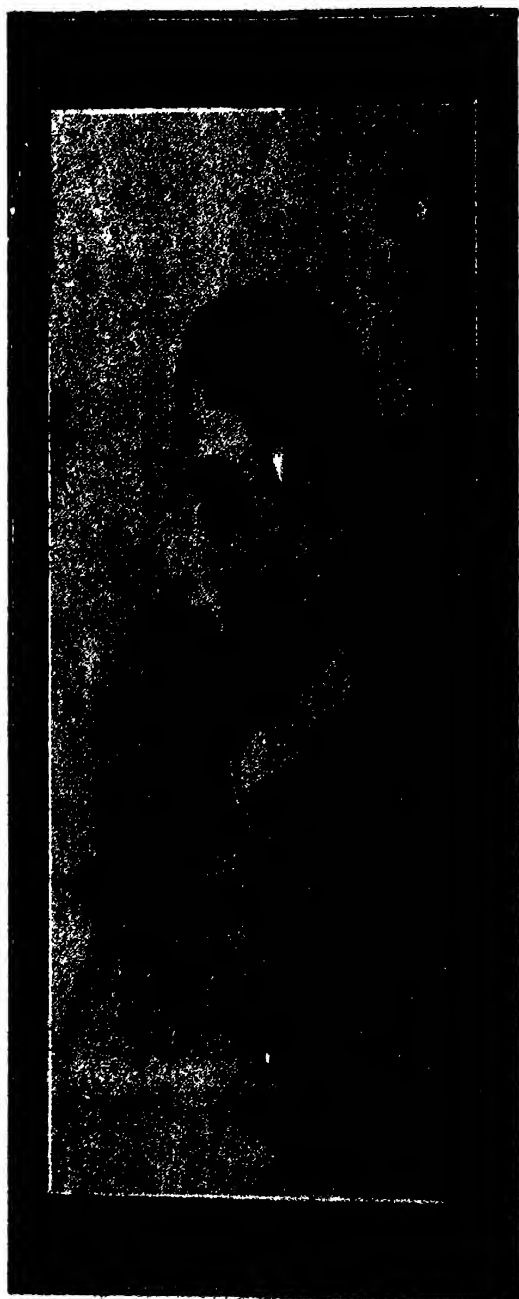
God is thy source and God is thy aim
Nothing for "Self," but union with God is thy claim
Power and pleasure, all thou gave up,
Pain but for gain labour for ease thou took as thine
"cup"

Many are the poor, who bless now your name,
Many who call you their "guru" and friend
Love so unselfish you share with a world,
Where many may wander and seek for a friend

Love is thy being and truth is thy passion
Thou conqueror of hatred and unrighteous evils,
Help us when we struggle for goodness and right;
Teach us the lesson of service and love.



MRS. ANNIE BESANT: President, National Congress.



[DR. P. C. RAY: President, Social Conference.



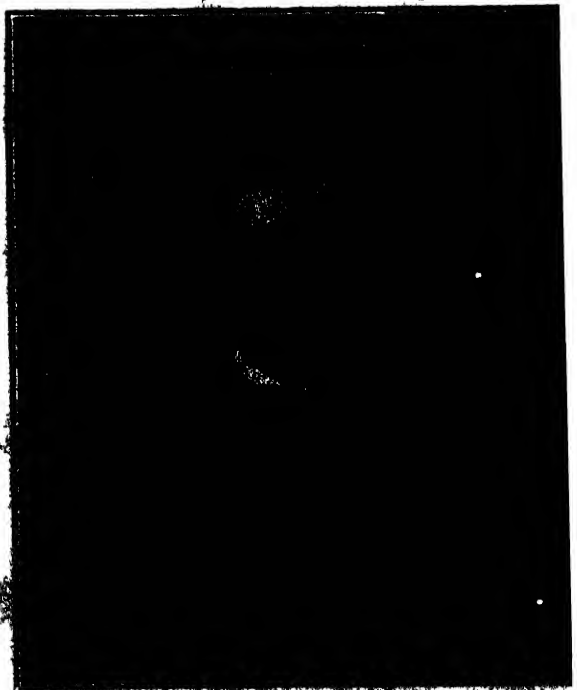
MR. MAH. GANDHI
President, Social Service Conference.



HON. JUSTICE SIR JOHN WOODROFFE
President, All-India Cow Conference. X




MR. V. P. MADHAVA RAO, C.L.E.
President, Industrial Conference



DR. CHUNI LAL BOSE
President, Temperance Conference.

THE FIELD FOR SOCIAL SERVICE

BY MR. M. K. GANDHI.

 SOCIAL Service to be effective has to be rendered without noise. It is best performed when the left hand knoweth not what the right is doing. Sir Gibbie's work told because nobody knew it. He could not be spoiled by praise or held back by blame. Would that our service were of this nature. Holding such views, it was not without considerable hesitation and misgivings that I obeyed the summons of the Reception Committee. You will, therefore, pardon me if you find in me a candid critic rather than an enthusiast carrying the Conference to its goal with confidence and assurance.

It seems to me then that I cannot do better than draw attention to some branches of Social Service which we have hitherto more or less ignored.

The greatest service we can render society is to free ourselves and it from the superstitious regard we have learnt to pay to the learning of the English language. It is the medium of instruction in our schools and colleges. It is becoming the *lingua franca* of the country. Our best thoughts are expressed in it. Lord Chelmsford hopes that it will soon take the place of the mother tongue in high families. This belief in the necessity of English training has enslaved us. It has unfitted us for true national service. Were it not for force of habit, we could not fail to see that by reason of English being the medium of instruction, our intellect has been segregated, we have been isolated from the masses, the best minds of the nation have become caged and the masses have not received the benefit of the new ideas we have received. We have been engaged these past sixty years in memorising strange words and their pronunciation instead of assimilating facts. In the place of building upon the foundation, training received from our parents, we have almost unlearned it. There is no parallel to this in History.

It is a national tragedy. The first and the greatest Social Service we can render is to revert to our vernaculars, to restore Hindi to its natural place as the national language and begin carrying on all our provincial proceedings in our respective vernaculars and national proceedings in Hindi. We ought not to rest till our schools and colleges give us instruction through the vernaculars. It ought not to be necessary even for the sake of our English friends to have to speak in English. Every English civil and military officer has to know Hindi. Most English merchants learn it because they need it for their business. The day must soon come when our legislatures will debate national affairs in the vernaculars or Hindi as the case may be. Hitherto the masses have been strangers to their proceedings. The vernacular papers have tried to undo the mischief a little. But the task was beyond them. The *Patrika* reserves its biting sarcasm, the *Bengalee* its learning, for ears tuned to English. In this ancient land of cultured thinkers the presence in our midst of a Tagore or a Bose or a Ray ought not to excite wonder. Yet the painful fact is that there are so few of them. You will forgive me if I have tarried too long on a subject which, in your opinion, may hardly be treated as an item of Social Service. I have, however, taken the liberty of mentioning the matter prominently as it is my conviction that all national activity suffers materially owing to this radical defect in our system of education.

Coming to more familiar items of Social Service, the list is appalling. I shall select only those of which I have any knowledge.

Work in times of sporadic distress such as famine and floods is, no doubt, necessary and most praiseworthy. But it produces no permanent results. There are fields of Social Service in which there may be no renown but which may yield lasting results.

In 1914, cholera, fevers and plague together claimed 4,639,663 victims. If so many had died fighting on the battlefield during the war that is at present devastating Europe, we would have covered ourselves with glory and lovers of Swaraj would need no further argument in support of their cause. As it is 4,639,663 have died a lingering death unmourned and {their dying has brought us nothing but discredit. A distinguished Englishman said the other day that Englishmen did all the thinking for us, whilst we sat supine. He added that most Englishmen basing their opinions on their English experience presented impossible or costly remedies for the evils they investigated. There is much truth in the above statement. In other countries reformers have successfully grappled with epidemics. Here Englishmen have tried and failed. They have thought along western lines ignoring the vast differences, climatic and other, between Europe and India. Our doctors and physicians have practically done nothing. I am sure that half a dozen medical men of the front rank dedicating their lives to the work of eradicating the triple curse would succeed where Englishmen have failed. I venture to suggest that the way lies not through finding out cures but through finding or rather applying preventive methods. I prefer to use the participle 'applying' for I have it on the afore-mentioned authority that to drive out plague (and I add cholera and malaria) is absurdly simple. There is no conflict of opinion as to the preventive methods. We simply do not apply them. We have made up our minds that the masses will not adopt them. There could be no greater calumny uttered against them. If we would but stoop to conquer, they can be easily conquered. The truth is that we expect the Government to do the work. In my opinion, in this matter, the Government cannot lead; they can follow and help if we could lead. Here, then, there is work enough for our doctors and an army

of workers to help them. I note that you in Bengal are working somewhat in this direction. I may state that a small but earnest band of volunteers are at the present moment engaged in doing such work in Champaran. They are posted in different villages. There they teach the village children, they give medical aid to the sick and they give practical lessons in hygiene to the village folk by cleaning their wells and roads and showing them how to treat human excreta. Nothing can yet be predicted as to results as the experiment is in its infancy. This Conference may usefully appoint a committee of doctors who would study rural conditions on the spot and draw up a course of instructions for the guidance of workers and of the people at large.

Nothing perhaps affords such splendid facility to every worker, whole time or otherwise, for effective service as the relief of agony through which the third class railway passengers are passing. I feel keenly about this grievance not because I am in it, but I have gone to it as I have felt keenly about it. This matter affects millions of our poor and middle-class countrymen. This helpless toleration of every inconvenience and insult is visibly deteriorating the nation even as the cruel treatment to which we have subjected the so-called depressed classes has made them indifferent to the laws of personal cleanliness and the very idea of self-respect. What else but downright degradation can await those who have to make a scramble always like mad animals for seats in a miserable compartment, who have to swear and curse before they can speak through the window in order to get standing room, who have to wallow in dirt during their journey, who are served their food like dogs and eat it like them, who have ever to bend before those who are physically stronger than they and who being packed like sardines in compartments have to get such sleep as they can in a sitting posture for nights

Railway servants swear at them, cheat

them. On the Howrah-Lahore service our friends from Kabul fill to the brim the cup of the misery of the third class travellers. They become lords of the compartments they enter. It is not possible for any one to resist them. They swear at you on the slightest pretext, exhaust the whole of the obscene vocabulary of the Hindi language. They do not hesitate to belabour you if you retort or in any way oppose them. They usurp the best seats and insist on stretching themselves full length even in crowded compartments. No compartment is deemed too crowded for them to enter. The travellers patiently bear all their awful impertinence out of sheer helplessness. They would, if they could, knock down the man who dared to swear at them as do these Kabulis. But they are physically no match for the Kabulis and every Kabuli considers himself more than a match for any number of travellers from the plains. This is not right. The effect of this terrorising on the national character cannot but be debasing. We the educated few ought to deliver the travelling public from this scourge or for ever renounce our claim to speak on its behalf or to guide it. I believe the Kabulis to be amenable to reason. They are a God-fearing people. If you know their language, you can successfully appeal to their good sense. But they are spoilt children of nature. Cowards among us have used their undoubted physical strength for our nefarious purposes. And they have now come to think that they can treat poor people as they choose and consider themselves above the law of the land. Here is work enough for Social Service. Volunteers for this class of work can board trains and educate the people to a sense of their duty, call in guards and other officials in order to remove over-crowding, see that passengers leave and board trains without a scramble. It is clear that until the Kabulis can be patiently taught to behave themselves, they ought to have a compartment all to themselves and they ought

not to be permitted to enter any other compartment. With the exception of providing additional plant, every one of the other evil attendant on railway travelling ought to be immediately redressed. It is no answer that we have suffered the wrong so long. Prescriptive rights cannot accrue to wrongs.

No less important is the problem of the depressed classes. To lift them from the position to which Hindu society has reduced them is to remove a big blot on Hinduism. The present treatment of these classes is a sin against religion and humanity.

But the work requires service of the highest order. We shall make little headway by merely throwing schools at them. We must change the attitude of the masses and of orthodoxy. I have already shown that we have cut ourselves adrift from both. We do not react on them. We can do so only if we speak to them in their own language. An anglicised India cannot speak to them with effect. If we believe in Hinduism we must approach them in the Hindu fashion. We must do *tapsya* and keep our Hinduism undefiled. Pure and enlightened orthodoxy must be matched against superstitious and ignorant orthodoxy. To restore to their proper status a fifth of our total population is a task worthy of any Social Service organisation.

The *bustees* of Calcutta and the *chawls* of Bombay badly demand the devoted services of hundreds of social workers. They send our infants to an early grave and promote vice, degradation and filth.

Apart from the fundamental evil arising out of our defective system of education I have hitherto dealt with evils calling for service among the masses. The classes perhaps demand no less attention than the masses. It is my opinion that all evils like diseases are symptoms of the same evil or disease. They appear various by being refracted through different media. The root evil is

less of true spirituality brought about through causes I cannot examine from this platform. We have lost the 'robust faith of our forefathers in the absolute efficacy of *Satya* (truth) *Ahimsa* (love) and *Brahmacharya* (Self-restraint). We certainly believe in them to an extent. They are the best policy but we may deviate from them if our untrained reason suggests deviation. We have not faith enough to feel that though the present outlook seems black, if we follow the dictates of truth or love or exercise self-restraint, the ultimate result must be sound. Men whose spiritual vision has become blurred mostly look to the present rather than conserve the future good. He will render the greatest social service who will reinstate us in our ancient spirituality. But humble men that we are, it is enough for us if we recognise the loss and by such ways as are open to us prepare the way for the man who will infect us with his power and enable us to feel clearly through the heart, things we are to-day unable to perceive through our reason.

Looking then at the classes I find that our Rajahs and Maharajahs squander their resources after so-called useless sport and drink. I was told the other day that the cocaine habit was sapping the nation's manhood and that like the drink habit it was on the increase and in its effect more deadly than drink. It is impossible for a social worker to blind himself to the evil. We dare not ape the West. We are a nation that has lost its prestige and its self-respect. Whilst a tenth of our population is living on the verge of starvation, we have no time for indulging ourselves. What the West may do with impunity is likely in our case to prove our ruin. The evils that are corroding the higher strata of society are difficult for an ordinary worker to tackle. They have acquired a certain degree of respectability. But they ought not to be beyond the reach of this Conference.

Equally important is the question of the status of women both Hindu and Mahomedan. Are

they or are they not to play their full part in the plan of regeneration alongside of their husband? They must be enfranchised. They can no longer be treated either as dolls or slaves without the social body remaining in a condition of social paralysis. And here again I would venture to suggest to the reformer that the way to woman's freedom is not through education but through the change of attitude on the part of men and corresponding action. Education is necessary but it must follow the freedom. We dare not wait for literary education to restore our womanhood to its proper state. Even without literary education our women are as cultured as any on the face of the earth. The remedy largely lies in the hands of husbands.

It makes my blood boil as I wander through the country and watch lifeless and fleshless oxen with their ribs sticking through their skins, carrying loads or ploughing our fields. To improve the breed of our cattle, to rescue them from the cruelty practised on them by their cow-worshipping masters and to save them from the slaughter-house is to solve half the problem of our poverty . . . We have to educate the people to a humane use of their cattle and plead with the government to conserve the pasture land of the country. Protection of the cow is an economic necessity. It cannot be brought about by force. It can only be achieved by an appeal to the finer feelings of our English friends and our Mahomedan countrymen to save the cow from the slaughter-house. This question involves the overhauling of the management of our Pinjrapoles and cow-protection societies. A proper solution of this very difficult problem means establishment of perfect concord between Hindus and Mahomedans and an end of Bakr-id riots.


I have glanced at the literature kindly furnished at my request by the several Leagues who are rendering admirable Social Service. I note that some have included in their programme many of the items mentioned by me. All the Leagues are non-sectarian and they have as their members the most distinguished men and women in the land. The possibilities for services of a far-reaching character are, therefore, great. But if the work is to leave its impress on the nation, we must have workers who are prepared, in Mr. Gokhale's words,—to dedicate their lives to the cause. Give me such workers and I promise they will rid the land of all the evils that afflict it.—*From the Presidential Address to the All-India Social Service Conference, Calcutta, December, 1917.*

The Problem of the Depressed Classes

13

BY

DR. PRAFULLA CHANDRA RAY, C.I.E., D.Sc., PH. D.

E stand to-day on the threshold of a new era in our history as a nation. New ideas, high aspirations are pulsating in our hearts. A wave of democratic movement is spreading all over the world. It cannot be expected that India alone will remain a mere passive and silent on-looker unaffected by the time-spirit.

A dispassionate observer watching the present state of things from a position of detachment cannot fail to notice the weak points in our body politic. While the echo of *Swaraj* or Home Rule is reverberating from one end of the country to the other,—while ambitious schemes of political re-construction are being propounded by every section of the people—while gorgeous visions of a United India are capturing our imagination—loud protests of indignation are raised by classes and communities amongst us which we can no longer ignore. Why is there this note of discord where there should be only peace and harmony? Why this rift in the lute?

The answer lies in a nut-shell. It is our failure to recognise that the question which presses for solution at the present moment is as much a political as a sociological one. By the nature of things, it must be so. For, however much we may try to divide and isolate the various parts of the national problem, they cling to one another as fast as ever and mock our attempts at self-deception. We cannot, with impunity, give undue preference to one over others. The law of *Karma* or causation is inexorable, and our past neglect in the work of social reform is bearing its evil fruit at the present hour. It has begun to clog the wheels of political progress. . . .

We are never tired of citing the example of Japan when we want to prove that political progress can be achieved even in an Asiatic country. But it suits our convenience to forget all that the

Land of the Rising Sun has done for her social regeneration. There, up till the seventies of the last century, the *Samurai* clans had monopolised to themselves all the privileges now arrogated by our Brahminical castes. The *eta* and the *hinin* (the *untouchables* of Japan) were regarded so impure and unclean that they were not even allowed to dwell in the ordinary villages but had locations assigned to them,—a state of things now met with in some parts in the Southern Presidency. But on the memorable day 12th October, 1871, the *Samurai*, with a spirit of chivalry no less of patriotism, voluntarily parted with their vested interests and abolished the artificial and invidious caste distinctions and thus laid the foundations of a compact and homogeneous nation.

What was possible in Japan in 1871 is found to be impossible in India even towards the close of the second decade of the 20th century. Even now we find that, as the saying goes, 12 Rajputs must have 13 cooking pots (बार राजपुतेर तेर हाण्डि), and 500 Congress delegates require as many kitchen arrangements. This at any rate is applicable to our friends of the Southern Presidency, who have worked out the problem to metaphysical nicety in as much as they have added a new category namely दृष्टि दोष, or contamination by sight of the cooked food of a Brahmin when seen by a member of the Panchama class even from a distance, say by means of a telescope.

In Bengal, Behar and Orissa the situation is fortunately not so very acute and the pride due to racial superiority has been much softened. In fact, in Bengal, the Kayasthas and the Baidyas are quite the peers of the Brahmins in intellectual and in social position. Judged by the standard of literacy the Brahmins are found to occupy rather a subordinate position. Thus, in Bengal.

the Baidyas per mille. contribute 532, Subarna Banik 451 and the Brahmins 399 and the Kayasthas 347; while in Behar and Orissa the Kayasthas top the list with 332 and the Brahmins 168: in other words, for every 2 Kayasthas who can read and write there is only one Brahmin who can do the same. Moreover, in Bengal, a sort of compromise was arrived at long ago by which the Kaibartyas, Napits, Sadgopas, and Tilis were made *असाक्षरणीय* (i. e. castes which may offer water to the Brahmins). But in Madras and Bombay the Brahmin literates are overwhelmingly superior in number to those of other castes and the gradation between a Brahmin and a non-Brahmin very abrupt.

This intervening of a wide gulf has been a fruitful parent of racial animosities. Out of a population of 41½ millions only a million and a half are Brahmins. The march of events is now very rapid. Hinduism has proved to be elastic and flexible in the past ages and we must make a vigorous effort to adapt ourselves to the altered circumstances. Toleration and charity should be our watchwords.

Swami Vivekananda truly observes,—“A religion which does not feel for the miseries of the poor, which does not uplift man, forfeits the name of “religion.” Our religion has degenerated into a creed of the “touchable” and the “untouchable.” O! my God, the country whose best intellects have for the last two thousand years busied themselves with such abstruse problems as the propriety of taking up the food, with the right hand or the left, that country only courts and richly deserves downfall.”

See to what extent our intellect has been misused!

The problem of “touchableness” has assumed a scientific aspect in these days. If a pariah crosses your threshold you throw away your jar of drinking water as polluted, but ice and lemonade

manufactured by the untouchables pass current? A distinction conferred on a member of our society becomes the occasion for giving a dinner in the Town-Hall catered by Peliti and the recognised leaders of the Hindu society take part in the function and their names are published in the morning papers, but when on the occasion of a marriage or *Sradh* you are guilty of sitting to a feast with a Christian or Moslem or even a Hindu of the lower castes you are threatened with excommunication. Reason, logic and common sense are thus scattered to the four winds.

If you cannot see your way to abolish the castes you can at any rate see that its bonds are loosened and its stringency relaxed. You render yourself incapable of cultivating the higher civic virtues if you allow your social structure to be honeycombed with inequalities and your mind to be distracted by petty squabbles over sectarian matters and nice shades of distinction between tweedledum and tweedledee.

Listen to what the Apostle of the idea of National Unity says:

When the Indians really believed that some of them were born from the head, others from the arms, and others from the feet of Brahma, their Divinity, they organised their society by distributing mankind into castes; assigning to one caste an inheritance of intellectual labour, to another of military, and to others of servile duties: thus condemning themselves to an impossibility that still endures, and that will endure so long as belief in that religious principle shall last.

Mazzini's words uttered some eighty years ago are still ringing in the ears of civilised mankind.

The future of India—her claim to call herself a nation—depends upon the solution of this burning question. Ancient India, however, was far more liberal and enlightened in this respect. The beautiful legend of Satyakama Jabala in the Ohhandogya Upanishad exemplifies the fact that truth and learning opened out in those days a path to the highest honour and to the highest caste.—*From the Presidential Address to the Indian National Social Conference, Calcutta, December, 1917.*

THE WAR AND TEMPERANCE REFORM 15

BY

RAI CHUNILAL BOSE BAHADUR, I.S.O., M.B., F.C.S.

THE common saying that even the darkest cloud has its silver lining, has its special application in the case of the present terrible European war. Although it is causing the greatest amount of sorrow, misery and desolation in the homes of all nations engaged in it, it has done one good, viz., it has fostered the habit of temperance among them and has been helpful in solving many difficult war and industrial problems. Russia has totally abolished her trade on "vodka" and her old Government had decreed that public drunkenness should be punishable with 18 months' imprisonment, and violence and robbery by drunkenness with 6 to 8 years' penal servitude. The effect of these measures in the words of General Alexis Polivanov has been that (1) the efficiency of labour has increased, (2) drunkards and beggars have disappeared, (3) profane language is scarcely heard, (4) men's treatment of women and children has improved and (5) the women are happy and pray God that the sale of liquor may never again be permitted. In the words of an Englishman, Mr Hamilton Fyfe, Petrograd correspondent of the London "Daily Mail," "the prohibition argument is strong, crime has become rare. Savings Bank deposit have increased enormously. The number of patients in Petrograd hospitals has fallen off in a surprising degree. Peasants, who, in "vodka" days, never put by a "kopek," are buying good ploughs and drills and harvesting machines." Another Englishman, Mr. Samuel G. Blythe, the Russian correspondent of the "Saturday Evening Post," writing on the condition of Russia after prohibition, says that "Russia at War—as Russia is—is a far stronger Russia, a far more prosperous Russia, a far more lovable Russia, a far more civilized Russia, than before the war began and before the prohibition of 'vodka.'" Prof. Simpson, of Edinburgh, has collected statistics which show

that during the first three months of the prohibition of "vodka," there was a diminution of 47 per cent. in the number of fires and of 56 per cent. in the value of property destroyed.

The deposits in the Savings Banks in Russia were £180,000 in 1914 which was the year in which prohibition was introduced; it amounted to £5,600,000 in 1915, and £12,000,000 in 1916. The national prosperity increased *pari passu* with decrease in the consumption of liquor. All this had taken place before the present distressing situation in Russia was created and the future of that unhappy country now lies in the lap of the gods. It would appear from a recent telegram that the present would-be-rulers are prepared to follow the Czar in the determination to dethrone alcohol among the populace. Under their instructions, all spirits and wines in the vaults of the Winter Palace in Moscow and elsewhere were destroyed.

The Government of France has taken drastic action by prohibiting the importation of spirit into that country and Algeria; they have also commandeered the whole of the national production of spirit for industrial purposes. It is further reported that "in France and Norway, the manufacture and sale of all spirits are now prohibited and the manufacture of other intoxicants has also been greatly reduced to prevent the waste of the much-needed food-stuffs."

In the United States, the House of Representatives has adopted the Postal Bill prohibiting the shipment of any kind of intoxicating liquors into what are called "prohibition States." Of the 2,543 counties in the whole of the 48 States of the United States, 2,188 had voted out the liquor traffic at the last election and only 355 counties were under license. The Congress of the United States has passed a measure prohibiting the use of

United States' mails for conveyance into "prohibition States" of any kind of liquor advertisements, either in newspapers, by circular or other methods.

Ontario has enjoyed the full privilege of prohibition since September 1916, and the moral cleansing which its chief town Toronto has undergone may be seen from the fact that while in 1915, from September to October, there were 1059 arrests for disorderly conduct resulting from drunkenness, that number has decreased to 214 only in 1916.

Absolute prohibition has been introduced in Newfoundland from 1st January, 1917.

The Government of Denmark, after prohibiting the use of Danish corn and potatoes in the manufacture of alcoholic liquors, have now prohibited the manufacture of all intoxicants throughout the whole country in order to preserve the food of the people.

The question of prohibition is strongly agitating the minds of the people of the United Kingdom. Only the other day, a very strong deputation consisting of some members of Parliament and some eminent clergymen waited upon the Prime Minister of England asking the Government for prohibition during the War and demobilization.

The citizens of Edinburgh have appealed to the City Council to petition Government for the suspension of the liquor traffic during the War.

It is satisfactory to note that the Food Controller of the United Kingdom has reduced the beer output since 1st April, 1917, by 30 per cent. with a view to augmenting the supply of barley and sugar for the purposes of food, and economising transport, labour and fuel. As a consequence of these measures, it is to be hoped that several thousands of public-houses will be closed to the immense moral and economical benefit of the people of England.

The testimony of all veteran leaders of the British Army and the Navy points to alcohol as being the greatest weakening factor both as regards discipline and the efficiency of the force. Field Marshal the late Lord Roberts, once said, "Give me a teetotal army and I will lead it anywhere." Lieut-General Sir Reginald Hart observes, "as an officer I support temperance because I know that officers and men who avoid drink are physically and mentally more efficient, their nerves are stronger, they march better, there is far less sickness and crime, and their power of resistance is strengthened."

Sir John Jellicoe says, "as regards straight shooting, it is every one's experience that abstinence is necessary for efficiency. By careful and prolonged tests, the shooting efficiency of the men was proved to be 30 per cent. worse after the rum ration than before it."

Field Marshal Lord French says, "abstinence and self-control make a man more serviceable. If men want to see regiments, battalions, squadrons and batteries smart and efficient, if they have at heart the fame of the glorious regiments to which they belong, they must practise these great qualities of self-control and self-sacrifice."

Field Marshal Lord Methuen said, "I appeal to these gallant men who represent this great Empire to act their part as England expects them to do, and throw away from them the vile curse of drink so that they may make themselves fit in body and nerve to face a foe that is as courageous as he is brutal in war."


Field Marshal the late Sir George White, once the Commander-in-Chief in India, said, "in the army, there can be no doubt that the safest course to pursue is that of total abstinence"; and the late lamented Lord Kitchener was a strong supporter of total abstinence in the army.—*From the Presidential Address to the All-India Temperance Conference held at Calcutta in December, 1917.*

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THE HISTORY OF BENGALI LITERATURE

BY MR. HARI PADA GHOSAL, M.A.

CHAPTER I. SECTION I.

 THE history of Bengali Literature is a long story which begins about the year 1000 A.D. and continues to the present day. It is an interesting account of what great Bengali writers, both men and women, thought and felt and then transcribed in good prose and beautiful poetry in the Bengali language. The scholarly attempts of many a noble band of workers have enabled us to get a glimpse into the thoughts, feelings and imagination of a great people for about a thousand years. The Bengali language had its unwritten beginnings still earlier. Every one of us ought to feel a noble pride for the work done by our forefathers. Every one of us who writes a good book or composes a good song belongs to a galaxy of nobler spirits whose light shines through the darkness and obscurity of time and who have been teaching and delighting our race for more than a thousand years.

THE BENGALI LANGUAGE IS ARYAN.

The common name and tongue of our forefathers were Bengali in which they wrote this literature. As Bengali characters have assumed their present shape after various changes and alterations, Bengali literature also has come to the present state after various transformations and mixtures. This change began in the early days of the Aryan colonisation of this country. Gradually the language of the Bengali Aryans separated itself from other languages of Gour and took the name after the country. But the origin is a mystery : the light of reason and intellect fails to pierce the ever-during darkness that perpetually hovers over it.

* From this issue we commence a series of Chapters on "The History of Bengali Literature" which will be continued in successive numbers of the *Indian Review*.

The most primitive language of the human race is that of the Vedas. Then comes Sanskrit. Prakrita comes still later and last of all were born the languages of Gour of which Bengali is one.

THE BENGALI TONGUE.

The earliest form of our Bengali tongue is very different from modern Bengali in form, pronunciation and appearance. But still the language written about the eleventh century is the same as that in which the poetry of the "Mahabharat" is written. It is this sameness of national spirit which makes our literature one literature for one thousand years. Though the literature of a country is not itself a living thing still it shares the animality and vivacity of a living organism. It is fed and nurtured by the heart-blood of the best and noblest thinkers of the nation. We may say with Saint Beuve that charlatanism may succeed in all departments of human life except in the literature of a nation. That which is genuine, that which is real lives through ages, and that which is false dies in no time. Change there is in all things human, and more so, in the literature of a country. Bengali literature is no exception to the rule. Let us say without injury to their ashes, if the ancients were to rise again, they will be astonished to see what progress their descendants have made, how much improvement has been accomplished since their time in the teeth of various disasters that fell upon their sons through the changes of history.

THE BIRTH OF BENGALI LITERATURE.

The Bengali literature has no fixed time of birth. It is the result of evolution between the years 800 and 1200 A.D. Prakrita gradually disappeared and the languages of Gour were born. External causes helped their formation. Circumstances favoured

their growth. Sankaracharya who was born in Southern India in 778 A.D. attacked Buddhism with remarkable success. Buddhist monasteries disappeared and Buddhistic influence died out. By the close of the 10th century Buddhism was stamped out of India. There were indications of reviving life and literature. In poetry Magha who lived in the 11th century composed his "Shishupalbhada." Sri Harsha told the story Nala and Damayanti in his "Naishad" in the 12th century. Jay Dev flourished in the same century and composed his charming "Gita Govind," the most melodious in the Sanskrit language. In drama Bhattanarain who is said to have emigrated to Bengal, composed the "Benisanhar," Vishaka Datta composed the "Mudra Rakshasa." The same indications of new life were distinctly visible in the sciences of Astronomy and Algebra.

Prakrita was wielded by the Buddhists. But as time advanced it could not keep pace with the spoken languages and fell back. It yielded to the prevalent spoken languages of Gour, which were enthroned in the place so long occupied by Prakrita. Bengali tongue springing from Prakrita neglected its mother like a disobedient child and imbibed new forces and influence from Sanskrit which became powerful with the defeat of Buddhism and the rise of Hinduism. But it is impossible for Bengali to deny its parentage. Bengali is nearer to Prakrita than it is to Sanskrit. Mahamahopadhyaya Haraprasad Shastri, the great research scholar of Bengal, in his address at the Bengal Literary Conference at Burdwan, said that Bengali is the great-great-great-great-great-great-grand-daughter of Sanskrit. When Panini wrote his celebrated Grammar about the 6th or 7th century B.C., Sanskrit was the spoken language in his part of the country. The inscriptions on the marble urns of Buddha's ashes, are not Sanskrit, though all the words used are of Sanskritic origin. Then comes the language of Asoka's inscriptions on marble pillars and that

is succeeded by a mixed language which is partly a different language. Next comes the language of the Sungas and the Kharabels. Another language of the Satakarnis followed that. Then came Prakrita which was succeeded by the Prakrita of the drama. Bengali has some relation with the Pali of Magadh and Oddra Magadh. Then there was a long silence and afterwards we meet with the Bengali of Astamshatak. After that comes the Bengali of Chandidas, succeeded by that of the Baishnavas. Last of all is our modern Bengali. But it must be admitted that Bengali which takes its origin from Prakrita and thus indirectly from Sanskrit, was to a certain extent, influenced by various non-Aryan languages of the country. While admitting thus far, we must denounce the theory of the non-Aryan origin of the language.

Of Bengali literature written in this tongue we have no extant prose. But we have in some manuscripts a great deal of poetry. This vernacular poetry, though not very large in volume, is indeed sufficient considering the age in which it was written and the condition of literature and country at that time. It is both religious and profane. Love occupied much attention of the ancients. It is love poetry that distinguishes Bengali literature most of all.

THE METRE OF THESE POEMS.

The metre of these poems is essentially the same as at present. It was not without rhyme. The Poyar was the most common and was without any fixed number of letters. No attention was paid to arrangement. The number of letters in some lines was even twenty-five or twenty-six. In some cases again it was brought down to ten or twelve. The older the manuscript, the more the number of letters. But, as a rule, Poyars had fourteen letters. These were exceptions which, in older manuscripts, were numerous as those verses were composed for singing and not for reading.

The earliest Bengali verse is the song of th

Bhats in praise of the Pal Kings of Bengal. They sang in marriage feasts in ancient times. They were like minstrels in "the hall and bower." Not only the Bhats but all singers sang the Ramayana and the Mahabharat in accompaniment with the strain. Formerly all books down to "Ananda Mangal" were composed for singers to reproduce them in accompaniment with music. These books were known as *Gans* and were developed into *Palas*. First of all one man began to sing and the same particular portion of the song was used as a catch by all the rest in the company. In beauty, melody, and skill, these catches are sometimes extremely charming.

POLITICAL REVOLUTION ACCOMPANIED WITH A

CORRESPONDING LITERARY REVOLUTION.

The revival of Hinduism under the wakening influences of great Sanskrit scholars like Sankaracharya and others, practically drove away Buddhism from India. Rajput conquerors wishing to be styled Hindu Kshatriyas paid no sympathetic regard to Buddhism. Toleration was forgotten. In the 9th century the Rajputs founded the powerful Pal Dynasty in Bengal. Mahipala, the greatest and last of the Pal Dynasty, founded a new capital at Bari about 1026. After him the Sen Rajas of Eastern Bengal rose in power and made themselves masters of all Bengal. Ballal who ruled in the 11th century, was the most famous of their line. Lakshaneya, the last Hindu king, ruled for sixty years from 1142 to 1204 when Bengal was conquered by the Musalmans.

It was during this period that Bengali literature proper was born. It was nothing but the revival of Hinduism that caused its birth and progress side by side with the other languages of Gour. It is a pity that our ancient literature has nothing to boast of in praise of Buddha's noble character. Bengal was looked down upon by the orthodox Manu and others only because it was the home of

Buddhism. It is really to be regretted that Bengal which once nestled thousands of Buddhist monks in the palmy days of Buddhism, should have shown such coldness and apathy when its better days returned with the revival of Hinduism.

There are many manuscripts of which only a few have been brought to light. But much has been done and more still remains. The scholarly acumen and untiring industry of patriotic lovers of our old literature are, indeed, admirable. These enthusiastic bands are trying their level best to decipher the apparently unintelligible language and characters from grey leaves which crumble away like touchwood at the slightest attempt at handling.

SECTION II.

BENGALI LITERATURE UNDER THE BUDDHIST

INFLUENCE FROM 800—1200 A. D.

But though Buddhism died out, its influence remained and the literature which rose out of its ashes is, indeed, remarkable. It was not a song of praise or favourable to it, but rather it was one of depreciation. It was the outcome of decadence and as such it discouraged the old faith and struck a keynote to the new. Its importance is valuable. The attempts in vernacular literature are the herald of a still brighter period of literary bloom later on. The first Bengali poem worth notice is the "Shunya Puran" of Ramai Pandit, though, according to Pandit Haraprasad Shastri, the couplets of the Jogis of Nathpanta and the lyrics and couplets of Buddhist Sidhacharyyas are older than the "Shunya Puran" by about five hundred years. Ramai was a priest of the God Dharma whose idol is still worshipped by his descendants in the village of Maynapore in the district of Bankura. He was a man of the first quarter of the 11th century. He flourished during the reign of Dharmapal II. He was the principal votary of the God Dharma. He obtained his salvation at Hakunda, a place not far from Maynapore,

Ramai Pandit married at the ripe old age of eighty.

In "Shunya Puran" there are fifty chapters of which five are devoted to the origin of the creation. Ramai's opinion resembled with that of the Buddhists of the Mahayan school. In the other chapters are given the details of the worship of the God Dharma. The quaintness of thought, the unintelligibility and obsolescence of language mark it beyond doubt to be a work of the 11th century. There are many words of Prakritic origin in this book. Those who will care to read it will be amply rewarded. It gives a true picture of our ancient society and also lets us into the condition of our language.

The worship of the God Dharma was a corruption into which Buddhism degenerated in the evil days of its decadence. The worship of the idol against which Buddha raised his trumpet voice, occupied the attention of his followers who tried in vain to retain the last vestige of their great master's pure idealism of love in those mechanical attempts. That the revengeful spirit of the Buddhists was satisfied with the depredations of Moslem conquerors who sacked Hindu temples without exception, is manifest from many passages of their writings. From internal evidence, it cannot be denied that Ramai Pandit was not under Buddhistic influence. He was a Baidy by caste.

The "Charyacharyabinischya" of Kanu Bhatta is a production of the earlier part of the 11th century. The author was present during the later part of the 10th century and the earlier half of the 11th century. He was the head of the Buddhists in Nepal. He was a Bengali and his verses are the specimens of our earliest literature. These verses deal with love which was accepted as a means of salvation by a certain section of the Buddhists.

There is another imperfect manuscript of the same type named "Bodhicharyabatar."

The origin of the poem "Manik Chunder Rajar Gan" must be sought in Buddhist influence. It must have been composed before the Muhammedan conquest. Rajendra Chole who lived from 1063 to 1112 A.D., conquered Govind Chunder, king of Bengal. Govind Chunder is the son of Manik Chunder and it is very probable, that his song was composed just after him. It must not be supposed that the poem was wholly composed during the 10th or 11th century. There are many portions which were subsequently thrown into the body of the poem by various hands and it is this cause which has made it comparatively modern. In it there is neither of the skilful hand of a Valmiki, nor the artistic hand of a Kalidasa in painting beauty and love. Sometimes the picture is effulgent but there is little judgment for combining and for strictly applying analogies drawn from the store-house of nature. As there are many things and incidents revolting to the Hindu taste and contrary to the Hindu temperament and feeling, the poem has justly been regarded to have been composed by the Buddhists.

Love is the most characteristic sentiment of the Bengali heart. Self-reliance and heroism are hardly dealt with by any ancient poet but love only has been described by all poets and it is the most distinguishing characteristic of our national literature. The genesis of love is not far to seek. People of hot climates enjoying the enervating influence of a spontaneous soil, are prone to the finer sentiments of the heart, and especially to love. This soft emotion of love readily makes its way into the heart of those in whom the milk of human kindness is ever strong.

We may point out the passage where Gopi Chand's wife forbids her husband not to be an ascetic by her womanly and loving persuasion. There is naturalness of feeling and real tenderness of a loving and chaste wife who ignores all dangers and privations of forest life, if she could

only remain by her husband to minister to his enjoyment and relieve his distress by her caressing solicitation for his comfort.

Though the song "Govind Chunder Rajar Gan" as we have it, is modern, its ancient origin cannot be denied. Its present form is a modernised version by Durlav Mullik. It is marked by Buddhist influence from beginning to end.

The song begins with an invocation to the God Dharma and afterwards wise men like Harippa, Kuluppa, etc., have been mentioned and worshipped. By the order of Moynamoti, Govind accepts Harippa as his preceptor who belongs to a very low caste. That the world was created out of nothing and that harmlessness is the highest virtue are the doctrines of the poem and they are still very common among the Buddhists. The poem is in general marked by no poetic quality. Though the conceptions are not always really poetic, the author has, at least in one instance, taken a lofty flight. He strikes the string of love with a masterly hand when Govind Chunder's wife dissuades him from becoming an ascetic and here he produces a divine music which appeals to our heart of hearts by the simplest grandeur of honest confessions of a devoted and faithful woman.

THE SAYINGS OF DAK AND KHANA.

As planting of trees, establishment of Mandaps, digging of ponds, etc., have been strongly and repeatedly recommended and there is no mention of the names of Hindu gods and goddesses, it is a modest conjecture that these sayings in couplets were composed even prior to the poem of Manik Chandra. The sayings of Khana being too much used by the people, their language has become gradually smooth and easy; while those of Dak retain their obsolescence and unintelligibility of language owing to their less diffusion and slow progress among the people. The origin as well as the authenticity of the names attributed to the writers of these very useful compositions are wrapt in obscurity. These sayings have

no pretention to poetic feeling or thought. They are like skeletons bereft of flesh and blood but pregnant with the marrow. They thrust themselves upon our attention and drive home the ideas contained in them by their sheer bare penetrating nature. They are truths fair and simple. They are clear, open and intelligible. They prove the results with mathematical exactitude and precision. Any two lines will teach anybody as much practical knowledge and wisdom as half a dozen of books. The sayings of Dak are the valuable possession of the astrologer and those of Khana are the most practical guide to the farmer. Khana's name is known to all in Bengal. Her sayings are household words. Our women and farmers have a good stock of these couplets. They are so very charming that their interest is not at all impaired by constant use. The lessons embodied in these sayings were learnt in Nature's school itself. The periods of sowing and growing seedlings, the time of sickling and harvesting, the manner of gathering and thrashing, the probable time of raining, etc., in fact, all useful advice of practical utility to the farmer have been set forth in the homeliest language and clearest terms possible. We can know as from a good barometer the state of weather and the change of season simply by repeating the sayings and observing how far they correspond to the natural phenomena of the sky at a particular season. Again, they prove to conclusion the cause of national decadence. The Bengali waited and looked for an auspicious moment and a happy conjunction of stars and planets for moving even a step from his house and home. The mere fact of sneezing and the sound of the lizard from a particular direction and its fall on a particular part of the body governed human actions and were regarded to have influenced man's movements. They guaranteed either success or failure. So a man had to wait even if the work in hand was urgent and pressing. So also the sight and sound of certain

birds were said to influence the destinies of men. Thus the Bengalees were shackled by the bonds of superstition and false notions of things. A people so much hesitating and fearful of consequences cannot prosper in the material world where the struggle for existence is keen and competition is hard, and where those who take time by the forelock win the race and succeed. Subject to constant checks and artificial aberrations, the freedom of will which is the incentive to action is lost and with it material life becomes extinct.

THE CHARACTER OF OUR EARLY POETRY.

I have given in a nutshell a short account of the state of Bengali literature in the earliest times. The germs came to be fructified in later periods. These origins of our language and literature cannot be neglected as unimportant, but on the other hand, they are such beginnings as any people can be proud of.

The character of this poetry is, in the first place, marked by parallelism. Repetition of what had been already said, was in vogue. The same statement or thought was expressed in different ways. Secondly, we do not come across any elaborate simile in this poetry. Later poets, Vidyapati especially, and Chandidas to some extent, invent them very frequently. Vidyapati surpasses all other ancient poets in using learned comparisons. Thirdly, we do not find good many compound words. The poets always tried to express their sentiments in the plainest language of conversational use. Fourthly, its range is remarkable. Religion, the principal source of any literature at its earliest stage, is the life of our poetry. There are many pure lyrics and hymns of joy. Fifthly, there are also good love poems. These two things, religion and love, are the pivots on which our ancient poetry stands. Sixthly, quarrels among different religions, especially, Buddhism, Hinduism and Muhammadanism are the main source of our poetry. A Buddhist poet was jubilant over the defeat of Hinduism by Muhammadanism. A poet of pure Hindu feeling tried to uphold the tenets of his own religion by deprecating Buddhism. They termed Muhammadanism as Mlechya (unclean) religion and Buddhism as atheistic or godless, for Buddha rejected Vedic rites and cere-

monials as fruitless and held that the souls of sages who obtained salvation or Mukti, are the only perfect beings, and that there is no higher heaven and greater reward than sinless life which can be obtained by a strict system of self-culture leading to Nirvan or a holy, calm, and tranquil life which is the Buddhist salvation.

The essence of our literature is its imitative nature. Imitation and not independence is the characteristic of our ancient poetry. English poets always tried to follow their own path. Spencer did not follow Chaucer. Shakespeare wrote in a different way. Milton chalked out his own path. Pope differed from all of them. Wordsworth proceeded in a novel direction. Shelley and Byron wrote as they liked. Tennyson and Browning separated themselves from any poets, ancient or modern. But early Bengali poets followed their predecessors. They gave only in a slightly different language what poets before them had written. Thus we see the emotion of love is dealt with in the same fashion by the queen of Govind Chunder as it was by the wife of Gopi Chand. Chandidas sometimes copies Vidyapati word for word.

We may defend this habit of imitation in our ancient poets in two ways. First, they cannot but do it. A subject nation cannot look for independent thought. The repeated attacks of the Mahomedans and the establishment of their political supremacy checked Hindu thought and feeling. Again, we may defend this in another way. Good thoughts and moral lessons are always the same. Truth cannot be distorted. In literature, borrowing is not to be blamed. When a man shows that he has worth, he can borrow without the fear of being set down as a plagiarist.

Thus we can free our ancient poets from the reproach that is often thrown upon them by severe critics. We ought to look up to these ancient teachers of our race with reverence. They delighted our forefathers by striking the chord of harmony and the string of song. They wrote what they honestly thought. Their beautiful poetry brought joy to our people and is still delighting us. We have no good history. The poems of these great poets in the infancy of our literature are the chronicles of the life our forefathers led in those remote periods. Let us do honour to those who have been our guides and from whom we have drawn the spirit which is shaping and forming our life and literature, now when Bengal is the home of singing birds and is echoed from side to side with sweet musical notes of poetical composition.

Hindus and Mahomedans in South Africa

BY

MR. H. S. L. POLAK.

IN South Africa, we have, in one respect at least, been very fortunate. We have hardly known what it is to have a Hindu-Moslem question. Although the Mussalmans are, in South Africa, in a small minority, yet they occupy a position of great importance and influence as they represent the commercial and trading section of the Indian community, and, whilst their assistants are usually of their own faith, their book-keepers and clerks are ordinarily Hindus. In Natal, the Hindus are in an overwhelming majority, yet so readily is the importance of the Mahomedan element recognised, that a Mahomedan has invariably been selected as the President of any body claiming to represent the entire Indian community of the Province, and at least one of the secretaries is always a Mahomedan. In the Transvaal, where the Mahomedans are in a majority, the British Indian Association has always had a Mahomedan Chairman, and Mr. Ahmed Cachalia's name is a household-word throughout South Africa, as that of a brave and honourable man who has sacrificed greatly for his country and has added thereby to her renown. He often acts as an arbitrator in the commercial disputes of his Hindu brethren, whose complete confidence he enjoys.

Hindus and Mahomedans alike had given devoted service to the community during the last quarter of a century, but never did they co-operate more fully, nor did they emulate each other's prowess with greater success, than during the Passive Resistance struggle. The principal Mahomedan religious organization in the Transvaal threw itself whole-heartedly into the fight, and the most distinguished Mahomedan leaders found themselves side by side with their Hindu brethren within the portals of the gaol. When General

Botha wrote to the Imperial Government that the Mahomedans were standing aloof from the struggle, the principal Mahomedans were suffering imprisonment in their country's cause, and a large Mahomedan meeting was held in 'Johannesburgh by way of indignant protest at the Transvaal Prime Minister's statement. Had there not been communal unity, it is certain that, with such great obstacles to overcome and so bitter an opposition to face, the Indian population would have succumbed, and been crushed into a condition of helotry. That it overcame everything and caused its claims to be accepted in their entirety by the Government will redound for all time to the patriotism of Hindus and Mahomedans alike. Upon rare occasions, when some miserable fanatic or some conscienceless individual for private ends has endeavoured to stir up religious strife, the surface of the waters has been ruffled, and a brief storm has now and then threatened, but the sound common-sense of the community has always prevailed, and to-day, as before, Hindus and Mahomedans are working hand in hand, joining in common counsel, and submitting joint representations to the authorities on behalf of a united community. They are firm believers in the need for Self-Government in India, and they are watching with rising hope the *rapprochement* between Hindus and Mussalmans in the Motherland.

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INDIA'S PRAYER

BY DR. SIR RABINDRANATH TAGORE.

(RECITED AT THE CALCUTTA CONGRESS.)

Thou hast given us to live.

Let us uphold this honour with all our strength and will.

For Thy glory rests upon the glory that we are.

Therefore in Thy name we oppose the power that would plant its banner upon
our soul.

Let us know that Thy light grows dim in the heart that bears its insult of bondage,
That the life, when it becomes feeble, timidly yields Thy throne to untruth.

For weakness is the traitor who betrays our soul.

Let this be our prayer to Thee—

Give us power to resist pleasure where it enslaves us,

To lift our sorrow up to Thee as the summer holds its midday sun ;

Make us strong that our worship may flower in love, and bear fruit in work ;

Make us strong that we may not insult the weak and the fallen,

That we may hold our love high where all things around us are wooing the dust.

They fight and kill for self-love, giving it Thy name,

They fight for hunger that thrives on brother's flesh,

They fight against Thine anger and die.

But let us stand firm and suffer with strength,

For the True, for the Good, for the Eternal in Man,

For Thy Kingdom which is the union of hearts,

For the Freedom which is the Soul.

* * * *

Our voyage is begun, Captain,

We bow to Thee !

The storm howls and the waves are wicked and wild,

But we sail on.

The menace of danger waits in the way to yield

To Thee its offerings of pain,

And a voice in the heart of the tempest cries :

" Come to conquer fear ! "

Let us not linger to look back for the laggards,

Or benumb the quickening hours with dread and doubt.

For Thy time is our time and Thy burden is our own, and life and death are but

Thy breath playing upon the eternal sea of Life.

Let us not wear our hearts away in picking small help and taking slow count of
friends.

Let us know more than all else that Thou art with us and we are Thine for ever.



THE RT. HON. MR. E. S. MONTAGU
Behind the Purdha, — From the "*Hindi Punch*."



KABIR

KABIR.*

25

BY MR. K. V. RAMASWAMI, B.A., B.L.

FEW chapters in the history of Indian Religion have been so little studied as the one dealing with the great and wide spread Reformation, at once religious and social, that was inaugurated in mediæval India in the 15th and 16th centuries. The movement bears a striking resemblance to the similar movement of reform that set in in Europe during the same period. A number of intrepid and high minded reformers arose—four being chief among them—who condemned in strong and fearless terms the idolatry and superstitious practices of the people. In their place a new religion of Love and Devout Worship was established. Social and caste-distinctions were also strongly condemned by these reformers which, as a result, were greatly relaxed in some places, and in others, entirely abolished. The North Indian Vernaculars too received a great impetus from this movement and some of the greatest and most renowned works in those languages were the outcome of this Reformation.

Among the four great mediæval reformers (the biography of one of whom—Chaitanya—has already been published in this series), Kabir, the subject of this sketch, is a remarkable character in many ways. His great courage and spirit of protestantism, his supreme love and kindness to all, his fearless yet humble advocacy of pure and ennobling doctrines, above all, his profound mystic poems and utterances, make him a most eminent figure in this mediæval movement.

KABIR'S BIRTH AND PARENTAGE.

The date of Kabir's birth is a subject of great uncertainty, the most probable one (supported by an authentic verse) being 1410 A. D. Many a legend is told as to his birth and parentage on none of which reliance can be placed. All

legends considered, Kabir seems to have been of Hindu parentage, though adopted and brought up as a Mahomedan.

We know very little of Kabir's early training, of the way in which his spiritual genius was kindled. That he was for a long time without a guru or teacher can be said with certainty. He, however, seems to have been of reflective and intrepid disposition. He often surprised his parents and neighbours by his queer acts of love and charity and even occasional sallies of free-thought. But in spite of his mystic moods and utterances he followed his trade, and, at the same time, received and served holy men and mendicants.

RAMANAND, THE SOUTH INDIAN MONK.

Kabir for a long time remained without a teacher. This was the time when the fame of the South Indian preacher and monk Ramanand was at its height in Benares. It was, by sitting at his feet and by joining in his discourses and teaching, that Kabir learnt his characteristic doctrines and religion.

KABIR'S MEETING WITH RAMANAND.

Kabir seems to have long desired to sit at the feet of Ramanand but, being a Mahomedan, doubted whether he would be admitted to discipleship. At last, he hit upon a very characteristic step which is narrated with great detail in his biographies. One day rising early morning, he went and hid himself on the river steps of the Ganges ghat down which Ramanand used to go to his bath in the river. As Ramanand came he unknowingly trod on Kabir's head and exclaimed in his astonishment 'Ram' 'Ram'. Kabir, at once rising up, fell at his feet and said "Thou hast given me the word of initiation and I am become thy disciple." Ramanand, struck with the sincerity of Kabir, accepted him. Kabir ever after

* Contained considerably from a sketch of Kabir prepared for 'The Saints of India Series,' Published by Messrs G. A. Natesan & Co., Madras. Price Rs. 4.

seems to have remained the disciple of Ramanand joining him in the theological and philosophical disputes which he carried on with the learned of the day.

During the course of this life in the company of Ramanand occurred an interesting incident which throws a curious light on the peculiarly mystic bent and deep spiritual earnestness of Kabir's mind. A renowned Brahmin disputant, by name Sarvajit, arrived at Benares. The pundits of Benares informed Ramanand of his arrival and told him that no one could cope in argument with the new-come pundit. Ramanand, however, set Kabir to argue with him. The pundit, on seeing him, inquired his caste whereupon Kabir answered that he was a weaver. The haughty pundit turned up his nose and asked what a weaver was. Kabir replied.—

No one knoweth the secret of the Weaver,

God hath woven the warp of the whole World,

If thou listen to the Vedas and the Puranas,

Thou shalt hear, 'I have stretched the warp so

[long ;

I have made the Earth and Firmament my workshop

I have set the Sun and the Moon in alternate motion

Working my legs I did one work—with such a

Weaver my heart is pleased.

The weaver hath looked into his own heart and

there recognised God.

Saith Kabir, 'I have broken up my workshop,'

And the weaver hath blended his thread with the

thread of God.

Macauliffe's *Sikhism*.)

• KABIR'S LIFE.

Though some traditions try to conceal it, the fact is well proved that Kabir was a married man and the father of a family. As Evelyn Underhill puts it :—

It is clear that he never adopted the life of the professional ascetic or retired from the world in order to devote himself to bodily mortifications and the exclusive pursuit of the contemplative life. Side by side with his interior life of adoration, its artistic expression in music and words—for he was a skilled musician as well as a poet—he lived the sane and diligent life of the

Oriental craftsman. All the legends agree on this point that Kabir was a weaver, a simple and unlettered man, who earned his living at the loom. Like Paul the tent-maker, Bæhme the cobbler, Bunyan the tinker, Tersteegen the ribbon-maker, he knew how to combine vision and industry; the work of his hands helped rather than hindered the impassioned meditation of his heart. Hating mere bodily austerities, he was no ascetic, but a married man, the father of a family—a circumstance which Hindu legends of the monastic type vainly attempt to conceal or explain—and it was from out of the heart of the common life that he sang his rapturous lyrics of divine love. Here his works corroborate the traditional story of his life. Again and again he extols the life of home, the value and reality of diurnal existence, with its opportunities for love and renunciation; pouring contempt upon the professional sanctity of the yogi 'who has a great beard and matted locks, and looks like a goat and on all who think it necessary to flee a world pervaded by love, joy and beauty—the proper theatre of man's quest—in order to find that One Reality 'who has spread His form of love throughout all the world.'

KABIR AS A PREACHER.

His discipleship over, Kabir set himself to preach the doctrines he had learnt to whoso would listen to him. He soon became the centre of a large number of disciples who began to gather round him at the loom or in the market-place to listen to his songs and discourses. But, preaching as he did in the city of Benares, the very centre of orthodox Hinduism, his strange mystic doctrines, his denunciation of theological beliefs and ceremonial rites, brought down the opposition of the learned and the orthodox on him.

PERSECUTION.

The opposition of the orthodox soon manifested itself in hatred and ill-will. Of the many legends of the persecution that befell Kabir, a few are characteristic and deserve notice. A young and beautiful courtesan was sent to tempt Kabir; "but like the Magdalen of Biblical story, she was converted by her sudden encounter with the initiate of a higher Love." Another time, Kabir was hauled up before the Mahomedan Emperor,

Held by the cords of love, the swing of the Ocean of Joy sways to and fro ; and a mighty sound breaks forth in song.

See what a lotus blooms there without water ; and Kabir says : " My heart's bee drinks its nectar."

The conception of God as the One Great Love is the characteristic and most important feature of the mediæval religion. Kabir, born poet as he was, realised and gave expression to this faith more vividly than any other mediæval mystic.

The path of attaining God who is all Love and Joy lies not through ceremonies or rites or worship. A God who is all love can be worshipped only in love. Kabir says in a remarkable poem :—

O sadhu! the simple union is the best.

Since the day when I met my Lord, there has been no end to the sport of our love.

I shut not my eyes, I close not my ears, I do not mortify my body ;

I see with eyes open and smile, and behold His beauty everywhere.

I utter His Name, and whatever I see reminds me of Him ; whatever I do, it becomes His worship. The rising and the setting are one to me ; all contradictions are solved. Wherever I go, I move round Him, all I achieve is His service:

When I lie down, I lie prostrate at His feet,

He is the only Adorable one to me ; I have none other.

My tongue has left off impure words, it sings His glory day and night :

Whether I rise or sit down, I can never forget Him for the rhythm of His music beats in my ears.

Kabir says : " My heart is frenzied, and I disclose in my soul what is hidden. I am immersed in that One great Bliss which transcends all pleasure and pain."

This "simple union," this worship in love and in faith, is the theme of many an impassioned and beautiful poem of Kabir. In varied metaphors drawn from Indian life and poetry—the migrant swan, the lotus, the bridegroom and the bride—he describes the yearning and love for God. The tenderness and poetry and the rich imagery of these poems are unmatched in Indian literature.

KABIRPANTHIS.

Though Kabir never aimed at founding a sect, but, like all true mystics and reformers, only tried to instil into men true faith and knowledge of God, his followers soon formed themselves into

a sect. In spite of their smallness in numbers and their sectarian character, these Kabirpanthis still preserve vestiges of their original founder and his teaching ; and the following account given by Wilson in his " Religion of the Hindus " of the religion and present condition of the Kabirpanthis may be read with interest.—

Though the *Kabir Panthis* have withdrawn, in such a very essential point as worship, from the Hindu communion, they still preserve abundant vestiges of their primitive source ; and their notions are in substance the same as those of the Puranic sects, especially of the Vaishnava division.

The moral code of *Kabirpanthis* is short ; but, if observed faithfully, is of a rather favourable tendency. Life is the gift of God and must not, therefore, be violated by His creatures, Humanity is consequently a cardinal virtue and the shedding of blood whether of man or animal, a heinous crime. Truth is the other great principle of their code Retirement from the world is desirable The last great point is the usual sum and substance of every sect amongst the Hindus—implicit devotion in word, act and thought to the *Guru*: in this, however, the characteristic spirit of the *Kabirpanthis* appears, and the pupil is enjoined to scrutinize the teacher's doctrines and acts, to be first satisfied that he is the sage that he pretends to be, before he resigns himself to his control. This sect is, indeed, remarkably liberal in this respect, and the most frequently recurring texts of Kabir are those which enforce an attentive examination of the doctrine that he offers to his disciples. The chief of each community has absolute authority over his dependents ; the only punishments he can award, however, are moral, not physical. .

There is no doubt that the *Kabirpanthis*, both clerical and lay, are very numerous in all the Provinces of Upper and Central India except, perhaps, in Bengal : the quaker-like spirit of the sect, their abhorrence of all violence, their regard for truth, and the unobtrusiveness of their opinions, render them very inoffensive members of the State—their mendicants also never solicit alms and in this capacity even they are less obnoxious than the many religious vagrants whom the rank soil of Hindu superstition and the enervating operation of an Indian climate so plentifully engender.

Catholic Indians and the National Movement. ²⁹

BY

MR. P. LENTAPARAMBIL, M.A., (HONS.)

WHEN India is on the threshold of a new era of her national existence it is to be regretted that the sympathy and co-operation of Catholic Indians in the present constitutional struggle for a more honourable place within the British Empire do not go very far. Whatever may have been the outburst of interest which manifested itself at times, I am not far from the truth when I assert that Catholic Indian community has hitherto been showing a large amount of indifference, if not of antipathy, towards the national movement. For reasons that are not appealing to many, Catholic Indians, in general, have hitherto viewed the movement with a degree of apprehension, and there are many of us who hold that Self-Government will not be good for us, on the contentious and untenable ground that Home Rule will be but Brahmana rule.

But is the reason alleged true or false? I have no hesitation in saying that it is false, and were it otherwise, the spectacle which we see to-day of so many non-Brahmana communities exerting their powerful influence towards the same national goal as the Brahmanas are fighting for, would not have been witnessed. If most of the sister communities of India are now agreed upon Self-Government as the immediate goal of their national aspirations, why should not we Catholic Indians unite our voices in the national cry, but stand aside afraid and dismayed at the advancing tide? One thing is sure and certain, that with or without our co-operation an adequate measure of Self-Government will be attained by India in the near future. Great Britain stands for justice and righteousness and if to-day on the battlefield of Europe, she pours out in torrents the blood of her children for principles of justice and honour, can we expect that she will ignore

those noble fundamental principles in dealing with her loyal and devoted subjects of the Indian Empire? Let us not commit the folly of leaving the national task to others, and remain as idlers of unpatriotic conduct, lest when the time of harvest comes, we should be turned out of the fields and see others reap the harvest.

The leaders of the non-Brahmana and the Muslim communities of India have now clearly perceived the hollowness of the argument of an approaching Brahmana tyranny, and Catholic India need not entertain any fear to throw in its lot with the other communities of India. Even granting that there is a chance that Self Government will result in a Brahmana oligarchy, can any one persuade himself into the belief that such an oligarchy would be able to hold its own against the millions of non-Brahmana Indians—millions who are not without men of light and leading and the number of whose educated men and women are increasing by leaps and bounds? If the well-established British Government in India now finds it difficult to ignore the voice of the Indian people, can a Brahmana oligarchy, resting much more on the will of the Indians than the present British Government, enjoy its sway for a long time? Surely the fear is groundless and there is no adequate ground for us Indian Catholics to keep ourselves in political tutelage and leave the internal destinies of India to be guided and shaped according to the will and pleasure of foreign bureaucrats.

True it is that to a Catholic, religion is, and ought to be, of paramount importance in his life; to him all other things are secondary to religion. But the Catholic Church does not ask any of her children to be unreasonable. She does admit that national rights are rights

instituted by the Creator and that all honourable attempts to preserve and safeguard those rights are legitimate. The attitude of the Church being such, it is not prudent for us Indian Catholics not to assert our inborn national claims and to stifle within us all considerations of patriotism on the uncertain ground that there is a very distant fear of likelihood that such an assertion may not be for our welfare. It behoves every Indian Catholic, to throw these ill-founded scruples to the wind and join with heart and soul in the movement and show to his compatriots of other religions that Catholicism is quite consistent with true patriotism and that true patriotism is consistent with the Catholic conception of loyalty.

It is the bounden duty of every Indian to recognise that Self-Government is not a national luxury, but a sheer necessity needed imperatively to save the nation from the destruction of its national spirit and the growing moral deterioration it is undergoing. Whatever may be the advantages of Western civilisation imported to India, no one can ignore the deplorable fact that our national ardour is cooled down, and our national spirit is almost dead. Deprived of the opportunities of giving free play to our talents, of exercising our national spirit, and of evoking our national ardour, Western civilisation and the benefits of British Rule have proved to be the Lotus by which a once strong and vigorous nation has been eperverted. Our national virtues and the traits of our national character have been effaced to a large and deplorable extent, and in their place have crept on steadily the materialistic tendencies and ideals which are the bane of modern European society. India has been the home of many admirable virtues. Her strong adherence to truthfulness, her high standard of womanly devotion towards the husband, the gentle bashfulness and sweet modesty of her lovely daughters, the disinterested

self-sacrifice and keen patriotism of her numerous races of past glory, her high conception of obedience and loyalty, and the sanctity of her family bonds stand in striking contrast to the selfish, greedy and mercenary character of the average European society. Unhappily, these golden virtues, which afford striking coincidence with those advocated by Catholicism, are ebbing fast away. The ancient Indian simplicity of life, which manifests so great a harmony with the model set forth by the Incarnate Son of God, is giving way to the costly Western habits, so unsuited to our clime, so unnecessary to our comfort, and sometimes so injurious to our mind and body alike. If we Indians are to be a nation in the fullest sense of the term, our national character must be restored, our national virtues must be resuscitated, and our national vigour must be re-kindled. Moral corruption and deterioration have been the rocks upon which mighty empires have been wrecked, and if our tendencies are towards these, even while we are in the throes of a re-birth then our fate is doomed, our shipwreck is sure, and God forbid such a calamity!

From this impending ruin, the timely grant of Self-Government alone can save the ship of the nation. Only India and not a foreign nation, can perceive and shape her true destinies so far as her internal development is concerned. Her moral aspirations cannot be seen and realised in their full proportion, by a European nation, between whom and her the chasm of differences of race, of character and temperament are so wide and deep. Political subjection, as that in which India now is, cannot but interfere with the growth of national spirit. A Government of Arms Acts and repressive measures cannot be a government that can give the fullest scope to the development of a nation, and if now it is found that the response to the appeal for recruits to join the Indian Defence Force, etc., is not adequate

perhaps the policy of Government in the past is partly to blame.

But is such a restoration of national character and resuscitation of national virtues advantageous from the Catholic point of view? I have no hesitation to answer in the affirmative. Such a restoration will bring the Indian Catholic more into harmony with the virtues advocated by Catholicism and bring him nearer to the true spirit of Christianity. From my experience of what genuine Indian character is, and of what Catholicism is, I am inclined to think that a greater closeness exists between true Indian character and Catholicism than between the latter and the more materialistic and less spiritualistic character of the average European. The Indian is more spiritualistic than the European. The religious spirit of his country is much older than that of Europe, and this was due to her ancient civilisation, which espoused the spiritual and moral aspect of humanity as well as the material. Even distinguished Europeans admire the ancient civilisation of India and Sir James Meston is one among many. On the occasion of conferring upon him the "Freedom of the City of London," Sir James Meston said, "When Boadicea stormed the rude fortalice which stood near where we are to-day and filled the land with her fierce revenge, India was a settled continent with a matured civilisation, with wealthy cities and monastic orders, and institutions which still have something to teach us. Three centuries before the Roman invasion of Britain, the Emperor Asoka was summoning his great council of a thousand elders, and was sending out missionaries into the rest of the world to convert it to that gentle and lofty faith of which he was the chief disciple. At a time when our ancestors were primitive dwellers in the woods, India was a highly-developed and cultured land." A country whose civilisation was of this kind must necessarily be a country of deep spirituality,

which is amply illustrated by the unparalleled asceticism and religious life that prevailed in India at the height of her civilisation, and which is even to-day patent to keen observers of Indian character, sentiment and temperament.

Moreover to the Indian character with its deep and longstanding spirituality Catholicism, if sufficiently known and viewed in impartial light, cannot but be very appealing. But Self-Government is first necessary to regenerate that character, to restore it to that ancient type and to give it back its long-admired, world-famed sterling qualities.

I do understand that the agitation for Self-Government has been associated with certain circumstances objectionable to a Catholic Christian. But we must not confound Mrs. Annie Besant the political leader, with Mrs. Annie Besant, the theosophist. True it is that side by side with political agitation, there are Hindu religious demonstrations. But these do not constitute adequate grounds for us Indian Catholics, to hold ourselves aloof from the political movement.

Accepting Self-Government does not mean accepting Hindu religion or Theosophy. Religious toleration, the rare blessing of the British Government, allows every religion to manifest the happiness of its followers in its own peculiar way and one must not try to trace out curious relationship between Self-Government and this or that particular religion. If, indeed, a general impression has gained ground that a close relation exists between Self-Government and Hinduism or between Self-Government and Theosophy, Catholic Indians are partly to blame. During the past they did not take any notable part in the political movement, but left to followers of Hinduism and Theosophy, the work of getting Self-Government, so much so that political agitation for Self-Government came to be peculiarly connected with Hinduism and Theosophy and latterly with Mahommadanism also. Well, the fault is partly with the Catholics themselves. They

voluntarily ostracised themselves from their field of legitimate action. They could have made the national task theirs also, if they had so desired it. But they did not care. At least, now, let the Catholics wake up and show that their cause is in common with the rest of the Indian Nation.

There is, no doubt, that such a participation in the national movement is most imperative to the welfare of the Catholic Indians. Very few, perhaps, have yet understood that Catholic Indians spoil their own cause by their default or absence from the political arena. In secular movements very frequently danger lies to the Catholics in their absence when their interest is, of course, ignored, and attacks against them are lavished without being refuted. Their self-exclusion from bodies like the Indian National Congress, and other *non-confessional* associations, *i.e.*, associations which do not take any particular religion as the passport for admission to membership, must be considered as imprudent resulting from the lethargic and over-cautious policy of the Catholic Indian community.

It is also well to observe that an active participation by Catholic Indians in the present national movement is in accord with opinions from high Catholic quarters. *The Catholic Times* of England, one of the most influential Catholic papers in the world, is in favour of Catholics taking part in the national movement. Nor are the Catholic Indian clergy opposed to Indian political aspirations. We have the authoritative statement of the Rev. Fr Bertram S. J., the Principal of St. Joseph's College, Trichinopoly, and a member of the Syndicate of the Madras University, who as Chairman of the annual meeting of the Catholic Indian Association of Southern India, said: "Is it true to say that the Bishops and the European clergy are opposed to Indian political aspirations? I have no hesitation in saying that the charge is absolutely false and baseless." Again, "No body

grudges to Catholic Indians the right to have political aspirations and to form themselves into associations for political purposes."

It is high time for us Catholic Indians to awake and to listen to the bugle call of the nation. We must awake to the fact that the interest of our Motherland is not contrary to our interest. Every true Indian is bound to bestis himself and to work for the redemption of his beloved Motherland and for her installation to a more honourable place within the British Empire. "The Brightest Jewel in the Crown of King George" will have a far greater lustre if it reflects the rays of national spirit and national feeling which are now sadly dimmed. On the Indians of this generation lies the supreme duty of serving the Motherland in a special way, namely, of redeeming it from an antiquated and antediluvian bureaucratic system of Government and of investing the nation with power to shape and guide its internal destinies according to its own genius. This is the supreme duty which calls for our united effort. Ignore this duty, and we are false, treacherously false, to our Motherland, false to our fore-fathers, false to our national ideals, and false to our kith and kin. True it is that Christians have with the Europeans the bond of a common religion and common worship. But none the less we are Indians. We are Catholics by religion, but Indians by nationality; and neither history nor present experience nor religious precept teaches us to sacrifice legitimate national rights to remote, vague, indefinite and groundless, religious fears. Let us show to the world at large that we are not idlers within the Empire, but men of action, faithful to God and country and true sons of the soil, none the less the loyal sons of the Church.

The Problems of Muhammadan Education

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BY

MR. A. N. HYDARI, B.A.

MUSALMANS AND URDU.

HERE is one feature of the experience of all provinces to popularise education, among Muhammadans to which, gentlemen, I would like to draw your attention. There seems to be a parallelism between an increase in the provision for the diffusion of a knowledge of Urdu and an increase in the diffusion of literacy amongst the Musalmans of India, and this leads me to the question of the position of the Urdu language and the Moslem community. The question has received much earnest and anxious consideration at the hands of educationists, Musalmans and others, and yet owing to its complexity, the Government in different provinces does not appear to have arrived as yet at a definite and settled policy in this regard. Where Urdu is the mother tongue of a majority of the population or of a considerable minority, the problem does not arise. Nor does it appear to present any difficulty in places like the Punjab, where the Musalmans are in a majority and have come to regard Urdu as their school vernacular. Difficulties arise where Musalmans are in a minority, and that too comparatively a small minority as in Bombay and Madras, where the prevalent vernacular is not Urdu. The question becomes complicated when in many of the places, there are not only Musalmans whose mother tongue is Urdu, whether known locally as Hindustani or Musalmani, but there are also Moslem communities whose mother-tongue is the same as that of their Hindu brethren. The problem is still further complicated by the fact that in some provinces the prevalent vernacular is Dravidian and therefore not structurally allied to Urdu, as it is in the case of the Prakritic Guzerati and Mahrathi. In all these places alike, however, I

am struck by the fact, disclosed by the educational reports of the different provinces of India, that Musalmans demand Urdu teaching in some form or other. The reasons for this are not far to seek. The Musalmans, like, I presume, all other communities of this holy land, still consider religion to be a vital necessity, to be taught to their children first and foremost, and as the *Quran* is in the Arabic script, which is the same as the Urdu script, and most of the elementary books on Moslem religion and morals are also in the Urdu language, the teaching of Urdu has come to be associated, in the minds of the Musalmans, with a provision for a certain amount of religious teaching especially in the provinces I am considering. And then there is the fact that Urdu has come to be regarded as the binding force, without which at least the more remote and discrete units of the Moslem minority would soon be dissolved into the common mass.

I think I may, therefore, say without fear of contradiction that the Musalmans of India demand a provision for Urdu teaching in every school and this demand should be satisfied if there is an honest and genuine intention of spreading education amongst them. Remember, I say, a provision for the teaching of Urdu, not teaching *through* the medium of Urdu, i.e., a provision for Urdu as first or second language in the primary stages, and not everywhere as the first language, or the medium of instruction. It may be objected that this will be an additional burden on the Musalman students, already much weighted in the race of progress, but my reply is that this is the price that the Musalmans have to pay for being in a minority, and is a price they are readily prepared to pay, knowing full well that thereby they will

get what is more precious to them than life, their birthright, their right to exist as a self-respecting community side by side with the other communities of India, without the fear of being depressed into the lower classes, mere hewers of wood and drawers of water, a community able to make its contribution to the common culture of the land they love, with a love not less deep than that which animates their brethren and sisters of other faiths. Let me make it clear, gentlemen, that I do not wish to say that the local languages should not be learnt. There was a time when their study might perhaps have been unnecessary but, whether through mistaken policy or short-sighted communal jealousies, the time has now gone by, when Hindu and Musalman and Englishman could have united in making Urdu the *lingua franca* of India and thereby facilitated and hastened our national evolution—Urdu, a child of Hindu-Moslem union, owning the Hindi Prakrit as its mother, nourished by Arabic and Persian and brought to the full vigour of manhood by English statesmanship. Now a knowledge of the local vernaculars on the part of the Musalmans is essential in many places for purposes of daily intercourse and business and this load he must take upon himself cheerfully to preserve the privilege of belonging to a Moslem minority.

In the Quinquennial Report on the Progress of Education in Burma which has been just handed to us, I find the following remarks on Mahomedan education which verify what I have been here contending—the strength on the one hand of Moslem feeling everywhere for a provision for Urdu teaching, whether as first or as second language and the possibility on the other hand of satisfying this feeling without prejudice to the teaching of the local vernacular.

Both languages, the report says, Urdu and Burmese, can be taught, but which shall take first place depends entirely on the locality. Certain schools have already applied that solution. In Upper Burma especially in Kyaukse and Yamethin Districts, there are Burmese Muhammadans, many of them descendants of Indian

mercenary troops employed by the Burmese kings, who take the ordinary curriculum of Burmese vernacular schools with Urdu sufficient for religious purposes. These schools are in charge of Burmese Deputy Inspectors. In Rangoon there are Indian Muhammadans taking Burmese as an additional vernacular and Zerbadi Muhammadans taking Burmese as their mother-tongue with Urdu as a second vernacular. Much misunderstanding has arisen from a confusion between Muhammadan schools and Urdu schools, Burmese Muhammadans and Urdu-speaking Muhammadans. The Karèn has not found the bilingual problem insoluble and there is no reason why the Muhammadan should fail to surmount the obstacles, which beset the path of educational progress.

ARMY OF WORKERS REQUIRED.

But is it sufficient, gentlemen, to merely make this demand at Conferences like this? How are you going to make this demand effective? In this, as in all other worthy aims, by Work and Service. Have we not hundreds and thousands of Muktabs all over India on which a carefully considered and adequate primary curriculum it is possible to impose by the public opinion of our community? Most of these are maintained from the charitable bequests of pious founders, whose wishes, that the children of Musalmans should be freed from the darkness of illiteracy, it is our duty to see respected. Is it not necessary that this Conference should organise a band of workers, a band not merely of people meeting together occasionally at some centre in India or at the head-quarters of a Province or even of a district, but of scouts in every town and workers in every village area definitely chalked out, who should study carefully and accurately the requirements of the Moslem population in their area and try to practically help them in the solution of their difficulties, by their advice, co-operation and if need be, agitation. Unless and until you have such an army of quiet and strenuous workers, spread all over the nooks and corners of this land, acquainted first-hand with your actual problems and having experience in handling them, you will not have made much progress in your fight against ignorance, whatever be the number of resolutions you pass and however eloquently you may press them on the Govern-

ment. The organisation of such an army requires the most careful and the most patient elaboration of detail, but all the same it must be undertaken forthwith by each provincial and district committee of this Conference. And let me assure those that will enrol themselves in this army that for them will be an abiding reward even now and here, for the training they will get in social service will be of incalculable help to them even in their vocational not to say municipal and public life. The India of the future is for the workers and not the talkers. If this army devotes itself to a solution of the problem of primary education amongst the Moslems, on the lines I have adumbrated above, I have no doubt that at no distant date every Moslem child will have acquired an adequate knowledge of at least one language.

VERNACULAR UNIVERSITIES: OSMANIA UNIVERSITY.

But are you, gentlemen, going to rest content with this position of Urdu as a vernacular in the primary stages of instruction? As my first-hand acquaintance with the problems of education in India is growing, I am coming more and more strongly to the conclusion that no language is worthy of being associated with the tenderest period of our life, no language is worthy of being called our mother-tongue, no language is worthy of continued life unless we consider it capable and worthy of being made an instrument of the highest culture, of the deepest emotion, of the sublimest imagination. Unless you believe that Urdu is such a language and have vowed to yourselves to make it such, it must cease to exist and will rightly deserve that fate. And I say this not only for Urdu, but with regard to all the great Prakrit and Dravidian vernaculars that claim their votaries in this land by the million and have an imperishable heritage of glorious literature. It is for this reason that I ask, not only the people assembled in this Conference, not only those whose mother-tongue is Urdu, but all those whose mother-tongue is any one of these langu-

ages, to enthusiastically welcome and support that great experiment in truly national education which His Highness the Nizam has so graciously ordered to be inaugurated with all the illimitable resources of his Dominions—I mean the Osmania University of Hyderabad, where the study of English will be compulsory, but only as a language, the medium of instruction in all the other subjects up to the highest degree of an Indian University being Urdu. If this experiment succeeds, if it shows on the one hand that the practical knowledge of English is not weakened, whilst on the other the mere memorising of *words* of a foreign tongue gives place to a real assimilation of a knowledge of *things*, I am sure it will be extended to the other languages, to which I have referred, and supply perhaps *the* solution we are all seeking to the problem of National Education, an education that, at no stage of his intellectual career, will cut off the student from his cultural traditions and domestic environment. And then consider what treasures of literature, philosophy and science you are making available for your men and women. Surely the education of our masses does not consist merely in giving them a knowledge of the three R's., which is all that free and compulsory primary education will provide for, unless you have enshrined, in the vernacular you have taught them, the thoughts and the dreams, the agony and the achievement of the master minds of the world. Without a vernacular University, this will never be accomplished and the masses of your men and women will not have the means of culture they have a right to demand of you.

COMMUNAL UNIVERSITIES.

Do not, I pray you, regard this movement or movements of this kind as in any way separatist or provincial or sectarian. They are based upon the first principles of national self-respect, reverence and respect for your cultural traditions which are not the insidious enemies but the

strongest supporters of a national evolution. Does not the greatest political philosopher that England has produced, the elimination of a study of whose writings from our University curricula in recent years I consider most unfortunate,—does not Edmund Burke say:—

To be attached to the sub-divisions, to love the little platoon we belong to in society is the first principle, the germ, as it were, of public affections. It is the first link in the series by which we proceed towards a love to our country and to mankind. The interest of that portion of social arrangement is a trust in the hands of all those who compose it; and as none but bad men would justify it in abuse, none but traitors would barter it away for their own personal advantage.

These movements, I consider, make for the fullness of our national life so long as they are kept free from the poisonous taint of sectarianism, leading to jealousy and hatred. I need not remind you how, in the earlier days of this Conference, the idea of a Muhammadan University had filled me with the fear, that the already too great emphasis of caste and creed, that has been the bane of our land, might thereby be further accentuated. The new spirit has, however, inspired me with the confidence, that the Hindu and the Moslem Universities will work in a spirit of common understanding, co-operation and love, devoting themselves to the development of all that is finest in their own particular culture, yet ever mindful of the one aim, that the collective tribute, brought by the streams of Hindu, Buddhist, Iranian, Moslem and Christian civilization, to be laid at the feet of our common mother, is made the richer and the more fruitful, so that the message of India to the world might be catholic, universal and all-compelling. It is only if these institutions are worked in this spirit that they will be able to justify themselves. It will not be the growth, but the death of Indian Nationalism, if the Mussalmans of India fail to be impressed by the greatness of Asoka and Chandra Gupta, or filled with pride and joy at the immortal frescoes of Ajanta and the sculptured monuments of Ellora, or fail to derive fresh inspiration from the glorious songs

of Jayadeva and Tukaram, or find food for deep and satisfying thought in the discourses of Sri Krishna and Gautama Buddha. It will not be the growth but the death of Indian Nationalism, if the Hindus are not filled with pride at the architectural splendours of the Moghuls and the Adil Shahis, at the political achievements of great rulers like Sher Shah and Akbar, at the fine heroism of noble queens like Chand Sultana and Nur Jahan, at the liberal statesmanship of devoted Ministers like Mahmood Gawan and Abul Fazl, at the wide learning of scholars like Al Biruni and Faizi or at the inspiration of poets like Amir Khusru and Ghalib. It will be a sad day indeed if the minds of Mussalmans and Hindus alike are not stirred with the high and noble aims of Viceroy's Mayo and Ripon, administrators like Munro and Elphinstone, of friends of India like Fawcett and Bright, of Missionaries like Hare and Miller. For all these and many more, whether Hindu, Mussalman or Christian loved India and worked for her

I can conceive no nobler work to which an Indian can consecrate himself than that of cementing the hearts of the diverse races and nationalities of our vast continent into a solid and united whole, bound by a union, that is not merely a superficial one, or that merely enables the Hindu and the Mussalman, the Parsi and the Christian, to regard each other on sufferance, or even with a species of benevolent neutrality, but a living and active union, whereby they come to look upon each other as brothers working for the cultivation and progress of their common heritage.

From the Presidential Address to the Muhammadan Educational Conference at Calcutta, December 27, 1917.

EMINENT MUSSALMANS.

BIOGRAPHICAL AND CRITICAL SKETCHES.

H. H. The Aga Khan; Budruddin Tyabji; Sir Syed Ahmed; Rahimatulla Sayani; Sir Syed Amir Ali; Nawab Moshin-ul-Mulk and Sir Salar Jang.

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OUR ECONOMIC NEEDS

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BY

MR. V. P. MADHAVA RAU, C.I.E.

It is well-known that for the industrial development of a country the following things are essential:—(1) Natural resources (2) Capital (3) State Aid (4) Market facilities (5) Transport facilities (6) Skilled labour.

With regard to the natural resources, our country is proverbially rich, as raw materials for the manufacture of various articles are to be found in abundance almost everywhere. It is only capital and other factors that are required for the conversion of this abundant supply into finished products. Although Indian capital is generally shy, it is the experience of those, who have started big concerns of the Joint Stock type, that if an enterprise is backed up by good names or by influential persons of proved integrity, there will be no difficulty in raising funds. Again, if Government guarantee dividends for a limited period, the present difficulties could be greatly overcome. Savings of people in large cities and earnings from speculations are the main sources from which capital is generally drawn. It is very difficult to tap the mofussil. The seven forms of Government Aid suggested by the Commission are not equally suitable for every kind of venture, and the aid to be given will have to be determined by the nature of each case. The Government may also lend the services of their experts on payment of reasonable fees. As for research in specific industrial problems, there ought to be Research Institutes in the country itself, which may occasionally consult Research Institutes in England, if they meet with any difficulty. In addition to the Research Institute, there ought to be Industrial Schools working in co-ordination with the apprenticeship system. This will gradually increase the efficiency of labour.

The marketing of products will be helped by the establishment of Commercial Museums in all

important centres, as well as opening of shops on the model of the Swadeshi Co-operative Stores. Travelling Exhibitions will also render much help to Industries.

The question of the transport of articles deserves careful consideration. The rates at present charged by the Indian Railway Companies are in the majority of cases prejudicial to the growth of indigenous enterprise. Transport facilities both by land and water and other special concessions should be given to new ventures to minimise the effects of competition. The seaport rates work to the advantage of foreign imports and the local manufactures have to contend with very high rates for transporting their goods inland. This affects the development of local manufactures to a great extent. The Directors of Commerce and Industries, wherever they exist either in British India or Indian States are striving their best to collect information and to help the starting of new concerns and much can be done by the educated classes, if they could second their efforts and co-operate with them. For the diffusion of knowledge of arts and sciences there is need of a well-equipped Library in a central place for the different provinces of India. There is to my knowledge not a single library of this kind in the whole country. There should also be laboratories to encourage private individuals to carry on research work. * * *

I cannot emphasise too strongly the necessity that exists for Government to induce the Presidency Banks to afford facilities to our young men for getting an intimate knowledge of the working of the different departments of the Banks, so that these apprentices may, in course of time, be able to manage a bank themselves. I quite agree with the Hon'ble Lala Sultan Singh in thinking that there ought to be at least one Industrial Bank in

every Province, which should receive full support from the Government. The Government may also co-operate with the people in strengthening the position of the Bank by depositing of portions of the public money in them. This will create confidence in the mind of the public and there would be very little difficulty in the collection of capital which is now lying idle in many mofussil centres. My friend, the Hon'ble Mr. Manmohandas Ramji, has outlined a scheme for the starting of Industrial Banks which deserves to be carefully considered both by the Government and the people. He advocates the starting of Industrial Banks each with a capital of about fifty lakhs of rupees, half the capital to be contributed by the Government, and with the local Directors of Commerce as Government Directors. I need not remark that in such Banks, the majority of Directors should be Indians.

While on the subject of Banking, it may not be superfluous to point out that Banking is the most important factor in the economic development of a country, as Banks help the capital-less class and serve to encourage thrift, and enterprise among them and promote larger production by placing capital at the disposal of those who can best use it. They play an equally important part in lowering the cost of production and securing high prices of sales. They thus benefit the country in various ways and tend to the fair distribution of property, general prosperity, rapid increase of capital and wealth even in times of financial and political trouble. A small manufacturer under the present system has to limit his business to the small amount of capital he actually possesses or could borrow on mortgages or other securities. Owing to these difficulties, the purchase of raw materials by a small manufacturer has to be small and even those purchases generally have to be done through some middleman at a very high price. When he has finished his goods to the extent of his means, he is forced to restrict his production, until his

goods are sold and paid for and as in most cases he wants cash quickly, he is compelled to sell to other middlemen often at a low price. Thus dear raw material, low price of sale, limited production and heavy expenses are the conditions under which a poor craftsman has to work. If banking facilities are obtainable near the homes of these craftsmen, they can buy very largely in the best markets without the help of middlemen. They can also manufacture on a larger scale for the simple reason that as soon as their goods are out of their works, they can draw drafts on customers and against these the "*Banquier*" renews his capital at once and thus the artisans are enabled to make large turns-over within a given capital and time. By extending Banking facilities to small craftsmen and merchants, we shall achieve in India the extraordinary prosperity we see in Germany, due to union of capital and labour, greater demand for goods, low cost of production, higher wages, great power of consumption, immense demand for goods and high selling prices. The idea is to do away with usury and replace it by Commercial and Industrial Banking. The best means to attain this object is to have a large number of banks in large cities with a number of branches even in small places.

There is yet another industry which deserves to be revived in the interest of the foreign trade of our country and that is Ship-building. The art of building ships and the science of navigation over vast seas were known to our fore-fathers centuries ago, as there are clear evidences that India once occupied and maintained for many centuries her proud position of Queen of the Eastern Seas. Coming to more recent times, we find that only about a hundred years ago, ship-building and practical navigation were in such excellent condition that ships built in India sailed up to the Thames along with British vessels. The Ports of Bombay and Calcutta contained a large tonnage of shipping entirely of Indian construction

and the teak vessels of Bomay were regarded as superior to even the English ships made of oak and they were more durable than the English vessels. It is a recognised fact that the mercantile marine is an essential factor in the industrial success of England and other nations. The cost of production of any article includes its freight by land and sea. Along with this disadvantage of iniquitous Railway rates, our country has to suffer also from want of a mercantile marine of her own. She cannot place her goods in the foreign market as cheaply as other nations can do owing to the fact that they have got their own ships which convey goods even at nominal rates to beat down foreign competition. They also bring raw materials from other countries in their own ships for manufacturing purposes and convey them back in a finished form at cheap rates. Under these circumstances, I would exhort my brethren of Calcutta and other seaports to start Navigation Companies on large ~~scale~~ and make provision for the training of boys and youngmen in the art of shipbuilding and navigation—subjects which have hitherto remained neglected.

It is matter for thankfulness that a recent cablegram from home announces that a commission has been appointed to inquire into the potentialities of shipbuilding on the Hooghly. This announcement raises hopes of revival of this ancient industry of Bengal on very sound lines.

The Jute industry is also another industry which should be in the hands of Bengal Capitalists. I hope my Bengalee brethren will direct their energies towards Jute Manufacture.

I would summarise the relative duties of the Government and the people as regards the industrial and commercial development of the country thus:—

The duties of the Government are:—

(1) To have a thorough industrial and geologi-

cal survey of the whole country made and to publish the results from time to time.

(2) To afford financial and technical aid.

(3) To check foreign competition.

(4) To encourage opening of Banks.

(5) To start Model Pioneer Factories on the reports of Government experts and hand them over to private capitalists, if successful or close them if unsuccessful. In no case should they be continued as permanent Government enterprises.

(6) Purchase by Government of all their requirements in India, preference being given to locally-made articles, even if they are slightly dearer or a little inferior in quality.

(7) Establishment of Museums and Travelling Libraries and holding of exhibitions at large fairs of goods as well as the processes of manufacture.

The duties of the people:—

(1) Use of locally made articles as largely as possible, even at a small sacrifice in cost and quality.

(2) Co-operation between the capitalists and the technically trained experts.

(3) Raising the standard of Commercial Morality in the country.

(4) Utilisation of unproductive wealth for commercial and industrial purposes.

(5) Arousing the Indian States to the Economic needs on the above lines.

A writer in the "Round Table" has recently pointed out certain weak points in the British Industrial Organisation, which ought to be carefully noted by our countrymen, if they wish to trace the causes of our industrial backwardness:

They are:—

(1) Inferior equipment of factories and use of old types of plant and machinery, which have long been discarded by progressive countries like America.

(2) Mechanical inefficiency due to a lack of Research, which results in the use of antiquated processes of manufacture.

(3) Factories, Docks, Workshops of England are on too small a scale, to meet the growing needs of the time.

(4) England cannot face up-to-date competition owing to her ruinous tendency to divide profits up to the hilt.

(5) Inferior organisation both in manufacturing and selling. There are too many small concerns or workshops carrying on the same manufactures instead of forming combinations.

(6) There is no co-operation worth the name between the Banks and the Manufacturers.

(7) Unwillingness to adopt new processes or theories owing to the ignorance of the value of Research.

If this is the case with free and progressive England, what can be said of India labouring under manifold disadvantages and drawbacks? The Free-trade Policy of the British Government exposing even our smallest concerns to a world-wide competition, the inability or rather unwillingness of Indian Princes and Capitalists to help the poor manufacturers with necessary Funds and several other causes have compelled the artisans to give up their ancient callings and to take exclusively to agriculture. Certain hereditary tendencies have also to be taken into account. The aversion of the average educated man to manual work and industrial or commercial careers, the inefficiency and ignorance of Indian Labour, want of organised associations or Financiers to help the technically trained students, when they complete their training either here or in foreign countries, constitute some of our drawbacks. We hear that in Japan, Industries suitable to particular localities are first selected after careful investigation and students are then sent out for acquiring instruction in the Arts so selected. This arrangement gives the student a guarantee of employment on return and the Financier a guarantee of securing an expert in return for the amount that he has spent over the young man's

training. If the Indian people succeed in getting a representative form of Government, in other words, the Home Rule for which they are honestly and vigorously striving, it is only then they can have a voice in the shaping of the fiscal policy of their country. Till fiscal and financial autonomy is secured for this country, we should try and help the development of Industry and Commerce by using nothing but Swadeshi Articles. * * *

The Industrial Conference has been clamouring for the establishment of at least one fully equipped Polytechnic Institute, but so far there has been no response from Government. In this connection, I may invite your attention to the suggestion made by the Hon'ble Mr. James Currie the President of the Punjab Chamber of Commerce, who in his evidence before the Industrial Commission advocates the establishment of an Imperial Research Institute, which should be equipped with the best brains available. On its Industrial side, the Institute should also be in a position to supply sound advice to private enterprise. It will be noted that the Tatas have already a scheme under contemplation for starting a Research Laboratory at Sakchi with a view to making this Laboratory a Central National Research Laboratory in that part of India.—*From the Presidential Address to the Thirtieth Indian Industrial Conference, Calcutta, 1917.*

INDIAN INDUSTRIES AND AGRICULTURE.

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I. BY DR. NILRATAN SIRCAR.

NO other profession has been vested with such powers, charged with such high responsibilities and blessed with such noble spirit as this profession. To whom much is given from him is expected. Naturally, humanity in general and the nation in particular expect of us our share of contribution to the general stock of light, enlightenment and social service. And light within, enlightenment outside and service to fellow-beings have been the ideals before this profession from the dawn of civilisation. With these ideals in our soul, it is the object of this Conference of medical men—

(i) to examine closely some of the important facts of articulation of the structure of our profession with the society.

(ii) to examine also the minute anatomy of the organisation of our profession in order to detect whether the condition is normal or it is pathological from neoplasm or microbes within or from mechanical pressure without.

(iii) to formulate ways and means for its healthy and unimpeded recovery, growth and progress towards its noble ideal.

It is the object of this Conference to examine the situation and find out if there be any common object or objects in the pursuance of which the energies, attention, time and money can be fully applied, for we cannot suffer all these invaluable resources to be frittered away aimlessly any longer. That would mean sure and certain decay to the profession.


I next pass on to another subject which is perhaps the most important in our national life, next only to education—I mean sanitation. That every medical man should take interest in sanitation, rural or urban as the case may be is an axiomatic truth, but this is so only theoretically. The sanitary conscience of the people has not awakened as yet and it is the apathy, the indifference or

the selfish callousness of those that understand the sanitary condition that is responsible for this blank ignorance in lay mind in this respect. We have neglected too long. It is time that we should recognise the situation and provide for it.

An All-India sanitary movement should be set on foot for the purpose of teaching the people the elementary laws of sanitation and also for helping them in getting rid of their visible as well as invisible enemies. The school boys, the office clerks, the mill-hands, the field labourers, the artisans, the Zenana ladies, should all be educated to take part in the movement—learning, teaching or acting. The deplorable sanitary condition of the land casts a slur on the spirit of social service and powers of organisation of our medical men. It is for us to move. Government is always prepared to help us in this matter. We should remember that no country has made any sanitary improvement without the willing and enthusiastic co-operation of the people, and in order to set the people on movement in this matter, the medical men must supply the motive power.

The next subject that is before the Conference, namely, Medical Ethics, is concerned with our unimpeded growth and proper development. Indeed, if we are to thrive as living organism we must have the relations between our body and the outside society (including our patients) on the other, properly determined and zealously and respectfully observed. The spirit of self-preservation dictates these ideas to us. It is our interest that we should submit ourselves to the laws that govern these relations. I may point out that at the root of professional ethics is the spirit of sacrifice which is the ideal of the profession. But I should not detain you long over this matter as it will be discussed and considered separately in this Conference.—*From the address delivered as Chairman of the Reception Committee of the First All-India Medical Conference held at Calcutta, on 26th December, 1917.*

II. BY DR. ROW.

 HERE are a great many pressing problems which might be taken up and a solution found for them, and it is to these I propose to make a reference presently; these questions embrace a programme of work (1) to realise and appreciate the urgency of our banding ourselves for earnest work entailing great sacrifice; (2) to find practical ways and means by which work undertaken will be of a character which will draw and force itself on the public on the one hand, and awaken them to sense of co-operation with us, and on the other afford our band of workers opportunities to improve themselves individually and collectively and thus raise their own status independently of any State aid or Government help; (3) to earnestly extend the usefulness of the profession deep into the masses by which means alone one could aim at popularizing the methods of modern medicine by example and object lessons and thus breaking the barrier of prejudice and ignorance which, I feel convinced, are at the bottom of our not being appreciated as a body by the people in the rural districts, as well as our profession might expect.

The independent members of the profession, being better situated and in a freer atmosphere, have banded themselves into organisations like your Bengal Medical Association or the Bombay Medical Union, and those of us have not only met and discussed and found ample opportunities to see clearly the obvious injustice done to their members brought about by a time-honoured system of officially or artificially creating a body of specialists from amongst a certain number, such as a particular military service. And such of our organised bodies have discussed times without number the injustice caused by the monopoly of a particular service officialised for doing civil work on the plea of military service exigency—and the grievance of the nature of complaint of the non-service men of even higher

qualifications, for responsible civil appointments, on the claims of bare justice to themselves or the public or even on the grounds of economy to the State—the method of representing for redress, in the shape of deputations, memorials, petitions or evidence before the Public Service Royal Commission—there has been only one result, viz., we are practically in about the same position in which we were 27 or 30 years ago. . . . Whatever advantages, whatever privileges we may obtain by agitation, however brilliant work we may be able to turn out individually and thereby make undisputed reputation for ourselves, I submit, Sister and Brother-Delegates, our salvation as a body lies in our own hands; there are certain pressing problems before us, the solution of which alone can lead to the improvement of our professional status as a whole and I admit these will entreat and call forth a great effort at organisation. . . .

The objects are in the shape of hospitals, infirmaries, itinerant dispensaries which will have to be scattered broadcast, and manned by properly-qualified staff even if we can hope to obtain this staff from the self-sacrificing members of our profession. And is this all quite chimerical? Is it quite beyond practical politics? I for one do not for a moment think so. You have only to look round and see what is being done by our worthy colleagues and Medical Missionaries. If we start our task with the noble missionary spirit and take upon ourselves that we are the servants of God to do good and useful work for our fellow-creatures, I don't for a moment doubt a small start may be successfully made in each district and in each province which might be the beginning of an educational system not only of the public middle but also of the wealthy classes whose proverbial charities are now directed to other channels.—*From the Presidential Address to the First All-India Medical Conference, held at Calcutta, on December, 26, 1917.*

THE THEISTIC MOVEMENT IN INDIA 43

BY SIR K. G. GUPTA, K.C.S.I.

It will not be amiss to remember that it was here in this great city, over 87 years ago, that Raja Ram Mohun Roy of sacred memory laid the foundation of the Theistic movement in India and established the Brahmo Samaj, and that it was here also that our other two great leaders—Maharshi Debendranath Tagore and Brahmananda Keshub Chandra Sen so successfully laboured to consolidate and develop it. . . . But all those who have profited and who have been enlightened by the sayings and writings of Ram Mohun, Debendranath and Keshub Chandra must hold very dear a city where one of them laboured and where the other two were born, where they worked and died. . . .


The principles of Theism form the essential truths of all great religions, and they exist in each and all of them, however much they may have been obscured by dogma and ritual and overloaded by the superstitious accretions of ages. The spiritual ideals of Theism—such as the Fatherhood of God, the Brotherhood of man and the intimate relation of the human soul with the pervading spirit of the Universe, are to be found, more or less in the Hindu Shastras, the Bible and the Koran; but they are unhappily mixed with much that is unessential and not generally acceptable and are often lost in a labyrinth of unrealities. Efforts, attended with more or less temporary success, have been made from time to time to rescue these truths from oblivion and free them from the rank growth of ages. In Hinduism we thus find that quite early in its history and many centuries before any of the other world-religions had come into existence, the Upanishads preaching the sublime conception of one God without a second; similarly Sufism represents the liberalising movement in Islam, while Unitarianism is an attempt to bring Christianity into the fold of Monotheism. But the Brahmo Samaj may truly be said to embody all that is best in what is now

understood by Universal Theism.

It is interesting to note that about the time when Brahmoism was gathering strength in India independently and without any connection with the West, there was a great Theistic Movement going on in America and England under such well-known names as Theodore Parker, Francis Cobbe, Newman and others. Brahmoism is not a mere dry belief, an intellectual acquiescence in certain spiritual truths, but a living faith, an admirable combination of reason and feeling. Its stern monotheism is sweetened by piety, devotion and direct communion with God. Brahmoism may well claim to be the world's universal religion and its perfection and comprehensiveness is in no small measure due to the genius of its three great exponents who have, each in his turn, left their characteristic impress on it. Ram Mohun Roy, while a mere youth, broke away from the idolatrous practices in which he was brought up, and it may be noted that it was from a study of the Koran that he first imbibed the spirit of monotheism. A subsequent study of the Upanishads and the Bible put him in possession of the fundamental spiritual ideals of all the great religions, and the establishment of the Brahmo Samaj followed. Next came the Maharshi who realized in an extraordinary degree what spiritual communion and God-vision meant, and gave, as it were, life and soul to the Brahmo Samaj. Brahmananda followed. He was greatly influenced by the Bible and vividly realised the Fatherhood of God. Full of piety and devotion, he brought religion to bear upon our domestic and social relations. He was in a great measure a pioneer in social reform and the Brahmo Samaj has since then stood for the abolition of caste, the removal of the many disabilities under which women suffer in India, and the other evils which have wrought so much harm to us. To the Brahmo, social service is a part of his religion.—*Welcome Address to the Theistic Conference. Calcutta. 26th December. 1917.*

THE TRUE MEANING OF THEISM

BY PROF. N. G. WELINKAR, M.A., LL.B.

 THEISM is first and foremost a *religion* and Theists in India are above all else a religious community. The world's first need to-day is and always has been *religion*. But never before in the world's long and chequered history was that need for a living religion, which should be a power in the lives and affairs of men, more profoundly realised by the enlightened nations of the earth than it is now in this tragic hour in human history, this awful tribulation through which humanity is passing. Sincere and thoughtful men in both hemispheres are hungering for *vital* religion, a religion that will really give rest to their souls, a religion that will bring true peace to their mind and heart amid the moral and spiritual perplexities of these troublous times. For they have discerned, at least the earnest seekers amongst them, that the dogmatic creed of Christendom which professes to be the foundation of the civilization of the West has utterly failed in its claim to ensure love and brotherhood among men and nations, and, in this supreme crisis of human history, has proved powerless—not to say to overcome—but even to hold in check the forces of *hate* and *wickedness*. It will not be any answer to this indictment to say that the colossal havoc that is being worked by nations which have been nurtured in the Christian faith and have enjoyed twenty centuries of Christian discipline and culture is being wrought in defiance of the teaching of Christianity. What are men to think of a system which has had undisputed sway over the Western nations for so many centuries, with which indeed Western civilisation is so intimately associated as to be called Christian civilization—a system which has had the field to itself for two thousand years and has so sadly failed in controlling the greed and rapacity of the nations which nominally own its allegiance? "By their fruits, ye shall know them"—how can thinkers fail to apply this test, a test that was propounded by the Founder of

the Christian religion itself? Yes; the religion of the enlightened people will have to be reconstructed. Men will demand a religion that will save them from the tyranny of creeds and make-beliefs which have so little relation to real life and are found to be so pitifully unavailing, when those momentous crises arise in the world's history which test the potency and truth of all systems—religious, social, political, philosophic, scientific,—and make all things new. Now is the opportunity for proclaiming the doctrine of a pure Theism—the Faith that all Brahmos hold—the Faith that God, the Supreme Spirit, the Eternal Person, the "Adipurusha" as the Gita names Him is immanent in the world which is the expression of His *Will*—that in the Soul of Man is the most direct and intimate relation of Him, the Over Soul,—that He is so one with each human soul closer to each of us than hands and feet, that there is no room for any mediator to intervene between Him, the World-Soul and the soul of man. As Emerson, that modern saint and seer, beautifully puts it :

Within man is the soul of the whole, the wise silence; the universal beauty to which every part and particle is equally related; the eternal One. And this deep power in which we exist and whose beatitude is all accessible to us is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object are one... The soul gives itself, alone, original and pure to the Lonely, Original and Pure, who, on that condition gladly inhabits, leads and speaks through it.

This is the religion which we name Brahmoism; this is the faith of all sections of the Brahmo Church; this is the gospel which it should be the duty and joy of every Brahmo—whether he names himself a Prarthana Samajist, a Sadharani or a New Dispensationist or whatever name he calls himself by—to seek to increasingly realise in his devotions, his study and in all the activities of life—and inspired and enthused with which he must go forth and tell the glad tidings as widely as his opportunities will permit him to do.—*From the Presidential Address to the All-India Theistic Conference, Calcutta, December, 1917.*

THE PROBLEM OF MILK SUPPLY

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BY

THE HON. JUSTICE SIR JOHN WOODROFFE.

It has been said that the milk problem may appear simple to the casual observer being only a part of the larger problem of pure food. A deeper study, however, will disclose the fact that the milk problem is one of the most complex in public sanitation. There are several reasons as Dr. Joshi has pointed out why we have a milk problem. In the first place milk is an almost universal article of human food. Secondly it is likely to convey directly by pathogenic microbes (as in the case of tuberculosis) when it is polluted, or to cause it indirectly (as in the case of rickets) when it is adulterated. In one Indian city $\frac{1}{4}$ ths of the milk supply was found on an examination of 1,400 samples to be adulterated with water and 90 per cent. to be contaminated with microbes indicating the presence of dirt. Thirdly it has been hitherto found to be extremely difficult to obtain milk which has been handled with care and cleanliness. Fourthly in this climate milk decomposes more quickly than any other food. Hence it may be assumed that every sample of milk is likely to become dangerous to health. It is not surprising, therefore, to find that Dr. Turner, the Executive Health Officer of Bombay, speaking of the very unsatisfactory state of the milk-supply in the large towns of India. Though the evil is naturally more acute in the large cities, the milk problem in other parts of the country also urgently calls for attention. The shortage of pure milk and the adulteration of ghee has brought the matter before every one's mind. There can be no question as to the necessity of our deliberations if we survey past and present conditions. By past conditions I do not mean some golden age fancied or real but a past known even to those now living. Men of fifty can remember a time when cow's milk could be had 32 seers for a rupee and one or two seers could be

had for the mere asking. Now milk has risen enormously in price and it is difficult to get it pure at any cost. It has been said to be extremely difficult to get, at least in the towns, genuine milk at less than about four annas a seer and that this rate is higher than in most large European and American cities. It has been pointed out that this indicates that there is something radically wrong in the cost of production and distribution of milk particularly when it is remembered that labour is cheaper in India than in Europe or America. The price of good animals has also considerably risen recently. The problem weighs most heavily on the poor, but many experience a difficulty in getting milk of any kind at all. Some poor children even get no milk being fed on a rice decoction (Chura) or rice-flour and water (Petuli). As to the milk problem in Indian cities see Dr. Joshi's work so entitled. The question is, as I have said, of the greater importance owing to the large part which milk takes in the Indian dietary which is chiefly vegetarian. As regards the number of cattle I have not got the statistics for the whole of India: but to take one instance; the provincial report of the United Provinces shows that between 1904 and 1915 there has been a decrease in bullocks, cows and young stock of 6, $5\frac{1}{2}$ and $1\frac{1}{2}$ lakhs respectively. But whether the total number of cattle have increased or decreased it seems to be the fact that Indian milch-cattle show a deterioration in quality and that the number of good animals is rapidly diminishing. But this is not all; for what cattle exist is inferior.

The shortage in the supply of milk seems to be mainly due to two causes, namely, diminution in the number of cows and in their milk-producing capacity, but chiefly to the latter cause. Those causes again are mainly due to four others viz.,

bad breeding, insufficient and improper fodder, improper treatment, disease and premature death, and the slaughter of prime cows and calves. . . .

Lastly, the object of this Conference mentions *the establishment of dairy farms*. Particularly is this necessary in the case of big towns. It has been suggested that the Municipalities should prevent the keeping of cows in towns. They are badly housed, crowded and cannot take exercise. Their surroundings, as is well known, are often repulsively dirty. The Goalas maltreat the animals practising the abominable *phuka* process. It is true this is forbidden. But this and all other cruelty to animals should be more severely punished ; as also still more so any connivance by Municipal underlings at this and other breaches of the law. So far as is possible the matter should be removed from the control of ignorant self-seeking Goalas with their filthy habits and the cows transported to the vicinity of the towns, facilities being given for the milk transport. There the animals can get space and air and can be supervised. Provision might be made for the testing and certification of milk. This question, I know, however, bristles with difficulties and will have to

be carefully considered. It is perhaps the most urgent question of all in some ways owing to the increasing congestion in the towns and the great possibility of the dissemination of disease. It is estimated that about three thousand maunds of milk (or stuff so-called) are consumed daily in Calcutta. Milk is not only very dear but inferior, adulterated and contaminated. It has been asked why companies or private capitalists do not come forward to undertake the milk-supply on a large scale. It is true that there are some well-managed European concerns but these cater only for the well-to-do. The Goala supplies milk, or what seems to be such, at a price more suitable to the poor. Until the general poverty is remedied and other conditions are established favourable to the attraction of private capital, the resolution of the committee on the milk-supply at the Poona Agricultural Conference seems to call for adoption.

The committee feel that the securing of an adequate milk-supply is so vital to the health of the people and the future of the community that there is strong reason for Government being prepared to assist in the reorganisation of the milk-supply to a greater extent than would be wise in almost any other industry.

From the Presidential Address to the First All-India Cow Conference held at Calcutta, Dec., 1917.

INDIA'S INDUSTRIAL FUTURE

BY THE MAHARAJA OF KASSIMBAZAR.

THE economic policy of free trade has for the greater part of the last century pushed Indian industries to the wall, and by means of unfair competition practically killed all our indigenous arts and handicrafts. Manufacturing industries, particularly of cotton, have suffered beyond calculation on account of this fiscal policy. In India itself, the Government has not so far meted out equal patronage to European and Indian enterprises. Mr. Kurrimbhoy Peerbhoy has very recently drawn the attention of the Industries Commission to this aspect of the question. A Government drawing the bulk of its revenue from

the children of the soil have no right to give a cold shoulder to enterprises started and manned by qualified Indians. In the matter of carrying goods, the impression appears to have gone deep in the Indian mind that Indian producers are refused the same facilities by railway and shipping authorities all over the country, which are easily extended to enterprises under European management. It is evident that, so long as the company system of railway management is allowed to be continued, European enterprises will receive preference to purely Indian concerns. I have, therefore, no hesitation in demanding that the

railways of India should be nationalised as early as possible or, in other words, the whole thing must be brought under State management. In that case, Indian-managed enterprises will not have to run under a handicap. In the matter of tariffs, our customs duties have got to be revised with a view to protecting the best interests of India in the future. The Government of India must be careful to see that Indian industries in the future may not be paralysed by unfavourable competition. In the past, England and Germany have exercised a very paralysing influence over Indian industrial activities; let not Japan and America be allowed to repeat the same history in the future with equally disastrous results. The fact must not be lost sight of that, if a country must grow and flourish, she must have protection, as so well laid down by distinguished economists such as Mill and List, for her nascent industries. One notes with very great pleasure that our Government is awakening to the situation, but no possible remedy can be effectively applied so long as it is not prepared to take into its own hands the fiscal interests of India with a sole eye on the prosperity and well-being of the Indian people. The interests of Lancashire, Cheshire, Hull, and Dundee must no longer dominate the fiscal policy of the Government of India, and all the money that the Government can spare should be developed to the promotion of education, sanitation and the industries of our people. When this is done, that will be the highest justification of British Rule in India.

Gentlemen, I have been a bit of a visionary and a dreamer all my life, and I have very often burnt my fingers in trying to materialise my vision and dreams. Like me, many others must have also lost large or small sums of money in trying to promote industries in this country. In the beginning of things such disappointments are bound to occur, and we must not try to look back or run away from similar ventures of regret for losses

incurred. In the economy of civilised life, visions and dreams have a very useful place and they have got to be paid for by some one or other. Our losses and failures are the prices that industrial dreams have claimed of us, but, I am quite sure, they will have paved the way to our future success. From all evident indications, it is quite apparent that a new era of industrial renaissance is drawing upon us. With capital getting less shy to be utilised for industrial purposes, with the principle of co-operation spreading to the remote villages, with limitless resources of raw materials, with greater organisation of labour, with more expert advices available and, above all, with greater honesty and technical knowledge in the management of our concerns, India will not take a long time in becoming one of the most industrial countries in the world. My vision of our industrial future is a self-contained industrial India,—producing every thing that our people want for the necessities of life and for the convenience and comforts of a higher standard of living. India in the future should not look forward to the manufactures of Lancashire or Dundee or to the imports shipped out from the ports of America or Europe, Japan or Australia. She must produce the food which her increased population will require, manufacture the clothes which will cover their nakedness, and turn out to good account all the vast resources available upon and beneath the surface of her lands. Nor should she stop at merely supplying the necessities of life for her own people. She must prepare herself to send out to different countries of the world, as she did to Carthage and Babylon, Chaldea and Egypt centuries before the birth of Christ, the surplus products of her skilled labour, of her arts and crafts. Towards that goal, we should all direct our endeavours and organise our efforts. A self contained India standing on her own legs—meeting the requirements of her people and restoring the reputation of the 'wealth of Ormuz and Ind'—ought to be the goal to which every patriotic Indian should put forward his best efforts.—*From the Welcome Address to the Indian Industrial Conference, 1917.*

SOCIAL REFORM AMONG THE BHATIAS

BY

THE HON. MR. KALYANJEE MORAJEE THAKORE.

RELIGION in its essence is based on morality and what is morally wrong cannot be religiously right. You also know that the evils which we have to eradicate from our social system are not the work of Religion but of concessions made to weakness, of abuses substituted for the old regulations which were the glory of our past. We thus agree that in changing our evil customs, we are not acting against religion but are engaged in a fight in the service of truth, reason and justice and it is this idea which we have to impress upon the minds of our people till it is accepted as a principle for guidance in our daily life. The education of our boys is the next item in our programme. I see that large sums of money have been set apart in recent years at Bombay for giving our boys Secondary education. We all welcome these efforts but if I read aright the attitude of our Bhatia brethren all over the country correctly from these Conferences, I cannot but note that our reforms are not to proceed on one line.

I come now to the consideration of the questions of child-marriage and the education of the girls. I confess there are so many difficulties that surround them, but as you know, Brother-Delegates, for the well-being of any society nothing is of greater importance than the arrangements for imparting education to the members thereof. Times have changed. As great advance has taken place in the ideas of men as regards female education there is practically no prejudice against sending unmarried girls to Schools. The difficulties, however, in giving them proper education are numerous owing to the custom of child-marriages. I see that at the last Conference you have passed a Resolution raising the marriageable age of girls to 16. This is as it should be, but it is not sufficiently understood that most of the Social evils from which we have been

suffering are traceable ultimately to this root cause of early marriage.

Brother-Delegates, from what I have said, you will see that the questions of child-marriage and of widow re-marriage and of the education of our girls and widows, are all connected with one another. You cannot separate the one from the other. Keeping this fact before us, we have to proceed to take such practical measures for removing the existing evils as are dictated by the necessity of the circumstances of our society. India cannot grow without the influence of its mother. But, this is not enough. We have to establish educational institutions on national lines by employing in female schools, female teachers of good character and descended from respectable Hindu families, and to open home-classes for grown up ladies who cannot attend regular schools with extra female teachers to visit and help at stated intervals such ladies as read at their homes. The problem too of female education for the amelioration of young widows does require that we start institutions like Vanita Asrams to train up widows and other females who will be able to impart religious and moral instruction to ladies, and we should take steps to publish text books suited to the requirements of female schools. We are going to have a Bhatia Hospital at a cost of rupees 12 lakhs and I wonder whether it is not possible to train up those Bhatia nurses and midwives. It is possible that this idea may not appeal to some of us but really when we do call assistance of old ladies to instruct our young mothers in the treatment and nursing of their children and to help them at the time of delivery, I fail to see what possible harm can be done by giving this kind of education to our widows to make them more useful members of our society.

—Address to the Bhatia Conference, Calcutta, December, 1917.

RAI BAIKUNTA NATH SEN BAHADUR.

Brother-Delegates, we have outgrown the lines for our development fixed by the past Congress. Even within the year our ideas have expanded with marvellous rapidity. About this time last year our thoughts were concentrated upon the speedy expansion of representative government in India. This time the main problem before us is, how best to introduce responsible government in this country containing elements of automatic development? Responsible government is the natural corollary and end of representative government, it is true, but the idea was absent last year of starting with responsible government. The world indeed is moving along at a giddy pace, as Mr. Lloyd George pointed out, and we have covered the track of centuries in as many weeks. The War has given a fresh impulse to human society. Under the new stimulus His Majesty's Government have given the only correct direction to constitutional agitation in India. The forces of time were also moving towards the same end. Once India has secured a place of honour, dignity, trust and equality with the Self-Governing Colonies of the Empire on the Imperial War Cabinet,—thanks to the noble initiative of His Excellency the Viceroy—self-government, be it in a rudimentary form at the beginning, must come to her. The problem now is more about details than about principles. His Majesty the King-Emperor delivered to us sometime ago the blessed message of Hope. With the Imperial Cabinet resolved to give us responsible government, albeit in stages, and both His Excellency the Viceroy and the Secretary of State for India anxious to deal with the question of constitutional reforms with broad and sympathetic statesmanship, the hope India has so long cherished promises to approach fruition. * * *

It is a question, indeed, how far the idea of granting responsible government in stages is

sound. The weight of reason and experience, and perhaps of authority, is in favour of full responsible government in the internal administration of the country. But should such a scheme have to be abandoned for the present, let us at least have the foundations of real self-government—let us have a scheme such as in the natural process of evolution will lead to the introduction within a reasonable time of the colonial form of self-government. We hope we shall not be disappointed. God grant that the authorities will rise superior to all considerations of prestige and class interest at this supreme hour of our national existence, and will ensure the performance of British Indian Rule by making that rule responsive to the wishes of the people! —*From the Welcome Address to the Indian National Congress, December, 1917.*

MRS. ANNIE BESANT.

India demands Home Rule for two reasons, one essential and vital, the other less important but weighty: First, because Freedom is the birthright of every Nation: secondly, because her most important interests are now made subservient to the interests of the British Empire without her consent, and her resources are not utilised for her greatest needs. It is enough only to mention the money spent on her Army, not for local defence but for Imperial purposes, as compared with that spent on primary education.

Self-Government is necessary to the self-respect and dignity of the people; Other Government emasculates a Nation, lowers its character and lessens its capacity. The wrong done by the Arms Act, which Raja Rampal Singh voiced in the Second Congress as a wrong which outweighed all the benefits of British Rule, was its weakening and debasing effect on Indian manhood. "We cannot," he declared, "be grateful to it for degrading our natures, for systematically crushing all martial spirit, for converting a race of

soldiers and heroes into a timid flock of quill-driving sheep." This was done not by the fact that a man did not carry arms—few carry them in England—but that men were deprived of the 'right' to carry them. A Nation, an individual, cannot develop his capacities to the utmost, without Liberty. And this is recognised everywhere except in India. As Mazzini truly said:

God has written a line of His thought over the cradle of every people. That is its special mission. It cannot be cancelled; it must be freely developed.

For what is Nation? It is a spark of the Divine Fire, a fragment of the Divine Life, outbreathed into the world, and gathering round itself a mass of individuals, men, women, and children, whom it binds together into one. Its qualities, its powers in a word, its type, depend on the fragment of the Divine Life embodied in it, the Life which shapes it, evolves it, colours it, and makes it One. The magic of Nationality is the feeling of oneness, and the use of Nationality is to serve the world in the particular way for which its type fits it. This is what Mazzini called "its special mission," the duty given to it by God in its birth hour. Thus India had the duty of spreading the idea of Dharma, Persia that of Purity, Egypt that of Science, Greece that of Beauty, Rome that of Law. But to render its full service to Humanity it must develop along its own lines and be self-determined in its evolution. It must be itself, and not another. The whole world suffers where a Nationality is distorted or suppressed before its mission to the world is accomplished.

Hence the cry of a Nation for Freedom, for Self-Rule, is not a cry of mere selfishness demanding more rights that it may enjoy more happiness. Even in that there is nothing wrong, for happiness means fulness of life, and to enjoy such fulness is a righteous claim. But the demand for Self-Rule is a demand for the evolution of its own nature for the service of Humanity. It is a demand of the deepest Spirituality, an expression of the longing to give its very best to the

world. Hence dangers cannot check it, nor threats appal, nor offerings of greater pleasures lure it to give up its demand for Freedom. In the adapted words of a Christian Scripture, it passionately cries: "What shall it profit a nation if it gain the whole world and lose its own Soul?" What shall a Nation give in exchange for its Soul? Better hardship and freedom, than luxury and thralldom. This is the spirit of the Home Rule movement, and therefore it cannot be crushed, it cannot be destroyed, it is eternal and ever young. Nor can it be persuaded to exchange its birthright for any mess of efficiency pottage at the hands of the bureaucracy.

Coming closer to the daily life of the people as individuals, we see that the character of each man, woman and child is degraded and weakened by a foreign administration, and this is most keenly felt by the best Indians.—* * * *From the Calcutta Congress Presidential Address, December, 1917.*

THE HON BABU S. N. BANERJEA.

Last year at Lucknow we formulated a scheme of constitutional reform with the full concurrence of the Muslim League. We prayed that a declaration should be issued announcing that self-government was the end and aim of British Rule in India. Democracy has responded to our call, and on the 20th August last the Secretary of State, from his place in the House of Commons, announced, with the full concurrence of Parliament, that responsible government was to be the end and object of British rule, and that it was to be attained by progressive stages, and that a substantial advance was to be made as soon as possible. I have no hesitation in saying that this proclamation is a triumph of the Congress, and it is one of a series of such triumphs, and you have rightly embodied it in the resolution, but there is one rift in the lute, the measure of self-government and the time for its introduction are to be determined by the

Government of India and the British democracy. We are the people most interested in the matter, far more closely than either the Government of India or the British democracy. We have a claim, a right, to have a voice in the matter, and here we take our stand on the dictum of the Prime Minister himself. He said, in the course of a speech, that when after the war the question of re-settlement was to be considered—mark the words—the wishes of the people are to be a supreme consideration. I am grateful to him for the admission and the Congress should be grateful for it when he added that the formula is not to be fettered by process of latitude and longitude, and that it is equally applicable to tropical climates. We, therefore, take our stand upon the dictum and press for recognition of this formula in the coming reconstruction of the Government of India. * *

Responsible government has not been promised to us a day too soon, Lord Carmichael, speaking the other day at the Royal Institute, said—he is one of the greatest authorities upon India such as it is—that discontent is leavening all classes of India, and why? Because promises have been made which have not been fulfilled, or only inadequately fulfilled, because repressive policy is being ruthlessly pursued, and that the policy of conciliation is at a discount in the Councils of the Empire; because the bureaucracy has egregiously failed to cope with the situation. In 1858 Queen Victoria said in her gracious Proclamation:—"We are bound to our Indian subjects by the same obligations of duty that bind us to our other subjects." That is a promise of equality and equal status with the subjects of the Crown in other parts of the Empire. In the colonies we are helots. In our own country we live more and breathe an atmosphere of inferiority. In 1911 provincial autonomy was promised. Where is provincial autonomy? Echo answers, where? Lord Carmichael said, in the course of his speech,

that this discontent is a threatening menace. We are all ready to participate in the affairs of the Empire, but under one condition alone, namely, that we are admitted as equal partners in the Empire, with the badge of political inferiority removed from our brow, and that we are enabled to hold up our heads among the free nations of the world. Let us have no shams, shows, and delusions, no more glorified debating societies, of which we have had enough. We want really something substantial, something that will satisfy the legitimate aspirations of the people. The longer the solution of the situation is delayed, the greater will become the crisis.—*Speech at the Calcutta Congress in moving the Self-Government Resolution.*

HON. RAJA SAHEB OF MAHMUDABAD.

The steady advance of the Government of the country on democratic lines, its increased deference to the will of the people as expressed through their chosen representatives, under whose control the Government should ultimately be, is the basis on which this constitution is framed. The British nation is expending its blood and treasure with such profusion and generosity in order that the world may be "made safe for Democracy." Shall then the mockery continue that, while India with the other component parts of the Empire—which by the way are all democratic and self-governing—is fighting for this ideal, the form of Government under which she is ruled, remains despotic, however benevolent? It is a slur on the fair name of freedom-loving England, and I believe, repugnant to the instincts of the great nation with which the destinies of this ancient land are bound up.

Gentlemen, we demand that by reason of India's advancement in education, economic and industrial progress, political capacity, and above all her inalienable right for full and unfettered development and as an over-delayed act of political equity and justice, the Government of G

Britain, shall make a definite announcement of the period during which full and complete responsible Government shall be conferred on India. Other countries that had neither the ordered and settled and scientifically efficient government, nor enjoyed such immunity from internal disorder or external menace as India, have attained the ideal which for our country is still a pious aspiration. As a first and a very short step towards this goal we demand that immediately after the conclusion of the War, the constitution as embodied in the joint scheme shall be granted.

Gentlemen, the spirit of self-realisation which is at present moving mankind in such a tremendously ominous manner has not left India untouched. She is also possessed with it, and why should she not be possessed with the spirit? Why should she not aspire to rise to her full stature? But the scheme for which we ask is not extravagantly ambitious. It is not Utopian. Existing conditions have been taken into account and safeguards against our inexperience have been provided. :—*Address to the All-India Moslem League, December, 1917.*

THE HON. PUNDIT M. M. MALAVIYA.

We ask that the representatives of the people should have power to determine how the taxes should be raised as otherwise representation would be meaningless. The next demand that we make is that the representation of the people whom the Government admitted into the Councils should have power to control the executive. When the Government introduced representative institutions in this country, they must have foreseen, and if they have not they were very unwise, that representative institutions are a misnomer, if they did not carry with them power and responsibility of the people's representatives to control the action of the Executive Government. With that power follows the power of the purse. Our English fellow-subjects have taught us through

their glorious literature that it is the people who pay the taxes, who ought to determine, through their representatives in the Councils, how these taxes should be spent. That power of the purse is a national growth and development of representative institutions. We have dealt with the realities of the situation and we have to deal with the facts as you find them there to-day. The Congress-League scheme is a natural and rational advance upon the lines under which political institutions have been working so far in this country. It is therefore no good telling us that our scheme does not fit in with the schemes formulated in other countries. The Congress-League scheme is suitable to the conditions in India. Some of our critics tell us that responsible government means a government which is responsible to the representatives of the people and removable at the pleasure of the representatives. I wish these critics showed a little more consideration, a little more generosity, in dealing with us and credited us with a little more common sense. Self-Government means that the Executive is responsible to the people. When we spoke of Self-Government we spoke of Self-Government on colonial lines. In the Colonies the Executive is responsible to the Legislature. That being so it is entirely wrong to say that in asking for Self-Government we are asking for something less than responsible Government. It is said that we might have put into our scheme a little more generosity and a little more enthusiasm but you must remember that when they who put it forward had not only to think of you and me, but of the bureaucracy and all those who are represented by Lord Sydenham and the framers were probably wiser in couching it in a language which may not satisfy us, but which has in it all the promise of the realisation of responsible Government in the near future. The resolution says that Self-Government should be introduced

by stages. The Congress did not ask that Self-Government on Colonial lines should be introduced at once. The next stage would be conferring of responsible Government to this country. The Congress programme is not inconsistent with the pronouncement made in the Parliament in August last. But you must remember that there are some who would make these stages occur at longer intervals than we desire. Let us, however, hope that our united voice and judgment will prevail against the voice of those who want to delay the period when full responsible Government should be established in this country.—*Speech at the Congress.*

MRS. SAROJINI NAIDU.

When we talk of Responsible Government it does not mean an illusion of power. Power without responsibility is demoralising.* * India is not an India of one race or another, of one party or another of the Moderate or the Extremist, but in politics the ideal is always there, but there must be a certain amount of expediency used. That is the only compromise that has been made. All life is a life of compromises. The only thing that matters is that for the sake of weaker, the stronger must be prepared to make some sacrifice. Who says that there is a man or woman here to-day who does not desire, waking or sleeping that does not dream that autonomy, that freedom, that liberty, that is self-contained and conveyed by this resolution. One community has got into the race earlier than another community and possesses advantage by that circumstance and that is the meaning of the compromise that we feel for the weaker. We confess that it is a compromise, but we say that the demand that we make in the Congress-League scheme is an irreducible minimum and that minimum should not be delayed one hour longer.—*Speech at the Calcutta Congress supporting the Self-Government Resolution.*

THE HON. MR. M. A. JINNAH.

The scheme of reforms which was passed at Lucknow is only as a definite step towards complete responsible Government, but while we propose that as only a definite step towards the establishment of complete responsible Government, we desire that the attainment of complete responsible Government should be laid down in a statute and not left to the will of any party, and it is for that purpose that we say that a time limit should be stated in the statute itself, so that automatically one step we propose in the scheme of reform will lead to the next step, which will be complete responsible Government established by the statute itself. * * *

I say a more absurd thing cannot be imagined than that the bureaucracy should be the final judge of the conduct and actions of the representatives of 300 millions. What I urge is this. We have got our scheme. It is no use telling us that it has got certain defects. We stand by this scheme, both Hindus and Mahomedans. You produce proposals which can be considered reasonable, then we will decide whether we agree or not. *From the Speech at the Congress.*

* * * *

Do you think that in the first instance it is possible that the Government of this country can become a Hindu Government? Do you think that the Government can be conducted merely by the ballot-box? (*Cries of No.*) Do you think that because the Hindus are in a majority they have, therefore, to carry a measure in the Legislative Council and there is an end of it? If 70 millions, do not approve of the measure which is carried by a ballot box do you think that it could be enforced or administered in this country? (*Cries of Never.*) Do you think that the Hindu statesmen with their intellect, with their past history, will ever think of enforcing measures by the ballot box when you get Self-Government? (*Cries of No.*) Then what is there to fear?

(*Cries of Nothing.*) Therefore I say to my Musalman friends: Fear not. This is a bogey, which is put before you by your enemies (*hear, hear*) to frighten you, to scare you away from co-operation and unity which are essential for the establishment of Self-Government (*Cheers*). This country has not to be governed by the Hindus and, let me submit, that it has not to be governed by the Musalmans either and certainly not by the English. (*Hear, hear.*) It is to be governed by the people and the sons of this country. I, standing here, I believe I am voicing the feeling of whole of India, demand the immediate transfer of a substantial power of the Government of the country. That is the plain truth of our scheme of reforms.—*From the Speech at the All-India Moslem League, Calcutta, December, 1917.*

MR. MALIK BARKAT ALI, M.A., LL.B., .

Nothing, I am sure, would give Moslem Punjab greater pleasure than to be a sharer in the pride and privilege of demanding that there shall be installed in this country at an early date that only one form of Government known to the English mind as Mr. Balfour claimed, a Government in which the ultimate control of affairs lie in the hands of the people themselves. Those unwise and I might also say, silly pronouncements of some provincial rulers which had thrown India into the throes of a most violent agitation have been repudiated and disowned by the British Government. Instead of being told in minatory terms that we shall dismiss from our minds all thoughts of the early grant of Responsible Government or that we shall treat Home Rule as a chimera, pure and simple, we have been assured by means of a most solemn and authoritative announcement made on the floor of the House of Commons by no less a responsible person than the Secretary of State for India acting with the full concurrence of the British Cabinet that Responsible Government is the goal and aim of British policy in India.—*Speech at the Moslem League.*

MR. BAL GANGADHAR TILAK.

Mr. Pal seems to think it is not yet time to be grateful for the declaration of policy. To a certain extent I share in that view, but at the same time I cannot say that the wording of the resolution is not adequate, for gratitude as defined by one of the best critical writers of England is expectation of favours to come and the grateful satisfaction translated in view of this definition means satisfaction at the pronouncement, attended with an expectation that later stages of it will come in course of time, as early as possible. I am satisfied for the present that a thing that was unpronounced before, has been pronounced now, and I hope that it will be followed up by higher stages of development in time to come. All talk of further stages is out of the question at present, and we should devote all our attention to the present. My definition of Home Rule is a simple one, and even a peasant can understand it. It is that I should be in my own country what an Englishman feels himself to be in his country, and in the Colonies. All bombastic phrases employed in resolutions simply come to this, and that being accepted, it will be complete Home Rule, and if anyone is going to grant it to-morrow, I shall be very glad for its introduction, for it will be Indian Home Rule granted all at once. But some compromise has to be made with those that are not in favour of it and with some of our own friends. The British Government in India has been introduced by compromise; in fact, the first Government in any Province which has not been conquered is introduced by compromise. All talk about future progress, about the establishment of responsible government in the Provinces and afterwards in the Central Government is very good. I fully sympathise with it, but do not ask for it at once. We agree in principle. Mr. Surendranath Banerjea wants the whole hog at once. I say it should be granted in stages. The Government used the words responsible govern-

ment. Mr. Montagu and the Government of India have used the term deliberately, unfortunately without defining it, because responsible government, as naturally understood, means an Executive Government responsible to the Legislature.

I must draw your attention to the pronouncement made, which is that full responsible government or responsible government without any limiting qualification will be granted to you. We note it with grateful satisfaction. There are certain other conditions, *viz.*, that it will be granted by stages. We also agree to that. The third part of the declaration is that these stages will be determined by the Government of India. We do not agree to this. We want the stages to be determined by us, and not at the sweet will of the Executive. Nor do we want any compromise about it, but should insist on definite stages and time to be fixed in the Act, so that it may be fulfilled automatically. Therefore, we differ from the wording of the declaration in this respect, and stick to our joint scheme as passed at Lucknow. It has been said that that scheme is objectionable, and after a year's experience we should have modified it at this Congress. I hold differently on the point. I hold that this is the minimum which ought to be granted to us to satisfy our aspirations at present, and to make a decent beginning in the granting of self-government in India or the introduction of Home Rule. A number of schemes have been passed at various places by various bodies and institutions, Congress, non-Congress, Muslim and non-Muslim, in fact, by different communities, and all these have been sent up to the Secretary of State. What do we find? If we analyse them, all, or the majority of them, have approved of the Congress and the Muslim League scheme. It has been said that Government are prepared to grant you responsible government, but you do not ask for it because the Congress-League scheme does not make the

Executive removable at the pleasure of the Legislature. It is not technically responsible government. The pronouncement is "responsible government" will be granted to you by stages, so the first stage which also must have something of responsible government. Do not think the argument is right? The Government meaning of it will be one stage will be municipal and local, the second provincial, and the third central.

That is not the meaning I attach to it. The Congress-League scheme, I admit, does not provide for the removal of the Executive at the will of the Legislature, but you get a control over the executive when you say that four-fifths of the Legislature will be elected. The bureaucracy are thereby made responsible to the Legislature. They are not removable, no doubt, but they are intelligent enough to shape their future conduct accordingly when they have to take their orders from an elected legislature.—*Speech at the Calcutta Congress in support of the Resolution on Self Government.*

MR. M. R. JAYAKAR.

There is a charge that all this agitation for Self-Government is confined to the lawyers and the English educated community and that ordinary ignorant people as well as those who have not had the benefit of English education do not understand what Self-Government is. I have had the benefit of a little tour in Southern India where I had the advantage of talking with old-fashioned people. I asked one eminent orthodox gentleman what he thought about the agitation for Self-Government and he said that when England is chastising Germany for a certain form of vice England is maintaining in India the same sort of vice and he said that the war would not end until autocracy is destroyed in India. He also told me that we ought to tell England that she should destroy autocracy in India as much for the sake of England as for the sake of India.—*Speech at the Congress.*

THE MAHARAJAH OF DINAJPUR

The future of India is in the making. Some form of Responsible Government we may confidently hope to get. The question is what part of it would be obtained by the Zemindars, whose interests in the country are in no way inferior to those of any other community. The Zemindars have the greatest stake in the country. They form a natural link between the people and the Government and they have been concerned with the destinies of the people from time immemorial. They must have a sufficiently strong voice in all forms of government. It would not be out of place, gentlemen, if I were to reiterate our views on some of the reforms, that we have suggested. The first and foremost of our demands is the adequate representation of the landholders in Councils, both Provincial and Imperial. The landholders are vitally interested in every legislation of the country and specially so in legislations relating to land. We have had practically no voice in the framing of these laws. This anomaly must be removed.

The Legislative Councils must be enlarged so that all interests in the country may be represented in them. These Councils must have such powers as would enable them to be of real use to the country. The ultimate goal must be full self-government under the British Empire on the Colonial lines. A substantial step towards the attainment of that goal is immediately necessary.

In the Executive Councils should be chosen representatives of the people, one of these must be the chosen representative of landholders.

As to the representation of the landholders in the District Boards, it may be mentioned that the bulk of the income of the District Boards is derived from the Zemindars. In a district the landholders as a body pay a considerable amount of the above cess and this amount is practically equal to, if not more than what the tenants as a body pay. Under such circumstances

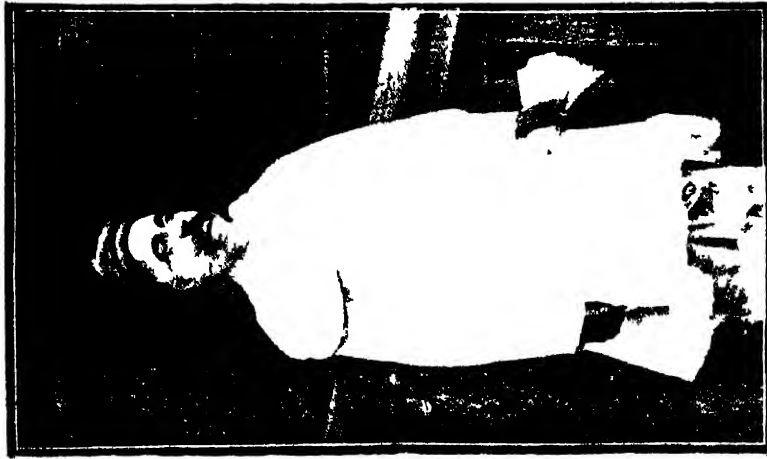
lords can fairly claim an adequate representation of their interests in all Boards, whose income is derived from the Road and Public Works Cess. Two different sets of people pay the cesses, so there must be two electorates, one for each.

The Local Self-Government Act has been in vogue since the early eighties of the last century, but we have not been given the full measure of self-government in minor local affairs even. All the District Boards had official Chairmen. It is only very recently that some of the Boards have been given the privilege of electing their own Chairmen. This privilege should be extended to all the District Boards and full measure of autonomy should be granted in local affairs.

Mr. ABDUL LATIF AHMED.

Opinion of all shades and grades is now unanimous that for a patriotic Indian there can be no higher, no loftier, no nobler duty than working for the ideal of the political enfranchisement of Indian. To attain this end ought to be the highest aim and ambition of every Indian, and no sacrifice ought to be too great to enable us to reach this cherished goal. When we remember the various and obvious defects in the present system of Indian administration: when we remember the untold oppressions that are being daily committed on simple and inoffensive people by the Police under a system which has been condemned by judges of all shades of opinion; when we remember the appalling poverty of the Indian masses which renders them an easy prey to devastating famines; when we remember the ceaseless economic drain which is sucking the life blood of the Indian people rendering them an easy prey to visitations like plague, pestilence and famine—I cannot but feel that a system of things and against which such severe indictments could be levelled, stands in need of urgent and speedy reform.—*Speech at the Moslem League.*

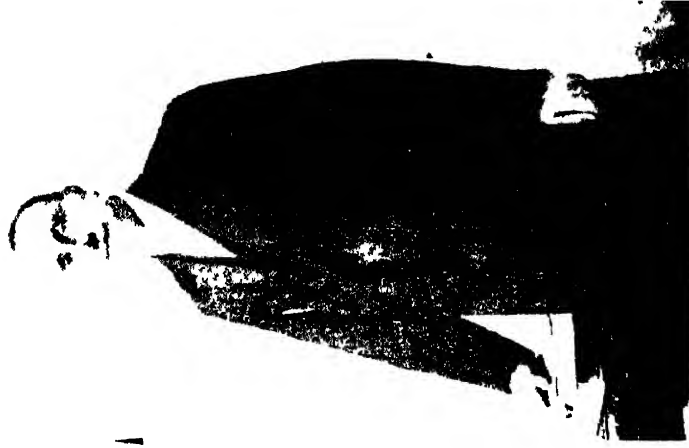
(See page 95 for other pronouncements on Self-Government.)



MR B G TILAK
President, Com. Lang. Conference



MR H A N HYDARI
President M F Conference.



HON MR ABBOTT
President, Anglo-Indian Conference.



MESSRS. MAHOMED ALI AND SHAUKAT ALI.

THE CASE OF THE ALI BROTHERS

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BOTH at the Congress and the Moslem League the internment of the Ali brothers loomed large like a great shadow throughout their proceedings. Rai Baikunta Nath Sen Bahadur in the course of his welcome address to the Congress referred at some length to the ill-advised nature of the policy of the internments in general and laid bare the grievances of the detainees and the consequent unrest in the country. Mrs. Besant also in the course of her presidential address said :—

It is with deep sorrow that we record the non-release of the Muslim leaders Mahomed Ali and Shaukat Ali. For three and a quarter long years they have been withdrawn from public life, and condemned to the living death of internment. To high-spirited and devoted patriots no punishment could be more galling and more exasperating. Even had they sinned deeply, the penalty has been paid, and we, who believe in their innocence and honour them for their fidelity to their religion, can only lay at their feet the expression of our affectionate admiration, and our assurance that their long-drawn out suffering will be transmuted into power, when the doors are thrown open to them, and they receive the homage of the Nation.

When the Congress took up the internment resolution the next day the mother of Messrs. Mahomed Ali and Shaukat Ali, was conducted to the *dais* by Mrs. Besant and Mrs. Sarojini Naidu. Mrs. Besant said :

They had amongst them there to hear the passing of the next resolution, the mother of Mr. Mahomed Ali and Mr. Shaukat Ali (hear, hear) who, as they knew, were lying interned served by their mother with maternal care. When Mr. Mahomed Ali was one year old, a little child hanging on his mother's breast, his father passed away and for all the year since then his mother had guarded him, guided him and brought him up a noble patriot and a noble Moslem. (Hear, hear.) She was a woman with a mother's love, and with a lion's heart (hear, hear) and she did not mourn, she rejoiced that her sons were born worthy of serving their country. She asked her (Mrs. Besant) to tell the Congress that she was invited to the Moslem League and that she would not go there, without coming to the Congress. (Hear, hear.) All she said was that though the Mussalmans were her brothers in faith, all the Indians were brothers in skin. (Hear, hear.) The speaker knew that they would give her (Mr. Mahomed Ali's mother) a welcome which she well deserved and for a moment stand in reverence to Mr. Mahomed Ali's mother.

Mr. B. G. Tilak then moved :—

That this Congress urges on the Government the immediate release of Messrs. Mahomed Ali and Shaukat Ali who have remained incarcerated since

October 1916 and are now kept interned because of the religious scruples which they hold in common with the whole of Islam in India and which are not incompatible with loyalty to the King-Emperor.

In moving the resolution he said :—

The mother of Messrs. Mahomed Ali and Shaukat Ali, the revered mother, the mother of the brave, is here and it befits you all to bear in silence what is to be said in support of the resolution asking the Government to release the two interned veterans. I use the word deliberately because they have been suffering on suspicion for long from day to day and on grounds which were discovered not at the time of their internment but after they had been detained.

Continuing, Mr. Tilak deprecated the reliance of the executive on the evidence of the C. I. D., traced the failure of the negotiations for the release to the unscrupulous methods of the C. I. D. and explained :—

The C. I. D. discovered a letter supposed to have been written by the interned brothers. That letter brought out certain supposed connection between those two brothers and a religious Mahomedan gentleman of Delhi, and it was alleged that they were in league with the King's enemies. The whole of it was placed before the Viceroy, but the Government, instead of asking these two brothers, who denied the charge, to explain, detained them further. If the Government had reliable information on the point, those two brothers would have been placed on trial on the information supplied by the C. I. D.

In conclusion he said :

This is a very solemn occasion. We are passing this resolution in the presence of their mother, amid the mother's grief ; and the mother's care is something unprecedented. I am not going to compare it with anything else. But let me assure the mother on your behalf that the title to become the mother of a brave son so far exceeds in importance that I appeal to her to forgive and forget what Government had done and take consolation in the fact that all of us have sympathy with her in her present position. I pray to God that we may have many more mothers like her in this country. (Hear, hear.) That is the only consolation I can offer her in the present situation and I do so with your permission.

The resolution was seconded by Mr. Jamnadas and supported by Messrs. Satyamurthy, A. C. Banerjee and Pundit Gokarn Nath Misra and was finally passed.

The Moslem League had, as is well-known, elected Mr. Mahomed Ali to preside over its last session. In the absence of the interned leader, the Hon. the Raja Saheb of Mahmudabad conducted the proceedings.

Mr. Abdul Latiff Ahmed, the Chairman of the

Reception Committee, referred to the vacant chair and said in the course of his welcome address :—

Brethren of the Moslem League, my joy at your presence here is tempered with unspeakable sorrow on account of the sad and depressing circumstances under which we meet to-day. The vacant presidential chair expresses our feelings far more eloquently than I can do. I believe that for the first time in the history of all representative gatherings the present audience has been compelled by force of circumstances to hold deliberations with a vacant presidential chair. The history of Moslem India during the past few years has been full of many surprises, but I assure you, gentlemen, that this has been the most cruel, the most poignant and the most heart-rending of all, I grieve for Mr. Mahomed Ali, for I feel that his absence from the presidential chair to-day is the result of an act of despotism and unreasoning autocracy on the part of our rulers, which has cast a slur upon the fair fame of the British rule in India. I grieve for Mr. Mahomed Ali, because at a moment when the most vital questions of constitutional reform are being discussed from all points of view his absence from our midst has been the greatest possible disaster to Moslem interests.

Within the last few months there have been public meetings all over the country denouncing the internment of Mr. Mahomed Ali and all other leaders in the strongest terms, and still the Government persist in delaying all this volume of opinion in a spirit of autocratic high-handedness of which even the Russian Czar would possibly have been ashamed.

The Hon. the Raja of Mahmudabad who addressed the gathering in Urdu condemned the action of the Government, and bore testimony to the undoubted loyalty of the interned. The Raja Sahab gave the whole story of his efforts in the negotiations for the release and pointed out how illusory were the fears professed by the executive and how baseless the charges levelled against the Ali brothers. He concluded :—

The Government has continued its policy of repression, of distrust and of suspicion. There need be little wonder, then, that a feeling of disquietude, depression, and resentment prevails in the minds of Moslems. And in this condition of mind we are asked to discuss in an atmosphere of serenity and calmness the prospective reforms in the constitution of the Government. We are to preserve an attitude of peace and calm in the face of the greatest and the most persistent aggravation of our most deep-rooted grievances. The coping stone to this attitude of Government was laid when, in a spirit of unreasonableness hard to parallel, the Home Department of the Government of India refused to allow an All-India Deputation of Mussalmans to wait on Mr. Montagu unless the prayer for the release of Mahomed Ali and Shaukat Ali and other internees was deleted.

I can hardly say that the section of the more impulsive amongst us is to be blamed when it refuses to be comforted by what is being dangled before it and exclaims with Khyam :

"Oh take the cash, and let the credit go,
"Nor heed the rumblings of a distant drum!"

Mr. Abdul Gaffer then read the following message of the mother of Mahomed Ali :—

Sons of Islam, My attendance at your meeting for the first time and perhaps for the last time, I having nearly finished the journey of my life, is not a matter of surprise though it is a novel thing in the history of Moslem India. I am deeply impressed with the love and enthusiasm with which you have welcomed me and I pray that God may bless you. Let your energy and enthusiasm last long and be devoted to the service of Islam. I have passed 45 years of my life in widowhood and in great difficulties and at this age when I am with one foot in the grave, I am standing before you. This meeting of the Mussalmans is a historic event, not because a secluded woman has come before you with the sad message of sorrow for her sons and the harsh treatment they suffer which, if described, shall not fail to draw out tears on your eyes, but because I come to recommend to you to do your duty, not in relation to my children, who are but the humble servants of Islam, and whom I have brought up with a mother's loving heart, but in relation to Islam, a relation which cannot be broken. You remember what I said to the C. I. D. emissary when he came to speak to my sons on the subject of their release. I said that I would strangle them to death if they should prove traitors to their religion and country. I am living with them in their internment lest they should waver and lest I lost the chance of setting them right. The crime of which they are accused is that they sympathise with the Turks. Ye, children of Islam! what an insult to our countrymen! No Mussalman should tolerate it. We should all in one voice repudiate the charge. Naturally a Mussalman would have sympathy with his co-religionists in other parts of the world. If this be a crime of which my sons are guilty then I say that the 80 millions of Mussalmans share in the charge along with my sons. Had not this been the charge levelled against them I would not have come out here from my seclusion.

At the second day's sitting the Hon. Mr. Fazlul Huq moved a resolution regarding the internment of Mr. Mahomed Ali. In the resolution the League desired to convey to Government its profound disbelief in the charges and allegations which had been officially made against Mr. Mahomed Ali and that it had resolved, in response to the universal wishes of Mussalmans of India, to initiate a campaign of constitutional agitation both in this country and in Great Britain with a view to securing the release of the two brothers.

Mr. Zahur Ahmed seconded and Dr. Saifuddin Kitchlen and Mr. Mohamed Shafi of Behar supported the resolution.

At the request of the Raja Sahab of Mahmudabad Mr. Gandhi and Mrs. Sarojini Naidu spoke on the resolution which was carried unanimously.

The Conferences and Conventions, 1917.

THE INDIAN INDUSTRIAL CONFERENCE.

The thirteenth Indian Industrial Conference was held at the Congress Pandal, Calcutta, on the 30th and 31st December last with Mr. V. P. Madhava Rao, C.I.E., in the chair.

The Hon. Maharaja Sir Manindra Chandra Nandi, K.C.I.E., of Kassimbazar delivered an interesting speech as Chairman of the Reception Committee, the main portion of which appears in this issue on page 46 under the heading "India's Industrial Future." In the course of his welcome address the Maharaja took a rapid survey of the present industrial position of India and mentioned the formation of the Home Industries Association in Bengal; the decision to open a ship-building branch to the Indian Munition's Board; the establishment of tanning industries in the neighbourhood of Calcutta and the movement to inaugurate commercial, agricultural and technological faculties in the Calcutta University as the four important steps on the part of the Government and people in the direction of industrial enterprise in India. Touching the vision of a great industrial future for India, the Maharaja concluded:—

A self-contained India standing on her own legs—meeting the requirements of her people and restoring the reputation of the 'wealth of Ormuz and Ind'—ought to be the goal to which every patriotic Indian should put forward his best efforts, and I have no doubt that Providence will help us in the realisation of this noble dream.

Mr. V. P. Madhava Rao then read his presidential address. Mr. Madhava Rao's observations on "Our Economic Needs" is printed separately on page 37 of this number. After dealing with this subject the president pointed out the importance of the Central office of the All-India Industrial Conference at Bombay, reviewed the nature of the

queries and information the public requires of such an office and urged that it must be a competent bureau of information with a qualified staff of experts in various lines to help the public with facts and suggestions for affording facilities for industrial and commercial expansion. The president concluded as follows:—

To me, coming as a stranger to this organisation, it is a matter of sincere gratification, that a movement of this kind was brought into existence at a critical time in the fortunes of our motherland. The patriotism and high sense of public duty, which led the originators of the movement, at much sacrifice of time, money and personal convenience to start and work this Institution with such enthusiasm and sustained zeal, are beyond all praise. Its achievements are not small or insignificant. It has done work which in a self-governing country like Japan would have devolved entirely on the Government or in the case of a dependency like the Philippines would have been taken up by the Ruling power of the United States. Will it be too much to expect that in the altered attitude of England towards the indigenous industries and trade of India, our Conference would receive greater sympathy and support and material help from our Government?

The Conference passed resolutions relating to assistance to students trained abroad, restrictions on coal mines, the revival of salt manufacture in India, Swadeshi movement, State Banks, joint stock ventures and kindred topics. Capt. Petaval moved a resolution on the necessity of introducing self-supporting technical education based on co-operation and the institution of degrees in commerce, technology and agriculture. Mr. K. Chaudhuri moved the last resolution on fisheries. On Mr. A. C. Banerjee's amendment a committee was formed to enquire into the question of Indian fisheries. The Conference separated after appointing Rao Bahadur R. N. Mudholkar and the Hon. Mr. Manmohan Das Ramji as Hon. Joint Secretaries, Dr. C. S. Thakur as Hon. Assistant Secretary and Mr. M. B. Sant as Assistant Secretary. The Standing Committee for the year 1918 was also constituted for the different provinces.

THE TEMPERANCE CONFERENCE.

Mr. W. R. Gourlay, C.I.E., I.C.S., Chairman of the Reception Committee of the fourteenth All-India Temperance Conference, welcomed the delegates who assembled at the Lily Cottage, Calcutta, on December 27, with a short welcome address. Mr. Gourlay prefaced his remarks with an observation that he was addressing them in the capacity as a private citizen and not with any authority to speak on behalf of the Government and said :—

Lord Hardinge in 1913 gave us a clear statement of the Government's policy with regard to Temperance Reform. In his reply to the deputation which waited on him in December 1913, he said :—"The Government of India, the Local Governments and Administrations and their officials are unanimous with you in desiring to promote the cause of temperance in this country by all means in their power. This had never before been stated so explicitly. The policy afterwards outlined might perhaps be split up into two general statements,—(1) It is no part of the policy of Government to prevent the use of intoxicants in moderation by those who are in the habit of using them : (2) it is the settled policy of Government to minimise temptation to those who do not take intoxicants and to discourage excess amongst those who do." I need not recapitulate the measures by which the Government hopes to carry out this policy, but Lord Hardinge emphatically stated that the desire to secure larger revenue is not a paramount motive in the mind of Revenue Officers when dealing with questions of excise. I quote his words :—"The Collector is responsible as Magistrate for the peace and sobriety of his district : this is his primary duty : the revenue interests of Government, important as they are, must come and do come after it."

I would, therefore, urge the branches first to study thoroughly the policy of the Government of India as laid down in Lord Hardinge's reply to the address, and secondly to study the facts of the Excise Administration in their immediate neighbourhood. When they have done this, they will be in a position to appoint Vigilance Committees and with their assistance to bring to the notice of the Government officers ascertained facts of cases in which the policy is not being carried out.

Dr. Chuni Lal Bose who presided over the session delivered an exhaustive address in the course of which he touched on various aspects of temperance reform. He pointed out that Government has been doing its mite to further temperance reform and urged the people to co-operate with the Government in killing the canker that was eating the vitals of the nation. His remarks on "War and Temperance," which

appears on page 15 of this number, will be read with interest. He then reviewed the progress of temperance reform in the different provinces of India and concluded with the appeal :—

We received last week with amazement and joy the news that the House of Representatives in Washington had adopted by 282 votes to 128 a resolution prohibiting the manufacture and sale of intoxicants throughout the United States and that the Senate had accepted the said resolutions. I foresee, ladies and gentlemen, when the Imperial Government of India will face the same problem in the same way and though we may not live to see that happy day let us work on quietly and hopefully so that our children may be exultant as the good news is cabled throughout the world that the Empire of India had joined the wisest nation of the world in prohibiting throughout its borders the manufacture and sale of intoxicants.

When the Conference met again on the following day it was announced that in pursuance of the efforts of the Temperance Association in Calcutta the Government of Bengal had consented to close up all the drink and dry shops from the 1st of April 1918 within the area bounded by Bowbazar Street, Upper Chitpore Road, Beadon Street and Upper Circular Road as an experimental measure for one year. A resolution thanking the Government of Bengal for the measure was passed on the spot.

The Secretary then read the annual report which showed that the several branches of the Temperance Federation throughout India had done very good work and that better things were expected of them in future. The Rev. Mr. Anderson, in moving the resolution for adopting the report, said that he hoped to see that the grog-shops in Calcutta would disappear ere long just as they had ceased to exist in the town of Amritsar. The speaker further said that during the procession temperance literature was distributed in a grog shop in Mechu Bazar Street at the asking of the grog-shop owner.

The president then declared the Conference closed. In the evening there was a social gathering of gentlemen and ladies interested in the temperance movement.

MUSLIM EDUCATIONAL CONFERENCE.

The thirty-first session of the All-India Mahomedan Educational Conference opened its sittings on Thursday the 27th December at Calcutta, Mr. M. A. N. Hydari of Hyderabad presiding. Over two thousand members and visitors attended the session.

The Hon. Abdur Rahim Bux Elahi, the Chairman of the Reception Committee, said in the course of his welcome address :—

The intrusion of mercenary motives in the sphere of higher studies has been a bane and a curse. Let us, then, first and foremost, purify the stream of learning and make learning worthy of a people with a great past. Instead of frittering away our energy in matters political—let us look nearer home and take the educational problem seriously in hand. Let us, therefore, have free education ; for education will raise the people. Let us have compulsory education for that will fit the masses for their duty as private citizens and their duty as citizens of a great Empire. Though I am not a sectarian and have never been one, yet I regret that no definite step has yet been taken towards the establishment of the Muslim University—a consummation devoutly to be hoped for. I hope the day is not far distant when we shall have a University of our own, embodying the highest traditions of Muslim scholarship and modern culture. What we want is a University whose door is open alike to rich and poor ; where thought is free and its expression unfettered ; where learning is sought for learning's sake ; where all that is highest and best in man ripens into maturity ; where fear of God, love of righteousness, contempt for all that is sham, shallow and false, are, as it were, the very breath of life.

Mr. Hydari was then formally elected president. Before delivering his address Mr. Hydari read H. E. Lord Ronaldshay's letter to him in the course of which His Excellency said :—

Numerically Bengal is by far the most important Muhammadan Province in India—in fact it contains over one-third of those who in India profess the religion of Islam. Of the 24 millions, the great majority are industrious cultivators, but not more than 5 per cent. are literate and only about sixty thousand have any knowledge of the English language. This is a state of affairs which demands the most careful consideration on the part of the Government of Bengal. In a Province where more than 50 per cent. of the total population, profess the faith of Islam, and yet those who can read and write represent only about 3/10ths of the literate population, Muhammadans cannot take their fair share in political, social and industrial development. In recent years there has been a large increase in the number of children attending primary schools and this is a hopeful sign, but the numbers who take advantage of more than the rudimentary stage are still very small. I believe that while in primary schools nearly 50 per cent. of the children are Muhammadans, in middle schools the per-

centage is only 34: in high schools it is less than 20 and in colleges less than 9, while in professional colleges the percentage is only just over 7. It is, therefore, in the interests of the country at large that Muhammadans should receive such special facilities as may be necessary to enable them to benefit as fully as others from the educational institutions which are maintained wholly out of public funds. It is for you to consider and to advise Government as to how far these facilities should be provided in the direction of pure high school and college education, and how far it is possible and desirable to give the training of your children a character which will lead more directly to the agricultural and industrial development of the country.

Thirty years ago your great founder Sir Syed Ahmed organised the Muhammadan Educational Conference: he realized that if the members of the Muhammadan Community were to take a place in the Government of their country commensurate with their numbers and their importance, they must prepare themselves by means of a liberal education. He gave his life to secure that liberal education and he has left behind him a great memorial in the Muhammadan Anglo-Oriental College at Aligarh. I welcome you all to Calcutta, and I feel sure that keeping the ideals of your founder before you—you will by your deliberations bring those ideals one step nearer realization.

Mr. Hydari then read an exhaustive address on Mahomedan education. We give a fairly long extract from the speech on page 33 of this issue under the heading "Problems of Mahomedan Education." The rest of the address was devoted to considerations on the reorganization of Madrasahs, the Sultania College, the education of girls, libraries and finally the work of the Calcutta University Commission. Mr. Hydari concluded with the parable of the sword.

But a single weapon is at hand, and the air resounds "draw the sword before blowing the horn." That sword is the sword of education, for which sacrifice everything, so that the demon of ignorance and illiteracy in our country may be laid low for ever, and our men and women walk proudly on this earth, a great people conscious of the centuries of glorious achievement behind them and conscious of the power of still greater achievement in the centuries to come.

The next day's Conference passed a resolution urging the establishment of a technical institution in Bengal for Mahomedans.

The Conference also urged the introduction of free and compulsory education, the improvement of the prospects of teachers and the representation of the Moslem community on the Senate of the Calcutta University.

On the third day resolutions were passed urging the necessity of

(1) the inclusion of vernacular books written by Mussalmans in the different courses of studies at the Calcutta University; (2) the recognition of Urdu as one of the second languages to be taught in the schools and colleges of Bengal and Bombay in view of its great literary and cultural value; (3) the provision for the teaching of Persian and Arabic in the F. A. and B. A. courses in the colleges of Bengal and of separating the two courses into distinct ones and (4) of raising the standard of the Allahabad University examinations in Persian and Arabic to the standard obtaining in the Punjab University.

Perhaps the most important proposition of the session was the one relating to the establishment of a Mahomedan national college in Calcutta. The proposition was carried and a committee appointed to promote the scheme with Moulvi Abul Kasim as Secretary.

A resolution was adopted welcoming and supporting the Sultania College scheme. Dr. Abdur Rahman Sindhi explained that all the money that was needed for the purpose had been raised. The staff had been appointed and the syndicate had recommended affiliation. Her Highness the Begum of Bhopal had generously undertaken to provide further financial contingencies. The organisers hoped to start the institution in June.

The Hon. Mr. Abul Kasim put forward a proposition committing the community to the principle involved in the draft-bill prepared by the Hon. Mr. Fazlul Huq authorising Government to levy an educational cess on the Mussalmans of Bengal. The proposition was enthusiastically carried.

Other resolutions passed related to the Viquar-ul-mulk Memorial, the improvement of mukhtabs and religious education in Bengal and the encouragement of female education.

At the final sitting of the Conference on the 31st December, the president, in his concluding remarks, said that the Mussalmans of Bengal had taken upon themselves a heavy responsibility in having resolved upon establishing a national technical institution as well as a first-grade arts college and wished them every success.

MAHRATTA EDUCATIONAL CONFERENCE

H. H. the Maharaja of Kolhapur presiding over the Eleventh Mahratta Educational Conference on the 29th December last, at Kharngaon, discussed the question of Home Rule for India from the standpoint of India's fitness for the same and concluded that he was in agreement with Lord Sydenham's views regarding Indian political questions. He dilated at some length on India's inefficiencies and urged :—

The question of education in its many-sided activities ought to receive our first attention. It is not enough that we should be only agriculturists or soldiers: it is necessary that we should engage ourselves in trade and commerce and in the higher professions.

After urging that India should contribute even more to the cause of the War, he concluded :—

Here again the question of education confronts us. If the Marathas get education they will surely be better soldiers. The present war has given us an opportunity of serving the Empire. Such an opportunity has never come before and may not come again. It is, of course, the duty of all castes and creeds to help Government at this time but, more than all, I consider it to be our sacred duty to rise to the occasion and to act in a manner worthy of our military traditions. If we fail now we may have to mourn the day for ever.

BURMA EDUCATIONAL CONFERENCE.

The Third Burma Muslim Educational Conference was held at Pyinmana, during Christmas week. Mr. M. Y. Chanea presided and delivered a lengthy address in the course of which he referred to the "democratic spirit of Islam which makes no distinction in rank or social position." The address dealt with various questions relating to the education of Muslims in Burma such as the problem of the common language, the establishment of primary, secondary and technical schools, and the teaching of religious instruction. Mr. Chanea deplored the low percentage of literates in Burma and said :—

The consequence is that it will be some years before we have sufficiently advanced to be on the same level with other communities in education. Our only remedy, therefore, lies in approaching the Government to give us free compulsory education.

ALL INDIA MEDICAL CONFERENCE.

The First All-India Medical Conference was held in the Belgatchia Medical College, Calcutta, on the 26th December, 1917. Over 500 medical men and a good number of lady doctors were present at the meeting. Delegates from Delhi, Burma, the United Provinces, the Punjab, Madras and Bombay also attended the Conference. Dr. Bentley took a lively interest in the proceedings. Dr. Nil Ratan Sircar, Chairman of the Reception Committee, welcomed the delegates and extracts from his speech appear on page 41 of this issue.

Dr. M. N. Ohdedar of Lucknow then proposed that Dr. Rao of Bombay be elected the President of the Conference. The proposal was seconded by Dr. Sures Prasad Sarbadhikari and supported by Dr. Ganga Ram Jaithi of Lucknow and was carried unanimously with cheers.

Dr. Rao's address is printed separately on page 42 of this issue.

The address over the Conference discussed various subjects which were embodied in the following Resolutions:

That the medical men assembled in the first All-India Medical Conference, while recording their sense of appreciation of the services rendered voluntarily to King and Empire by the medical men in India, earnestly hope that there never will be any want of medical men to render similar services irrespective of all personal considerations until the termination of the war.

That in the opinion of the Conference it is desirable that an All-India sanitary movement be started with a central association in each presidency and province and branch associations in districts, sub-divisions and villages in which medical men should take an active interest and undertake to disseminate sanitary ideas and to promote sanitary measures among the people.

As the number of medical men practising the Western system of medicine is quite inadequate to meet the demands of the country it is urgently necessary that steps should be taken to increase their number by establishing medical schools and colleges and this Conference desires to draw the serious attention of the Government and public and the urgent necessities of establishing additional medical schools and colleges in different parts of the country.

The Conference is of opinion that it is necessary to institute a standard of medical education and examination conducted through the medium of the vernacular languages whenever possible.

That the authorities of educational institutions be requested to provide pharmacological chairs and laboratories for the study of indigenous medicines.

That in the opinion of this Conference it is highly necessary that post-graduate courses of training should be instituted in the more important medical educational institutions.

That in the interest of medical education it is highly desirable that the secondary education should be thoroughly remodelled and raised in standard and better fitted for the requirements of medical studies so that the courses in the subject of the preliminary examinations may be finished before entering the medical college.

(a) That this Conference urges upon the Government the necessity of not only keeping the medical colleges and schools open for admission to lady students but of providing additional accommodation in each institution for them in each presidency or province. (b) That this Conference protests against the attempt to centralize higher medical education for women in one institution only at Delhi. (c) That this Conference feels the necessity of providing intermediate science classes in the Bethune College in Calcutta and similar institutions in other presidencies and provinces for the training of women to enable lady students to qualify themselves for admission into the various medical colleges.

That in view of the fact that a considerable number of medical men with high qualifications capable of filling any post that is ordinarily held by the members of the Indian medical service is available in this country, this Conference is of opinion that the present arrangement of reserving all the higher appointments for the members of the Indian medical service only which is essentially a military service is highly unjust and undesirable. It is also of opinion that the members of the Indian Medical Service should be employed for military purposes only.

That this Conference is of opinion that the medical and sanitary administration of each province should be controlled by committees consisting of the medical or sanitary adviser to the Government and two members elected by the registered non-official medical men of the province.

That this Conference is of opinion that there should be elected representatives of non-official men in village unions, local boards, district boards and municipalities wherever possible.

That this Conference is of opinion that the time has arrived when in the best interests of both the public and the State it is desirable that a medical electorate consisting of all the registered graduates and licentiates of the independent medical profession in India recognised by the general medical council of Great Britain and Ireland be created, the electorate being accorded the right of electing two non-official members to the legislative councils of the respective provinces and two non-official members to the Imperial Government who would act as an advisory committee and co-operate with the official advisers to the Government.

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SUB-ASST. SURGEONS' CONFERENCE.

The Twelfth Annual Conference of the All-India Sub-Assistant Surgeons' Association met on the 21st, 22nd, and 23rd December 1917, at Agra. There was a large gathering of the delegates and visitors numbering over one thousand. Delegates from all parts of India including Burma were present. The Conference was presided over by the Hon'ble Colonel C. Mactaggart, C.I.E., M.A., M.B., I.M.S., Inspector General of Civil Hospitals, United Provinces. Among the notable and prominent medical men present were Col. E. J. O'Meara, I.M.S., Civil Surgeon, Agra, Col. Kamta Prasad, I.M.S., from Burma and Dr. Robinson, Civil Surgeon, Aligarh, and the latter took the presidential chair on the 22nd December in the evening session. In connection with this Conference of Sub-Assistant Surgeons the All-India Sanitary, Scientific and Indigenous Drug Exhibition was also opened on the 21st, an hour earlier than the sitting of the Conference and proved a great success. Firms from different parts of India partook in the Exhibition, which proved to the public at large that very many articles, so far exported from abroad, are being manufactured in India with great success and at cheaper rates. Dr. S. L. Sharma of Meerut read a lengthy welcome address in the course of which he detailed the chief grievances of the sub-assistant surgeons which consisted of: (a) low pay; (b) low qualification; (c) low status; (d) low prospects and (e) slow promotion and exhaustively explained how each of these discouraging conditions could be improved or remedied in the best interests of the Government and the nation. The great need of military sub-assistant surgeons was that they should be given commissioned rank and be designated as military assistant surgeons since they received the same education as the Anglo-Indian military assistant surgeons did. Dr. Rama Chander, the General Secretary of the Association from Bangalore, then read his

annual report. The Hon'ble Col. Mactaggart, C.I.E., M.A., M.B., I.M.S., in his presidential speech sympathised with the aims and objects of the Association and the aspirations of the Sub-Assistant Surgeons and he commended the Agra L. M. S. Scheme. He also pointed out that the Government had accepted many of the resolutions passed at the last United Provinces Provincial Conference and their deputation which met him after the Conference agreed that they would not press for increase of pay and allowances so long as the war lasted and really it was a wise decision. Speaking for himself and not for the Government he said that the Government would not turn an unsympathetic ear to the question after the war. Regarding the Arms Act, he said that the subject was under the consideration of the Government of India. Regarding promoting sub-assistant surgeons to the rank of assistant surgeons in the United Provinces he remarked that there were many practical difficulties in the way of doing it, but he thought that sub-assistant surgeons should be given the honorary rank of assistant surgeons on a liberal scale.

On 22nd and 23rd December, scientific papers were read and discussed and very lively discussions followed.

The Conference came to an end late in the evening of the 23rd December, 1917.

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THE GREAT INDIAN BANYAN TREE IN CALCUTTA

During Christmas week as many as 39 Conferences of various sorts were held in Calcutta. Most of these were of minor and sectional importance. Of these five were political, 3 social, 2 industrial, 4 humanitarian and social service and the rest sectional or communal or confined to individual castes,—*The Hindt Punch*.



MIRACULOUS CURE

THE 32ND SESSION OF THE INDIAN NATIONAL CONGRESS: CALCUTTA, 26TH, 28TH AND 29TH DECEMBER, 1917 PRESIDENT, MRS. ANNIE BESANT.

Hercules John Bull has these thirty-two years been imperfectly listening to the feeble voice of Devi Congress across 6,000 miles, using his ear-trumpet, and very dimly seeing her against the blinding glare of tropical India. But whereas before he would not let Devi Congress come anywhere near him, he has now come down to see her in her home. The Experts meet to make sure of dear John Bull's recovery.— *The Hindi Punch*.

THE ALL-INDIA COW CONFERENCE.

The first session of the All-India Cow Conference was held on the 30th December, at Calcutta, with the Hon. Justice Sir John Woodroffe in the chair. Over six hundred delegates were present. Mr. B. Chakravarty welcomed the delegates in a short speech after which Sir John Woodroffe delivered the presidential address. That part of the address relating to "the Problem of Milk Supply" is printed in this issue on page 45 and extracts from Sir John's observations on other topics will appear in our next number. Justice Woodroffe began by pointing out that the Conference was purely an economic one and that it had nothing to do with religious or political questions. Mr. Chatterjee then read a paper prepared by the Hon. Mr. Payne on the milk supply of Calcutta. The following were some of the resolutions passed by the Conference : —

Resolved that, in consideration of the fact that the want of pasture grounds has been largely responsible for the high rate of mortality among bullocks, cows and calves and the consequent scarcity in the supply of milk and milk-products, this Conference recommends that the Government will be pleased to take immediate steps by necessary legislation and otherwise to provide adequate pasture-grounds in every town and village from the Provincial Revenues or from the funds of Local Authorities.

Resolved that, in view of the gradual deterioration of the milk-producing power of Indian cattle due to bad breeding chiefly caused by the lack of good and sufficient breeding bulls and diversion of Brahmini bulls for purposes other than breeding, this Conference respectfully suggests that the Government will be pleased to counteract the evil effects of the "res nullius" judgments regarding Brahmini bulls by requisite enactment and to insist upon all Municipalities and other Local Authorities to keep an adequate number of good and healthy breeding bulls in every town and village within the easy reach of the people and to provide for free breeding or breeding on a nominal charge only.

That this Conference recommends that the Government would be pleased to pass legislation empowering the Local Authorities to establish and maintain Model Dairy Farms and encourage the people to start Dairy Farms and take up scientific agriculture in connection therewith.

Resolved that in view of the difficulties in maintaining cows, after they cease to give milk it is highly desirable that institutions be opened for keeping dry cows on nominal charges and improving their breed by crossing them with high-class bulls.

Resolved that the Government be requested to penalise by legislation the slaughter of prime cows or cows suitable for breeding purposes.

ALL-INDIA BHATIA CONFERENCE.

The fourth session of the All-India Bhatia Conference was held in December last at Calcutta. The Bhatias, among whom are a good many of the commercial magnates of Calcutta, formed a representative reception committee. The chairman of the Reception Committee in the course of an impressive address of welcome to the delegates surveyed the social progress of the community during recent times. He pointed out that foreign travel, free social intercourse and inter-marriages were questions that needed urgent solution.

An equally disheartening aspect is presented by the average health and physique of our sisters and brothers in general all over the country. The prime question that automatically arises before our leaders now is the need of deliberation and pronouncement about the various activities designed to counteract the dire evils of which I just gave you only a faint idea. I, as one of the community shall divide our future progress into five main divisions, namely : (1) Religion (2) Morality and education (3) Economic advance (4) Physical culture and (5) Social intercourse.

Hon'ble Rui Bahadur Kalyanji Murarji Thakore, Bar-at-law, who was then formally elected president of this session delivered his address, the main portion of which is reprinted on page 48 in this number. After urging that all social questions are interlinked with one another and that progress in one direction must go hand in hand with progress in every other direction as well, the president concluded:

Brother-Delegates, I do not wish to take up your time any further. If reform is to be real, it must be taken as an obligatory duty and not as a mere pastime to be given up at pleasure. Let us by all means act on the line of least resistance but this does not mean that we should have an agitation for the removal of only those evils which get us public applause.

The Conference passed resolutions expressing loyalty to the throne and condolences to the deceased leaders in the country. Other resolutions bearing on the different social questions of the community on co-operation, education and kindred topics were also passed. The Conference also conveyed thanks to the several philanthropists who had subscribed for founding educational institutions for the benefit of the community.

THE THEISTIC CONFERENCE.

At the last Theistic Conference at Calcutta, in Christmas week, Sir K. G. Gupta, K.C.S.I., welcomed the delegates in a graceful address an excerpt from which is reproduced in another page in this issue (p. 43). Professor Welinkar in his presidential address took a retrospective survey of Theistic work and pointed out the purpose of the organization, viz :—

To secure the co-operation of the general Brahmo Community in all that affects the progress and well-being of the Theistic cause and Theistic work in India; and

(a) Realising to ourselves and proclaiming to the world the true meaning and significance of Theism,

(b) Attempting to gain a clearer and fuller appreciation of the unity of the Theistic body in India which, in the definition quoted above, is described as "the general Brahmo Community."

(c) Envisaging the practical tasks that lie before us.

(d) Considering ways and means for the achievement of such of these tasks as may be within our reach.

On page 45 of this issue will be found an amplification of this thesis under the heading "True Meaning of Theism." The rest of the address amplified the four points raised in Professor Welinkar's classification. Talking of "our common tasks," the President emphasised that the theistic body must assert and vindicate the thoroughly national character of the movement. He further urged :—

Fellow-theists, the emphasis which I have laid upon the need for our learning to think of our movement as a Hindu revival and placing this idea in the forefront of our religious and social work may disappoint some who may entertain dreams of our religion being established as a universal religion and who may feel that a Hindu Theism will not appeal to Mahomedan, Christian, Zoroastrian and Jew. With this we need not concern ourselves. My conception of the Brahmo Samaj is not that of a proselytising church. Ours must be a ministry of mutual understanding. The unity of religions that we desire is an ideal unity, not the visible unity of a world-organisation. The coming of a universal religion of humanity has, no doubt, been the cherished dream of prophet and seer, of saint and reformer; but religious history gives very little encouragement to the idea that a universal religion can be established which will still the social and spiritual needs of all the races of mankind. Every attempt to establish a universal religion has failed in the past and though it would be presumption to make a doxmatic forecast of the religion of the future, it is safe to assert that "the great historical faiths mankind has inherited from the past with their philosophical, cultural and racial distinctions, will not soon or in any near future give way to an artificial, electric or synthetic system of religion and morals."

THE SOCIAL CONFERENCE.

The thirty-first session of the Indian National Social Conference was held at Calcutta on the 30th December last, Dr. Prafulla Chandra Ray, the well-known chemist of Bengal presiding. Dr. Ray made a lengthy speech covering every aspect of social reform work in India. That part of the address relating to the depressed classes is reproduced on page 13. Dr. Ray also spoke at some length on the position of women in India and urged :—

Ancient India can boast of a Gargi, a Maitreya; nor should it be forgotten that the authors of many Vedic hymns were women. In the palmy days of Buddhism also there were eloquent lady preachers. We have evidently degenerated now.

It is no exaggeration to say that in some points our womenfolk even of the higher castes labour under all the disabilities and disadvantages of the "depressed classes" of society.

Before concluding he urged for these reforms :—

(1) Advancing the age of marriage both of boys and girls in Hindu Society

(2) Raising the age of consent to 16,

(3) An Amendment, on Mr. B N Basu's lines, of the Act. III of 1872.

(4) Removal of social restrictions on sea-voyage

Resolutions were adopted urging relaxation of caste rules; education of Indian women; establishment of institutions for education and training of Hindu widows; obligation of early marriage; purdah system and enforced marriage dowries. The Conference also adopted a resolution, supporting election of women to all elective bodies concerned with local self-government and education. The Conference further urged the education and elevation of depressed classes and the uplift of the masses. It urged upon the Hindu community the desirability of admitting people of other faiths into the Hindu community. The Conference requested the Government of India to introduce a Bill for declaring the validity of inter-marriages. Another resolution referred to restrictions on foreign travels.

THE VAISH CONFERENCE.

The 24th session of the Vaish Conference was held at Etawah on December 23, 24 and 25. Rai Jwala Pershad, B.A., C.E., Executive Engineer, Superintendent, Hindu University Works, Benares, was in the chair.

The President in a lucid address in the vernacular dwelt on the utility of the caste-conferences which he looked upon as feeders of the Indian Social Conference. He said :—

Even in countries which glory in being free from caste, human beings are subdivided on the basis of their occupations. Why, then, this unique thing in India (Bharat varsha)? India as a country is different from others and Hindu religion as a religion is different from others in its spiritual philosophy. Where other religions considered the share of one life as sufficient for progress, the progress of an individual ending with his death, in the Hindu religion life and death are but steps in human progress. Hence the speciality, which was considered sufficient for a life time only in other countries has in our country passed beyond the door of death and it has been carried to generations so that a particular class of men may go on breeding the best of their class generations after generations.

The President deplored the fall from this ideal and pointed out the abuse of our lives in not producing capable children inasmuch as we had not only lost the spirituality we had inherited but are bent upon losing the physical inheritance. In answering the objection that caste conferences breed mutual hate and friction, the president declared :

The objection rests on the shallow and weakest part of human nature and does not assail the aims and objects of the Conference. Division of work does not mean separation, but is an arrangement for mutual love and hard work..... just as in the material world every atom attracts another according to its capacity, in the same way should a man and a group of men co-operate with others in maintaining union and love..... The customs not based on Dharma and the prejudices tending to keep different groups of men apart should be abolished by the force of mutual love. On the progress of individuals rests the progress of a group of individuals and on the progress of a smaller group depends that of larger ones. "The most essential requisites of progress are (1) interest displayed by a large number of men, (2) responsibilities felt by every individual, (3) mutual help and (4) complete organisation in which people will be honoured according to the sacrifices they make and in which work is to be carried partly on the co-operative system and partly on mutual help." Education, primary, secondary and higher, literary as well as technical, education for males as well as for females were dwelt upon. Early marriage and the increasing number of girl-widows was

also mentioned, along with other social evils. Dealing with the necessity of Brahmacharya he said, "Boys often lose their Brahmacharya even before their marriage and some time people adduce this argument in favour of early marriage has the thought ever struck these good men as to how far the parents of these boys are to blame for this tendency of boys? Brahmacharya does not end with marriage.

In conclusion the President observed that in business it is very necessary for Vaish (the mercantile community) to observe truth. The business of the whole world depends on confidence and trust, which cannot be secured without truth. The stamp of a (reliable) firm should never be put in articles below the standard.

Facts mentioned to a purchaser should not deviate from truth. Hence the necessity of observing truth to a Vaish. The second attribute of a Vaish should be toleration; no anger can be indulged in. He should be intoxicated in his own work. However rude a purchaser it is proper to treat him with affability. Their work rests on mutual love and not on anger. So anger must be conquered. The business of the Vaishyas depends on the reign of peace and law and order. So they are naturally law-abiding.

Resolutions relating to the necessity of union and cohesion among the various sub-sections of the Vaish community, of inter-marriages among sections which owing to distance in space or heredity have begun to consider themselves aloof and of arbitration, were passed. Female Education, Sanskrit Education, and religious instruction were also dwelt upon. Early marriage formed a subject for discussion and the Conference laid down 18 and 14 as the minimum marriageable age of a boy and girl respectively. Agriculture, cattle-breeding, dairy-farming, banking, and swadeshi formed a subject for a separate resolution while another dealt with the urgency of reforming our present methods and channels of charity. A resolution asked the community to eradicate social evils and customs of extravagance from their social observances. The Conference supported the system of free and compulsory education and attended to the threatening "Usurious Loans Bill" before the Legislature.

JAIN SWETAMBAR CONFERENCE.

The eleventh Jain Swetambar Conference met at Manicktolla, Calcutta, on the 30th December last with Sett Khetry Kheasey J. P., of Bombay, in the chair. Over 2,000 delegates were present.

The proceedings commenced with a welcome song followed by the address of the Chairman of the Reception Committee, Mr. Ram Chand Jathia, who, in the course of his speech in Guzerati, dealt mainly with the social and religious problems of the community. The president in his address referred to the history of the Jain Conference which held its sitting at Phalodhi ten years ago.

Although the Conference had not done as much as it might have been expected, the speaker said that the quarrels among the different sub-sections of the community was a great impediment to their progress. The education board had not done what they had expected. It was most auspicious that the Congress had met here for the purpose of advocating the need for Swaraj (self-government) and the Jain community of Calcutta had acted well in holding its Conference here. It was idle to rely upon the imagination or mere words. The Jain community's failure towards material advancement was, in the speaker's opinion, due mainly to the want of missionaries who should devote their lives in uplifting the community from their present position. Patriots of the type of Gokhale and Gandhi were urgently needed by the Jains. In order to commence from the lowest rung of the ladder, the community, the speaker observed, must do its utmost towards the removal of some of the evils which exercise their baneful influence upon the community such as child marriage, marriage of old men with young girls, selling of girls for marriage and last though not the least extravagance in religious and social ceremonies. The illiteracy of the community could only be removed by the spread of education. The struggle for existence under modern conditions demanded such measures as would tend to suppress sectarian dispute and promote unity among the Jains. In his closing remarks the speaker dwelt upon the necessity of rendering all possible assistance to the Hindu University and lastly referred to Jain loyalty to the Government of the country which being regarded as a virtue would be attended with Divine Blessings and thereby secure them their welfare and prosperity.

The Conference met again in the compound of the Pareshnath Temple on the following day and there was a large gathering of Marwaris and Jains. The resolutions were being discussed when Mr. Gandhi arrived and was heartily cheered. He asked those present to adopt a friendly attitude towards the different Jain sects and that was the cult of the Jain religion. A lakh of rupees

was subscribed for the foundation of a chair for Jain religion at the Hindu University in Benares. Of this sum the president contributed ten thousand, Babu Rai Kumar Singh, Secretary of the Conference, Rs. 5,000, Raja Bejoy Singh Dhudhuria of Azimgange Rs. 55,000.

On the third day the Hon'ble Pandit Malaviya at the request of the assembly, delivered an impressive address in Hindi in which he advocated unity and solidarity among the different sects of the Jain community and explained at length the curricula of the Benares Hindu University which included such subjects as commercial, technical and agricultural education.

Among the resolutions passed at the Conference the more important ones were (1) the formation of a Jain Education Board, (2) increasing the number of Jains by missionary work and taking again into the folds those who have gone out of the community or have been outcasted, (3) Moral and commercial education, (4) formation of a "Sukrit Bhandar Fund" to meet the expenses for carrying out the mission of the Conference to be subscribed by every member of the community at the rate of As. 4 per head per month, (5) kindness to animals, (6) removal of customs derogatory to the progress of the community such as child-marriage, etc. Some more subscriptions were received this day, towards the fund for providing a chair for Jain culture at the Benares University for which an appeal was made the previous day and about a lakh of rupees received. Of the contributions the principal one was from Babu Harising Neharsing who contributed Rs. 10,000 worth of War Loan out of which Rs. 7,500 was to go to the fund and Rs. 2,500 to be kept apart for giving a gold medal annually to the best student on Jain culture. A few more resolutions on such subjects as constitution of the Conference, repair of old temples, etc., were put and after due discussion carried.

MADRAS PROVINCIAL CONFERENCE.

The special session of the Madras Provincial Conference opened at Madras on Friday, the 21st December. The delegates and visitors included representatives from all classes. Mr. K. P. Raman Menon, High Court Vakil, Calicut, presided. Mr. S. Kasturiranga Iyengar, Editor of the *Hindu*, who welcomed the delegates as Chairman of the Reception Committee made a lengthy speech in which he gave numerous convincing instances of official high-handedness. Further he pointed out:

In its larger aspects, British administration of India has been in the past a chain of broken pledges and the blasting of national expectations. It is from an extremely short-sighted, selfish standpoint that a section of the European community seeks to thwart the legitimate aspirations of the people and the success of the mission for which Mr. Montagu has come out to India. The virulence of Anglo-Indian and European opposition is not an unknown feature in the history of India when questions of India's constitutional progress come up for consideration, but it has largely overshoot its mark in the present cause by its utter perverseness of attitude and glaring defiance of obvious facts.

He criticised strongly the proceedings of the local Legislative Council and showed the farce of a Council with a self-willed and obstinate official majority manœuvred from high quarters to form a determined opposition to popular demands.

Of the 478 resolutions regarding matters of general administration moved in the Council between 1910-17, only 59 were passed. Of 162 resolutions proposed during the same period relating to the Budget only three were passed. As at present constituted, the non-official members of the Legislative Council have not the smallest influence over the actions of the Executive Government not only in matters of general administration but also in matters of public expenditure. They are not even allowed access to information on such matters till after the expenditure had been sanctioned.

As regards the efficacy of interpellations in exposing cases of abuse of power and inducing the Government to take remedial action, the cases of Messrs. Sykes, Vibert and Wells may be cited as examples.

Mr. Kasturiranga Aiyangar then gave specific instances of indiscreet and mischievous official intervention in national work, of the repressive measures against patriotic journalism, of the campaign against Home Rule, criticised the defects of Mr. Curtis' scheme of compartmental autonomy and pointed out:—

The most important and pressing matters in which provision should be made for the voice of the representatives of the people having adequate control over the Executive Government are taxation, legislation, expenditure of public funds, administration of justice, and education. Unless the Executive Government is made subordinate to the Legislative Council, and the latter made fully representative of the people, the essential improvement in the general administration which is now urgently called for cannot be brought about.

The president in the course of his address said that he was personally against communal representation. He, however, urged a qualified form of communal representation and went on to observe regarding the ideal of responsible Government:—

As now constituted the Government of India is theoretically responsible to the British Parliament although as a matter of fact the control that the Parliament exercises is very slight. It is impossible to argue that the Government when using these memorable words (the realisation of responsible government in India as an integral part of the British Empire) intended that the supposed present day responsibility was intended to continue; for then they would not have stated that Responsible Government was to be attained in the future. To whom, then, is the Indian Government to be made responsible? Is it that the responsibility of the Government is to be to the bureaucracy; that is to say, is the bureaucracy to be responsible to itself? The proposition has simply to be stated for its absurdity to be made apparent. Furthermore, after the report of the Mesopotamia Commission and after the scandals exposed by the evidence of Mr. Peerbhoy in Bombay before the Industries Commission hardly any one can trust the Bureaucracy to be responsible to itself. Thus the authority to whom the Indian Government is to be responsible has to be sought elsewhere and the answer to the query is supplied by Sir James Meeson, in his memorable Convocation address at the Allahabad University. This is what he says, "The British Government has announced that the ideal for India is responsible Government which mean the administration of the country by an executive authority responsible through an elected legislature to the people; and we have now to shape our course towards that goal." This is exactly what the Congress-Muslim League scheme aims at and I fail to see how any one can quarrel with that scheme supported as it is by such high authority. The responsibility is thus to be to the people of India through their representatives.

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THE NON-BRAHMIN CONFERENCE.

The First Non-Brahmin Confederation, under the auspices of the South Indian Liberal Federation, was held at Madras on December 28 last, under the presidency of the Raja of Venkatagiri. Rao Bahadur P. Theagaraya Chetty the Chairman of the Reception Committee in welcoming the delegates to this first session said that

he could not understand what their friends meant by representing their movement as reactionary and opposed to all progress. Their manifesto had made it plain that they wanted a steady and sure advancement in political life and indicated the lines on which they required advancement, while they only opposed violent changes in administration, concentration of administrative powers in the hands of an oligarchy, attempts to make the character of the Government un-British and take advantage of the present difficult position of the Government.

The Raja of Venkatagiri in the course of his presidential address pointed out that theirs was an essentially defensive movement. Their object, he said, was only to safeguard the interests of their community and that there was nothing aggressive in their movement. The President then referred to the Brahmin dominance and the principle of the Varnashrama Dharma and said:—

One result of the demand for political reforms by impatient idealists in the midst of a ruinous war may be the hastening of the next instalment of reforms, for as the Secretary of State on behalf of the British Cabinet has announced in the House of Commons, the ultimate goal of British rule in India is the attainment of responsible government to be arrived at by successive and well-defined stages. I should be the last man to stand in the way of the introduction of the first of these stages of reforms in the immediate future. As we have several stages to get through and as the way to attainment of responsible government is long, I do not want any further delay; but, situated as we are at the present time, it would be unsafe to venture on a long political journey without taking adequate precautionary measures to prevent any calamities on the way.

At the next day's Conference Dr. T. M. Nair said:

The policy of the Indian National Congress before it was captured by the Benantites, was exactly the same as the policy announced by the Secretary of State in the House of Commons, to attain responsible government under British suzerainty by definite and well-marked stages. The starting of a violent political agitation in the middle of the war is an unfriendly act towards the British Government. The non-Brahmin movement was started to stem the tide of violent agitation for catastrophic changes.

The Conference passed various resolutions relating to communal representation and education.

BEHAR BRAHMAN CONFERENCE.

The Behar Brahman Conference commenced at Bankipore on January 19. The President, Raja Sashi Sekhaharshwar Roy Bahadur, Raja of Tahirpur, explained the objects of the Conference which is quite a different thing from the National Congress and Provincial Conferences:

The political Congress and Conferences are for acquiring political power and privileges which the people do not possess at present, while this Conference is for retaining the spiritual wealth of our forefathers which we still have in our possession but which we are going to lose not knowing how to keep it intact.

He then dwelt at full length on the significance of the word spiritual wealth. Then he continued:—

Let our brother workers in the National Congress and Conferences acquire a suit of English clothings for the protection of our body. Our duty as Brahmans must be as it has always been in the past to protect the life fluid of the Hindu society by maintaining its spiritual and moral strength for the benefit of humanity. In this arduous duty we shall not only seek the co-operation of all sects of Brahmans throughout the country but of all castes and creeds of the Hindu community. Caste quarrels and sectarian jealousies are eating away our vitality. We must therefore mend matters at once. We should remember always that pure Brahmanic Dharma is a quite different thing from modern Hinduism which, like Calcutta "Ghee," is getting more and more adulterated with foreign ingredients every day. We should try to maintain the purity of the Varnashrama Dharma not only by words but by practice as well. The ideal of western nationalism is changing the course of the "Varnashrama Dharma." There is no such word as nationalism in the dictionary of Brahmanical religion. Our lexicon contains only one word and that word is humanity. It is unjust to say that 'Varnashrama Dharma' is based upon exclusive selfishness of the Brahmans. It is also wrong to say that the Brahmans hate Sudras. A true Brahman never hates Sudras. Brahman's love of humanity knows no distinction between his caste-men, countrymen or foreigners. Brahmanic socio-religious structure stands on the most democratic basis that can ever be conceived of by a human mind. Effacement of all selfish considerations gave the Brahmans the pre-eminent position in the Hindu society. That position cannot be maintained unless we practice the same self-denial as our forefathers did but in practice what are we doing now? We see many of our brother-Brahmans are encroaching upon the occupation of other castes but at the same time they cannot tolerate if the people of those castes take to the occupation of the Brahmans. How sad this is. We all know the difficulty of our present position. It is impossible for many of us to stick to our prescribed occupation. Under the circumstances in order to maintain the Brahmanical tradition it seems to me prudent to preserve a sect of pure Brahman Pundits that the true type of Brahman may not be extinct in the land.

ANGLO-INDIAN CONFERENCE.

The eighth session of the Conference of the Anglo-Indian Empire League was held on the 28th December last in Calcutta, the Hon'ble Mr. J. H. Abbot presiding. There was a representative gathering of Anglo-Indians who were welcomed by Mr. T. G. Guyper.

The Rev. *Younghusband, of Lahore, was introduced by the President as one who took a great interest in the community. Speaking on the subject of higher education Mr. Younghusband said that he had tried to obtain one of the Rhodes' scholarships for the community, but during his recent visit to England he learnt that there was little chance of success. "I propose," he said, "to do the next best thing. I am not married and in my will, I will provide for a domiciled scholarship."

The Conference re-assembled on the next morning and after some discussion passed the following resolution:—

- (1) That this Conference declares their deliberate decision that the Anglo-Indian Empire League is not a political body and should, therefore, refrain from all political movements and propaganda. (2) That since the League and the majority of the Association are non-political organisations, and since the present conditions of political life in India make it imperative that the Anglo-Indian community should be represented politically, a separate political association be formed representative of the community throughout India. (3) That this Conference recommends to the General Council the appointment of a suitable committee to enter into communication with the Anglo-Indian Association with a view to formulating a scheme by which the political rights and aspirations of the community may best be conserved and fostered.

The president in the course of his address, after dealing with the war services rendered by the Anglo-Indian community, gave the following views on the subject of Home Rule:

On every hand we hear nothing but the cry of Home Rule for the Indians. But I fear that I do not quite understand what this question of Home Rule is. As far as I understand the question of Home Rule, it means government by the people, or in other words government by the original inhabitants of India and not by the various conquerors. The sections of the Indian population who are clamouring for Home Rule are not the original inhabitants of India but, like us, are foreigners; and in a case like this if Home Rule is granted it should be given to us as we are the descendants of the last conquerors of the country.

ALL INDIA CHRISTIAN CONFERENCE.

The Fourth All-India Conference of Indian Christians met in the Bowen Memorial Hall, Bombay, on December 27. The Rt. Rev. Dr. E. Palmer, Bishop of Bombay was also present. Mr. M. D. Devadoss, the President of the Conference, began with a reference to the war and ended by deprecating any agitation for reform. He urged that reforms should be made gradually, that the British character of the administration should be maintained, and that communal representation, should be allowed in all legislative bodies. Indian Christians, he said, must be allowed to possess arms even as Europeans and Anglo-Indians.

The Indian Christian community, he concluded, was increasing in number. There were about four millions at present and they were increasing at the rate of 108,000 a year. He then exhorted the community to turn its attention to trades and industries.

"The Indian Christian community as a whole," he said, "was against any form of Home Rule as put forward by the so-called Home Rulers."

Mr. Devadoss concluded his address as follows:

Ladies and gentlemen, our community has a great future before it. We stand between the East and the West. By our faith, by our bringing-up, and by our surroundings we are capable of interpreting the East to the West and the West to the East. We are the community which bridges the gulf that divides the East from the West. Our destiny is great and let us rise to the occasion. Let us imbibe all that is best in the culture of the East as well as that in the culture of the West and energise it with the living power of Christianity. We may be despised or neglected as a small community now, but the day is not far distant when we shall be considered the backbone of the Indian society trusted by the Government and looked up to by the other great communities in India.

Christianity is essentially an eastern religion. Its birth place is Asia. Its setting is in the East. Its figures, imagery, and language are eastern. We understand the scriptures more easily than the natives of Europe. We should, therefore, strain every nerve to bring this ancient lamp to the feet of Christ. Our Mission in this land is a great one. Every one ought to feel that it is his duty to make his neighbours partake of the blessings that he himself enjoys. Let us have faith. Let us strive together for this common end. Let us do our duty boldly, fearlessly, and unflinchingly so that the kingdoms of this world may become the kingdoms of our Lord and of Christ;

SOCIAL SERVICE CONFERENCE.

The first All-India Social Service Conference was held at Calcutta on December 27. As many as twenty thousand people had gathered to hear Mr. Gandhi, the President of the Conference. The meeting had to be postponed for want of accommodation. It was again held at the Overtoun Hall, at 3-30. p.m. on the 31st December. The Hon. Justice Sir Ashutosh Choudhury, the Chairman of the Reception Committee spoke of the great need there was for sustained Social Service work not only in the great cities but more especially in the villages where people had to be taught the advantages of sanitation and healthy living in good and clean surroundings. Sir K. G. Gupta then proposed that Mr. M. K. Gandhi do take the chair. The Resolution was seconded by Mr. G. A. Natesan and supported by the Hon. Mr. V. S. Srinivasa Sastri, Mr. Jinarajadasa and Mr. B. P. Wadia. Mr. Gandhi then delivered his striking address the full text of which is appearing elsewhere in this issue. (Page 9) After the address short accounts of Social Service work in the different provinces were given. And among those who took part in the proceedings were Sarala Devi Chaudharani, Mr. K. P. Basak, and Prof. Radhakamal Mukherji.

COMMON LANGUAGE CONFERENCE.

The Second All-India Common Language Conference took place in Calcutta on the 30th December last, Mr. B. G. Tilak presiding. The following resolutions were passed:—

1. That it is desirable to have a common language in India for the mutual exchange of thoughts amongst the people of different provinces in this country.

2. That in view of the fact that the Hindi language is very widely used by the people of the different provinces and is easily understood by the majority of them, it seems practicable to take advantage of this language as a common language for India.

3. That with regard to the importance of a common language for India and the necessity of examining the question in all its details, a committee of the representatives of different provinces from amongst the gentlemen present be formed with power to add to their number to submit a reasoned report at the next session of the Conference to be held at Delhi in the latter part of 1918.

THE ORTHODOX HINDU CONVENTION.

The second session of the All-India Orthodox Hindu Convention was held at the College Square, Calcutta, on the 26th, 28th and 29th December 1917, when after reading the Convention address on the "Message of Hinduism" of Mr. K. S. Ramaswami Sastri, Mr. N. K. Ramaswami Iyah, Honorary Organising Secretary of the All-India Orthodox Hindu Mission, delivered lectures on Varnashrama, Dharma and other subjects.

At the end of the lectures the organizing secretary read the first quinquennial Report of the Orthodox Hindu Mission inaugurated in Northern India a few years ago by the Maharaja of Darbhanga. The secretary said that the movement in Southern India was started in the Andhra Desha in 1913, the Madras Provincial Orthodox Hindu Convention in 1915. He then referred to the Hindu Educational trust and the *Message*—a weekly Review published under the Editorship of Professor K. Sundararama Aiyar, M.A. The secretary concluded with a reference to the recent deputation of the Orthodox Hindus to the Viceroy and Secretary of State and the memorandum requesting that Religious Neutrality and Toleration be vouchsafed in the Indian Post-War Reform scheme.

THE ALL-INDIA LADIES' CONFERENCE.

The All-India Ladies' Conference was held at Calcutta during the last week of December. In the course of her presidential address, Her Highness Maharani Sunity Devi, C. I., of Cooch Behar, made a stirring appeal. She said:—

Shall we, Indian women, be the only lives who would prove to be lazy? Have we not all come to this World to fulfil our missions? We all have some work to do and we must help each other and thus serve our country and the younger generation. Love alone can bring us nearer each other.

A real and true Indian woman can never be narrow-minded. Rich and poor, young and old, all share her affection equally—she knows how to give! As the sun gives his light to one and all in this Earth, so does a true Aryan woman give her affection to one and all, impartially.

Constitutional Reforms in India

Pandit writing in the December number of *East and West* makes several pertinent criticisms on the present constitution of the Government of India. The delegation of powers to the Local Governments has not been accompanied by a commensurate delegation of responsibility, and the Government of India tends to be the milch-cow of the Local Governments who feel somewhat naturally that to those who ask much, much will be given and to those who ask little, little will be given. In Delhi, the Government is hopelessly out of touch with public opinion and has thereby become more timid and lifeless. The Secretary of State is bound by the policy of the British Cabinet and his policy is largely one of inaction, through his dislike of embarrassing his colleagues in the Cabinet. Besides, the tradition has grown that he must trust the men on the spot. The Government of India maintain their prestige by vexatious interference in matters of detail and are extremely sensitive to indiscriminate expressions of public opinion; and their policy is timid, vacillating and indecisive.

Local Governments share in this sense of irresponsibility, not only through the necessity of rigid observance of rules and regulations, but chiefly because they must refer any big scheme of reform to the scrutiny of a higher authority which suffers either from a total ignorance of local conditions, or is biased by an earlier participation in the working of such problems. The lot of municipalities and local bodies is even more unfortunate. They are expected to make bricks without straw, and, therefore, the bricks rarely appear. If they do, it is usually due to a dole being given by a higher authority which is accompanied by many restrictions and conditions.

Steps, therefore, should be taken, in the first place to arouse a real public opinion and to have at hand a large number of independent men, Indians and Englishmen, who will be both willing and capable of accepting the responsibility of dictating a policy which will be carried out by the permanent officials.

The Secretary of State should hold the same position as that of the Colonial Secretary with reference to the Dominions; the Government of

India should have complete control over certain matters without making reference either to the Secretary of State or the Provincial Governments. An Imperial Council with representatives of Native States also must act as a Second Chamber. Provincial Governments must as far as possible be Presidency Governments with Executive Councils, should raise their own revenues and control all departments not placed under the Imperial Government. Half the members of the Executive Councils must be Indians; while the Legislative Councils must be entirely elected except for a few nominated experts. According to the writer the present policy is leading merely to the substitution of an Indian for an English bureaucracy and to still further division of responsibility.

The Crisis in Europe

Mr. Austin Harrison, in the course of his observations on what he calls "The Crisis of Irresponsibility," writes as follows in the pages of the *English Review* for December:—

A true Allied Council would obviously be of immense importance. It may be found unworkable to fight jointly under any one General, but there can be no reason why a joint General Staff should not be able to direct operations on all fronts in perfect harmony and usefulness; and as statesmanship in war is every bit as important as military strategy, and Allied Council of statesmanship is not only a condition to aim at, but positively at this juncture an end we must attain to in the very critical months that clearly now lie before the Governments of Europe and America. It is highly conceivable that Russia may shortly lapse into a neutral Ally, and, if so, the additional accretion of power to Germany in men and guns, not to speak of Austria, would restore the enemy to a position to great offensive strength; it is also more than likely that Italy will be the theatre of very important operations this winter, which may even change the whole venue of the war next year. These are considerations we can no longer afford to leave "on trust" to irresponsibility. The hazard of opportunism is our responsibility, and if we fail to obtain that responsibility, fail to compel our leaders to tell us bluntly the facts and retire when they fail, we shall find that time, which two years ago was our specifically, will work for the King of Prussia and for that reaffirmation of the old feudal Europe which Democracy took up arms to destroy in the finest gesture of modern times.

Co-operation and Usury

Mr. S. S. Talmaki, writing in the last number of the *Bombay Co-operative Quarterly*, analyses the main remedies suggested by various authorities for the mitigation of usury, as well as the nature of indebtedness in rural parts and declares that the root of the evil of usury lies not so much in the cupidity of the money lender as in the poverty of the borrowing class. The three remedies suggested for usury are:

(1) The fixing of a legal maximum rate of interest recoverable.

(2) The determination of legal maximum amount of interest recoverable; for instance, the rule of *Dandapat* which is somewhat analogous to Justinian's law of *anatasisimus*.

(3) Empowering courts to go behind a contract with a money-lender, re-open a transaction, and reduce the rate of interest to what is thought to be equitable.

As regards the first there is the adverse opinion that a high rate of interest is not in itself incompatible with fair dealing, that no limit of interest can be prescribed for the widely different conditions under which loans are contracted, that if a maximum is fixed, interest will tend to rise towards that maximum, and that great ingenuity will be exercised in circumventing any rules. The second remedy is vitiated by one result of its operation that would ensue, *viz.*, to force creditors to sue for their money earlier than under normal circumstances. Government have considered it expedient to confine the scope of the proposed usury law to the third remedy. Mr. Talmaki proposes that the contemplated act may be made to serve as a valuable adjunct to the Co-operative Societies Act and suggests that the wording of the clauses of the bill be so modified as to enable Co-operative Societies to seek the help of the Courts for the settlement of the old debts of their members.

His remarks are summed up in the following passage:

Mere restrictive legislation of the sort proposed will not mitigate the excesses of the money-lender to any appreciable extent, unless it is accompanied by a constructive programme in the manner indicated above. Bentham's opinion that the attempt directly to suppress usury will only increase the evil will find corroboration

in every country. For mere prohibition under penalties will practically lead to an additional charge by indirect methods to cover the risk, though the levy of such additional charge might take a very subtle form. Usury can successfully be combated not so much by controlling the money-lenders' methods as by guiding and regulating the means of credit. Though as an experiment the proposed law is worth a trial, it may be hoped that Government will not rest content with this halting measure but adopt vigorous steps for the rapid extension and development not merely of co-operative credit but also of co-operative production, distribution, and sale, and for the establishment of pledge, hypothec and industrial banks—all of which are sure to go a long way towards improving the economic condition of the people, obviating thereby the chronic necessity of resorting to the usurer.

The Problem of Capital in India

Mr. C. S. Andrade, writing to the *Wealth of India* for December, explains the peculiar nature of foreign capital in India. Whereas in other countries, *viz.* Japan and America, foreign capital is not invested under foreign responsibility, the *entrepreneur* is the native who sends to his foreign creditor only a certain fixed interest, in India, the English capitalist not merely lends his money, but invests it on his own responsibility, exploits the resources of the land and takes away all the profits, sometimes being even helped to do so by the Government.

In Japan, 5 per cent. on the foreign loans goes out as interest. In India, the average rate of profits made by foreign and especially English capitalists is more than 10 per cent. This is the real meaning of the "Drain" in India, spoken of by economic writers. It is what Sir T. Morrison overlooks in the last chapters on Drain in his "Economic Transition in India." Although the development of any industry of itself benefits the country, yet by using cheap labour and land, the foreigner makes huge profits, which he transmits home and thereby draws on the resources of the country. Fortunately, a greater part of the foreign investors deal in commerce, a phase of industry which is sure to disappear as soon as manufactures increase.

We should then, in the future, try to Indianize so to say, foreign capital, so that the profits above a certain interest might be kept in India. We should appeal to the Government to take into its hands the railways, so that the profits earned by railway companies might not go to foreign investors. We should try to import capital, and not capitalists.

Capital, which after the war, will be so necessary, can be easily raised in India with Government help; and Government can raise loans easily and at a low rate of interest in many ways as has been recently demonstrated.

Some Revelations of the War

Mr. A. C. Clayton, writing in the *Christian College Magazine*, (December 1917) describes all the new little lights that have been thrown on the subjects of German treachery and faithlessness and of the falsity of some neutral nations and allies. The so-called *Willy and Nicky* telegrams in 1904 when the Kaiser suggested to the Tsar that Germany and Russia should make an alliance hoping that France could not hope to stand against Germany and Russia with Austria in the back-ground. The story of the telegram by which the Kaiser entrapped the Tsar into hurried mobilisation in 1914 deserves to be told fully.

As Austria would not defy Russia, the Kaiser decided to entrap Russia into an act of open hostility. At the instance of the German authorities a sham edition of the Berlin semi-official newspaper, the *Lokal-Anzeiger*, was issued declaring that Germany had ordered all her troops throughout the Empire to mobilise. Of course this sham newspaper came at once into the hands of Russian Ambassador in Berlin, and he instantly telegraphed the news to his Government in Petrograd. After the Ambassador's telegram had gone, the sham edition of the *Lokal-Anzeiger* was withdrawn, and a contradiction of the news about mobilisation was published in a genuine edition. This too came to the Russian Ambassador, who of course at once sent a second telegram correcting his previous message. Mr. Gerard, who was the American Ambassador in Berlin and has published a book about his experiences there, states that that second telegram of the Russian Ambassador was intentionally delayed by the authorities in Berlin for twelve hours.

Meanwhile the Tsar's Government, with only the first telegram before them, believing that Germany was gathering her armies to attack Russia (which was true) had telegraphed from one end of Russia to another ordering the Russian armies to mobilise.

This was sufficient for the Kaiser. He told the British that it was too late to consider mediation as Russia was mobilising against Austria and Germany, and he made the mobilisation which he had himself definitely provoked the occasion for War with Russia, pretending that Russia was the aggressor.

The petty treachery of Sweden in Argentina is an illustration of the way in which German militarism destroys the true sense of honour in all those whom it influences. America's conduct in the first years of the War, its over-careful neutrality, and the somewhat irritating character of its notes to Britain have been atoned for by its declaration of war with the Central Powers.

Mr. Fisher's Education Bill

Mr. Frank Roscoe writing in the *Indian Education* (December 1917) describes the educational and social effects of Mr. Fisher's Bill which has for its chief purpose, the extension of the period of schooling, and of facilities for attending to the health and physical condition of all who are attending school. The Bill proposes that full-time attendance shall be compulsory up to 14, and beyond it, there shall be a further attendance at school, either part-time up to 18 or full-time up to 16. The broad principle is that all the youths of the country should be under systematic training up to the age of 18. The course in elementary schools is to be supplemented by special classes and central schools for cookery, laundry, dairy work, etc. The Bill also proposes to make fuller provision for safeguarding the welfare of children between infancy, and school age and to form 'nursery schools' as it were. The social effects of the Bill are important:

It will be seen that the social effects of the proposals contained in the Education Bill are likely to be far-reaching. The continuation schools will withdraw a considerable amount of youthful labour from industry and commerce but this will be compensated for by the increased value of the labour of adults who have been properly trained. The practice of employing young people for a few years after they have left school and then dismissing them to the ranks of casual labourers will be severely discouraged if not stopped altogether and the position of the wage-earner will be improved by the abolition of that fringe of unskilled or semi-skilled labourers that has hitherto been available to compete in the labour market and depress wages. The abolition of all employment for wages of children under twelve will also have a good effect on the labour market in addition to its results on the children themselves. Many cases have been revealed where children attending school for 27 hours each week have worked for wages during 40 hours of the same week, thus permanently damaging their physical powers and undoing the work of the school. Money spent on providing schooling has thus been rendered unprofitable to the nation.

Chief, however, among the proposals having a direct social value are those which enlarge the existing facilities for attending to the health and physical condition of all who are attending school. Since the period of schooling is to be extended it will follow that the majority of the nation's children will be kept under instruction in the matter of personal hygiene and bodily training up to the age of eighteen and it is proposed that Local Authorities may make arrangements to provide or aid the provision of centres for physical training, playing-fields, school baths and holiday camps for school pupils.

Religion and the Sword

Mr. Bernard Fielding, writing in the new year number of the *Theosophist*, says that ecclesiastical symbolism has always given a prominent place to the sword and sacred allegory always borrows the image of the battle-field. There is a stubborn link between Religion and the Sword, between the instinct of worship and the instinct of warfare. Primitive tradition invested the sword with supernatural dignity; and innumerable legends describe particular weapons as forged by a mysterious agency, and proving by significant incidents in their career, their occult origin and supernatural gifts. All the heroes of old had their sword-souls. There is good reason to suppose the sword to be a channel for magic or supernatural power; and the deep-rooted primitive belief in the *sword-soul* or in-dwelling genius of the weapon cannot be very lightly brushed aside.

The idea of Divine Power is of earlier origin than the idea of Divine Justice; and the sword as the emblem of power, became for early religious thought, the natural emblem of God—mystically suggestive of his presence; a ready means, as it were, for his materialisation and showing forth.

The cult of the sword was terribly genuine among the Pagans. Among Greeks, Scythians, Goths and heathen Irish, the sword had received divine honours. The half-Christianised warrior did not put his sword aside and he was the more anxious to retain and reverence it which gave him a congenial and vivid impression of the nearness of the other world. The Church baptised his sword along with him, told him of the powerful God that would dwell in his sword instead of the demon and transferred his unquenchable interest in it to a higher plane. The early and mediæval Church associated the sword with the higher things and brought it into contact with the highest ideals.

Indian Army Reforms

Mr. K. C. Roy, writing in the December number of the *Hindustan Review*, declares that there has been a lamentable lack of continuity of policy in the past which the creation of an Army Council for India can alone remedy. Mr. Roy analyses the organisation of the Indian Army at present in its various departments and aspects like the Army Councils, Army Headquarters, The Adjutant-General's Division, Quarter-Master General's Division, Ordnance Division, Military Works, Military Secretary's Division, Army Commands, Divisional and Brigade Commands, Regimental Officers, Military Finance, Army Department of Government of India, Royal Indian Marine, etc.; and he points to certain remedial measures summed up as follows:

The position of the Viceroy and Governor-General should remain unaltered and he in Council should be the final deciding authority in settling any difference of opinion between the Commander-in-Chief and the proposed Indian Army Council. With the Governorship in all major provinces in view the position of the Commander-in-Chief in India should be improved. Another urgent necessity is the creation of a Selection Board which will be responsible for selection of officers for high military appointments and it will also, if created, once for all knock the bottom off the oft-repeated allegation of nepotism and back-door influence. Army Headquarters as at present constituted is too heavy which should be reduced, and the Army Commands re-established. The full utilisation of the man-power of India for the Army will be a difficult problem but the adoption of a system of modified conscription applicable to all provinces may solve it, and will not be an altogether unwelcome measure as the people are beginning to realise that a nation in arms will be adjudged competent for Self-Government. Already the grant of Commissions to Indians, after a century of discussion and criticism, has brought the Army nearer home to the Indian mind and it is a step which the British Government will never regret. The development of Defence Forces will be one of the most important questions which should be handled with sympathy and trust. The Cadet Corps in Colleges will be a good move and Officers' Training Corps at important University centres should also be established. The Indian Boy Scout Movement in Calcutta has been a great success and may be followed in other important stations. The recognition of the Imperial Service Troops as an integral part of the India Army, a suggestion made by H. H. the Aga Khan many years ago, should also be reconsidered. Above all the fact that the future enemy may be Asiatic rather than European may be kept in view in the eventual disposition of the Army and Navy in India.

British Administration in India

The following extracts, taken from a paper prepared by Mr. J. Shinobu, and published in a recent number of the *Journal of the Indo-Japanese Association* will serve to illustrate the analysis of the causes of India's present discontent from the point of view of a cultured Japanese with a large Indian experience. "The authorities are too bureaucratic for the advanced state of India. Secondly, the Indian Government makes a racial distinction between the Indians and the British. Even in the judicial court the former are treated differently from the latter. This seems to have offended Indian feeling more than anything else. . . . The third cause is said to be the high-handed policy of Governors-General, Curzon and Minto. Curzon came to India with a great hope and aspiration, but went home almost driven as the natives' enemy. If I am allowed to criticise the Governor from the point of view of a critic, I might say he ignored what is termed the multitude psychology. He did not know how to adjust his brilliant policy to the delicacy of human feeling."

Another thing I noticed in India is the conflict of idealism and realism, which is another cause. The British are a nation of strong realism. It was not their original intention to take possession of India. At first some English merchants went over to India and their protection called out government officials. Then the fear of attacks from the natives necessitated the presence of troops and then the keeping of order and welfare in India made the British intrude upon the administration of the country. Thus step by step the British insinuated themselves into India and the Indian Empire was formed at last. It was in this insinuating way that the British got possession of their other overseas territories. They do not follow a 10 years' or a 100 years' programme previously formed, but attend to the first necessity leaving the rest to chance. Now, the Indians, on the contrary, are born idealists, the Bengalese taking the lead. They would sooner theorize on fundamental political philosophy, than criticize the existing administrative system. The British administration in India is certainly good. I would not agree with those who would call it cruel or oppressive. But whether the administration be good or bad, the Indians would say that *theoretically* and in principle India should be administered by the native Indians only, whereas she is at present ruled over by foreigners. This is a conflict of realism and idealism, certainly another cause of disquietude.

The Present Educational Waste

Sir G. W. Kekewich, formerly Secretary to the Board of Education, England, writing in a recent number of the *Mysore Economic Journal* describes how the present system of education compels many of the ablest of our intellects to remain 'latent, sterilised and wasted.' The present system has been evolved and controlled by the wealthy classes and the former classes have obtained only what has been wrung from the rich by pressure of numbers. He puts the waste in forcible language and says that the system in the schools continues the waste which is already going on through what is called the educational ladder.

From the very beginning of the child's life we are wasting the material for building up the State. From the very cradle poverty takes its toll of intellect. Later, the school is powerless to develop the intelligence of the children of the slums. The evil influence of the home is insuperable, and the child is condemned by our intolerable laws to the same life of ignorance, immorality, and drunkenness that its parents led. The children of the slums are eliminated at the outset from the race for chances. The first essential for the prevention of waste of brains is the prevention of poverty and destitution.

He then gives a scheme by which this enormous waste might be prevented or at least minimised.

The solution is, of course, to break down the poverty bar and the class bar, which are now working such immeasurable evil to the State. How is that to be done? The only way, of course, is to provide the necessary money out of public funds.

To begin with, higher classes should be attached to elementary schools, and children should be allowed to attend those classes until at least sixteen years of age. Probably it would be impossible to make attendance at such classes compulsory, but at any rate it might be optional, and without payment of any fee—State and rate support should of course, be given. Such an arrangement would enable the parent, putting the consideration at its lowest, to profit more in the long run from the education of his child, and the child would be turned out more capable of earning his living. Society would profit also, and the hooligan would probably be extinguished.

He urges also that the secondary school and the university should be open to rich and poor alike that all should have equal opportunity; and that there should be no bar from grade to grade mainly on account of poverty.

India's Fiscal Policy

The following views expressed by the *Canadian Gazette* with regard to the fiscal policy for India will be read with interest :—

Let us repeat that India is not, of course, a self-governing colony, as Canada was in 1859; but she is a partner of ours in this world conflict. It is largely by the aid of her splendid troops that we are able at this moment to rejoice over the conquest of Bagdad. Because of her comradeship with us on the battlefields of Europe and Asia she has been given a new status within the British Empire, and her formal representation at the Imperial Conference is a witness of that fact. In the face of all this how can England go on treating India as a mere adjunct of Lancashire? How can India be denied that most elementary right, to say what type of fiscal policy best fits her conditions and aims? Let action be deferred till the Imperial Conference has declared itself, say some of the Lancashire spokesmen. We cannot conceive it possible that the Dominion's representatives at the Conference would fail in sympathy with India's attitude. Rather would they be inclined to say that the true Imperialism is to bring India into the arena of Imperial Preference, so that as members of one Empire we may make our unity a far more effective support for the ideals we cherish.

Religious Instruction

Discussing the nature and quality of the religious instructions given in English public schools, Jane E. Wills, B.D., S.T.P., urges in the columns of the *School World* for December the need for the efficient and scholarly training of the teacher. The writer points out that religious instruction should be given only by those who are specially qualified for that function even as expert knowledge is demanded of teachers of special subject. A knowledge of ancient languages, and a thorough acquaintance with Biblical history and ethnology are insisted on. And then the writer proceeds :—

Max Muller has affirmed that he who only knows his own religion knows none. Every teacher of the Holy Scripture should have some knowledge of the great non-Christian religious systems, of the religions of primitive peoples, and of religious growth and development. This knowledge is obtained in some part from the study of the Old Testament, but there are needed also the illustration and enforcement obtained from the study of other religions. Above all is such study necessary for us as citizens of the British Empire, and at this time when those of so many different religions and beliefs are fighting with us under the same flag and for the same cause.

The writer is not oblivious of the difficulties in giving the requisite religious instruction to boys and girls of multifarious denominations : But

the most important points are that an adequate place should be found on the time-table for religious instruction, two periods a week being the minimum; and, as I have tried to show, that we should demand a standard of knowledge and efficiency in the teacher at least not lower than that required in other subjects.

Such special knowledge is most adequately provided by a University degree. The University of London has been the pioneer in this work and most Universities now open their theological courses to women as well as men.

Such special knowledge is most adequately provided by a University degree. The University of London has been the pioneer, but most universities now open their theological courses to women as to men. The London pass degree in Theology (which must be taken before honours can be attempted in a theological subject) includes Greek, Hebrew, Church history, Christian doctrine, and philosophy of religion as its compulsory subjects, while a sixth must be selected from Christian ethics, comparative religions, and patristic studies. In the intermediate examination classical Latin and Greek and mental and moral philosophy are required.

For the 'Archbishop's diploma in theology,' Hebrew is not compulsory, but a high standard of Greek is expected. Five subjects must be taken, and the standard is that of a university degree.

Certificates of lesser standing are issued for proficiency in religious knowledge by the University of London and the Cambridge Syndicate. Though in no way comparable with a degree, they are valuable, and might be taken, at some cost of time and energy, by those already engaged in teaching.

Count Ilya Tolstoy in America

Dr. Sudhindra Bose of Iowa, writing in the January issue of the *Modern Review* recounts his impressions of Count Ilya Tolstoy and the latter's views about America. Count Ilya complained bitterly about the monotony of American life, professed to be sorely disappointed with America, its literature, art and architecture, and seemed to have very pronounced views on what he termed the slavery of public opinion in America. He did not believe in any real Christianity existing either in America or in Europe. About India Count Ilya was most interesting. He was the first man of letters to introduce Tagore into Russia and translated Tagore's poems into the Russian language. He said that the Russians did not dream at all of such a thing as conquering the Indian Empire and that the legend of Russia's ambition in India was a pure fabrication,

Count Ilya was most illuminating with reference to his father Count Leo and said that the great Russian is not appreciated so much in Europe and America, as he is in India, China and other Oriental countries.

The Count says of his father :

The spirit of my father is in perfect accord with that of India. For the people of Hindustan it is not difficult to understand the point of view of the Russian mystic. Russia is essentially an Asiatic country, and Tolstoy, the greatest Russian of our times, was an Asian. He is widely read in China and India. And of late a special Tolstoy magazine has been brought out in Japan. The Russian sage regarded European civilization as a "vanished barbarism." He was utterly repelled by the glitter of hollow European society. He sought for the life of simplicity, prayer, and exalted poverty—the time-honoured ideals of Oriental sages.

Again we have :—

Tolstoy was imbued with the spirit of the precepts one can find in the Vedas, in the writings of Buddhism, in the teachings of Lao-tz, the Talmud, the Koran, as well as the Bible. He was the sworn enemy of dogma and everything dogmatical. Did Tolstoy believe in the divinity of Christ? By no means. Did he think Christianity the best religion in the world? Not at all. These are his words: "Truth, moral and religious, is everywhere and always the same. I have no predilection for Christianity. If I have been particularly attracted by the teaching of Jesus it is because I was born and have lived among Christians, and because I have found a great spiritual joy in disengaging the pure doctrine from the astonishing falsifications created by the Churches."

An Indian Airman

Many Cambridge men, observes the *Cambridge Review*, are flying over sea and land in search of the enemy in the air, on the earth, and under the waves. One of them is a gallant young Indian who has survived two falls, one of them of a nature which has usually been fatal. And this is this fashion in which he wires of the recent raids on London :

I returned to duty on September 24, and, as bad luck would have it, the Germans began their night raids that very night. I have been kept very busy since then. I hope they may stop their incursions for a day or two and give us a little rest. We don't mind their coming a bit, but why do they always choose dinner-time for their raids? It is very upsetting to have to rush away in pursuit of them just as we are setting down to mess. Surely there is something of the Cambridge touch about this indomitable levity this British readiness to make the best of a bad job. It is things like this that make us hopeful of the future of an Indian capable, some day, of taking an equal and honourable part in the tasks and responsibilities of the Empire.

The Theory of Eternal Progression

In the Editorial Notes of a recent number of the *Vedic Review*, Professor Ram Deva says that not only ancient Indian History but all ancient history knocks the evolution theory on the head and that the ancient nations appear to be higher specimens of humanity than do the mediæval races, physically, intellectually, and most certainly morally and spiritually. Egyptologists like Petrie, Mahaffy, etc., are almost unanimous as to the existence of a state of civilisation in ancient Egypt, by no means inferior to the high civilisations that the moderns have developed. As Eucken says "The whole would then no longer appear as a continuous ascent but would become an up and down movement in different phases. Any progress which took place under these circumstances would at any rate present a different appearance from what is usually understood by progress." The ancient Egyptian religion is certainly a contradiction of the Evolutionary Hypothesis. It was so lofty and pure in pre-historic times and degenerated to a gross *fetichism* only with the advance of times. In all the moral bearing of an advanced life, the Egyptians of the early Dynasties were on a plane differing in no essential degree from that of modern Christendom. The following passages are interesting :—

It may similarly be said of the ancient Egyptian religion that the conception of God-head which is essential part of it is as lofty as that of the modernmost religious and philosophic thinkers of Europe and America. We quote below a few sublime texts relating to the subject from Budge's *Egyptian Religion*.

(i). God is one and alone and none other existeth with Him; God is one, the one who hath made all things.

(ii). No man knoweth how to know Him, His name remaineth hidden; His name is a mystery unto His children, His names are innumerable, they are manifold and none knoweth their number.

(iii). God is truth, and he liveth by truth and He feedeth thereon, He is the king of truth, He resteth upon truth, He fashioneth truth, and He executeth truth, throughout all the world.*

§ (iv). God Himself is existence, He liveth in all things, and liveth upon all things. He endureth without increase or diminution."

Morality and Education

Morality, says a writer in the *Round Table*, and to these words he adds the emphasis of italics : "Morality is the process of extracting from the station which we occupy, and the events which happen to us, the highest value that is implicit in them." This can only be done by education, by developing as far as possible the faculties that we possess, by learning, studying, practising, and doing. Latin prose is not taught by reading books on "How to write Latin Prose" or by listening to dissertations from teachers, but by writing Latin prose. Goodness is not learnt from sermons or from ethical instruction, but it is acquired by doing good deeds. The sole end of education is that the citizen should do good deeds. Education is not limited to the influences of the form-room ; it begins in the cradle and does not end till death. But, so far as concerns school education, the important thing is that the teacher should have in mind and be constantly conscious of the real aim of education, so that it may influence all his teachings, all his actions. Otherwise, observes the *Schoolman*, the more immediate aims, such as passing examinations, turning out good correspondent clerks, and the like, come to exercise sway over his mind, and his educational influence is the poorer.

Language and Self-Government

Mr. Bernard Houghton, in an article contributed to a recent issue of the *Spectator*, exposes the absurdity of the notion that the multiplicity of languages and races is a serious obstacle to the grant of Self-Government to India. "The plain fact," says Mr. Houghton, "is that nearly all India, without distinction of race or language or creed is united in a demand for a substantial measure of Self-Government. This demand is not fictitious. It is not the cry of a few agitators. On the contrary it springs from the heart of the people, in it their very soul speaks. Merchant, lawyer, shopkeeper, landholder, prince and peasant have alike embraced the cause."

Order and Progress

J. F. Green writing in the pages of the *Positivist Review* for December, points out :—

The effect on the war has been lamentable in the weakening of the resistance to Germany, thus enabling that Power to send troops to help Austria to swoop down upon Italy, though, no doubt, the result would not have been as disastrous had it not been for treachery in a portion of the Italian Army. If discipline can be restored in the Russian Army, as well as order in the country, we may yet see a revival of the military offensive against Germany, and Russia taking an effective part in the war. But a revival of order is a *sine qua non*. Russia, like other countries, must learn that "order is the condition of all progress," and that "progress is always the object of order."

INDIA IN INDIAN AND FOREIGN PERIODICALS.

THE GENESIS OF THE PRESENT SITUATION IN INDIA. ["The Round Table," December, 1917.]

THE EDUCATIONAL PROBLEM OF INDIAN NATIONALISM. By K. M. Pannikar, B. A. (Oxon.) M. R. A. S. ["The Modern Review" January, 1918.]

INDIA: A MEMBER OF THE BRITISH COMMONWEALTH. By An Indian Thinker. ["East & West," December, 1917.]

THE CHALK INDUSTRY OF DACCÁ. By Mr. N. C. Sen Gupta. ["The Bengal Co-operative Journal" November, 1917.]

PROGRESS OF CO-OPERATION IN BOMBAY PRESIDENCY. ["The Bombay Co-operative Quarterly," December, 1917.]

COMMUNAL REPRESENTATION IN LOCAL BODIES. By the Hon. Mr. Yakub Hasan and Mr. T. A. Ramalinga Chetty. ["The Local Self-Government Gazette" December, 1917.]

INDIA AND WOMEN DOCTORS. By Lady Muir Mackenzie. ["The Asiatic Review," November 1917.]

ECONOMIC REFORM IN INDIA. By Economious, ["The Wealth of India," December, 1917.]

Mrs. Besant's Message to the People of India

With the Viceroy comes from far off Britain a special Messenger from the Throne itself, one of His Majesty's Ministers, to bring us the Emperor's Love and Justice : Love, that shall win us to forget what we have suffered ; Justice, that shall offer to us the Rights which other Peoples have had to wrench by force from the fast-closed fists of Sovereigns less wise, and less observant of the high Dharma of a Nation's Ruler.

What does this Justice mean to the highly-educated classes of the Indian people ? It means that they will have power placed in their hands to carry out the resolutions which they have been passing in the National Congress for three-and-thirty years. They will pass an Elementary Education Bill which, in the words of the Japanese Emperor, will leave no ignorant family in a village, no ignorant member in a family. They will so deal with the tariffs that the bounties given exclusively to India by Nature will bring to her from foreign Nations the wealth she needs to improve her own people, for the advantages given by Nature should fall back upon the people as fertilising rain on the parched field. They will abolish the coercive legislation which has been invented to crush out expressions of righteous discontent, discontent due to the wrong methods and mistakes inevitable under the rule of a foreign bureaucracy, alien in language, customs, habits, from the people whom they rule. To the highly-educated classes, Justice means heavy responsibility and strenuous exertion, with the joy of rendering happy and prosperous the people from whom they have sprung, the relatives in hundreds of thousands of villages in which their ancient families have lived for uncounted generations. " Born of the people, how should they not serve the people ? " For India has no classes, separated from each other by dividing gulfs, such as exist in the West between the noble and the peasant,

What does Justice mean to the active, out-of-door class, the class that, if poor, now goes into the Army and the Police, or, if noble, would go into them if they offered a career to Indians, the inborn warrior class, that is restless and discontented, because its surging energies seek action ? To them, often now the " naughty boys " of families, it opens up a career suited to them, in an Indian Army and Navy and Police, composed of Indians and officered by Indians, in which the bravest and the best disciplined, shewing powers of leadership, shall have an open road to the highest posts of command, the very qualities which now cause disturbance being yoked to the service of the Motherland, her protectors against foreign aggression, her guardians against disorder within.

What does Justice mean to the huge masses of the people, now toiling without hope, and suffering without relief, the masses who now labour that others may enjoy, who create wealth which they do not share, the producers, whether of food or of articles of necessary use or of pleasure, and see the food stream outwards while their families are left hungry, the products of their hands going to others while their cottages are void of comfort ? To them Justice means that the labourers' food and seed for the next sowing shall be the first charges on the crops his toil has raised ; that the Panchayat shall be re-established, so that he shall manage his own village business ; that the village officials shall again be village servants instead of village tyrants, that he shall have replaced in his village the village school, teaching his boys and girls that they may become more clever and useful in village life ; and that any boy or girl cleverer than others may be able to go on to higher schools, a way being opened also from these to the University, less painful and hard than that now existing.

For what is Justice ? It is giving to every man his birthright, and that birthright is Freedom, Swaraj, Home Rule,

UTTERANCES OF THE DAY

Lord Carmichael on Self-Government

Speaking in November last at the Royal Colonial Institute, London, Lord Carmichael observed :—

We in this room would perhaps agree in thinking that the value of India to the Empire is almost inestimable, but how many among the general mass of people in this country, or in our colonies, really appreciate it? Perhaps we may look forward to a clearer appreciation after the War is ended. If trade increases between India and the Commonwealth, there will be much more of mutual understanding.

I do not believe that we could form an Empire-partnership which professed to treat equally Self-governing and non-Self-governing partners. Self-Government within the Empire is, I believe, attainable by India. It may be long before she attains it, but I honestly believe she will deserve to attain it, and I should like to see it clearly stated by those who have a right to do so that, it will be aimed at. Meanwhile, even the smallest step in that direction is worth taking. There is a danger, no doubt, of Indians overrating at times the importance of India, but it is no greater than the danger of the people in our Self-Governing Dominions underrating it. More accurate knowledge is the safeguard against both dangers.

What is most needed just now there is a wise guidance of the spirit of discontent. We British people have given full opportunity to the discontent to grow, and I believe we can do much to guide it. The discontent may lead to disaster, if through it Indians lose their sense of proportion, but it will lead to triumph if through it Indians learn to share in the work of a partnership not with Britain only, but with all those lands who look to Britain as their Mother.

In such a partnership all the partners must respect themselves, and all must respect each other. The Self-Governing States of the Empire have a noble future before them, even if it be

that India must pass out of the Empire, but their future will, I believe, be nobler if the men of our race learn, in facing problems, to think how those problems strike men of another race whose ideals may be no less lofty because they are rooted in other traditions than ours. Without some form of Government which gives them a respect for themselves, how can any people win the respect of others? Certainly for a time, perhaps for a long time, we in the United Kingdom must support India in the exercise of such rights of partnership as may be given her, and it is undeniable that if India is not to lose what she has gained, our support of her must at times take the shape of control. The other partners, the Self-governing Dominions, must be expected—perhaps for a long time—to watch India with a jealous eye, and to try to keep her from extending her rights, lest, while still weak herself, she should weaken others.

Lord Islington on Self-Government

Old ideas die hard, and in some quarters I have no doubt it is still thought that India is a backward and undeveloped dependency with a vast population relying for government on a small band of Englishmen who control the public services. This was not a correct description of India 20 years ago; still less is it so to-day. It is quite true that India does not possess self-government in the accepted sense, as recognized by the self-governing Dominions: but she does claim, by reason of her size, geographical position, volume of trade, intellectual and political development, military value, and, last but not least, by her proved loyalty to the Crown, that her exceptional position should now be recognized, and that she should be admitted as an articulate member to discussions affecting the Empire as a whole. This claim, I venture to urge, merits the sympathetic consideration of all who are concerned with the wider aspects of Imperial development.—*Address in opening a discussion on India and the Empire.*

Mysore Railway

The Maharaja of Mysore recently opened a new line of railway between Mysore City and Arsikere, a distance of over one hundred miles. The new line, which is expected to cost Rs. 8½ lakhs, will tap the rich valleys of the Lakshmanatirtha, the Cauvery and the Hemavathi and will form an important through link between the metre gauge system of Central and Southern India. The line is one of the loftiest plateau railways in India.

Indian Ruling Chiefs' Council

A meeting of the Indian Ruling Chiefs and others sat at Patiala from the 4th to the 10th Dec. to discuss the lines on which a permanent institution, like a Chiefs' Council or chamber, could best be established for the consideration of questions affecting the Feudatory States. As is well known it has long been the desire of many of the Chiefs that their annual conference should be placed on a permanent basis, and to this end it has been necessary that some kind of constitution should be drawn up. Among the Chiefs present were their highnesses the Maharaja of Bikanir, the Maharaja of Alwar, the Maharaja of Patiala and the Jam Sahib of Nawanganar. Some other States sent their Dewans to represent their Chiefs. A number of prominent Indians from British Territory were also present on special invitation, among them being the Hon. S. P. Sinha, Sir Ali Imam, the Hon. Pandit Madan Mohan Malaviya, the Mon. Mr. V. S. Srinivasa Sastry, the Hon. Mr. Samarath and the Hon. Mr. C. Y. Chintamani.

Native States and Home Rule

"Civilis," writing in the *Asiatic Review* upon "India and the National Idea," writes:—

"The Native States enjoy a practical autonomy under the suzerainty and guidance of England,

but in any scheme for Indian federation, they would necessarily be left out, thus constituting gaps in the united fabric. At present England is so obviously the leading power that in the political union which she has established the question of the relative position of the Provinces or of that of the Native States towards them has never arisen. But if that power were withdrawn those States would not, and could not consistently with the dignity to which every Oriental gives an almost exaggerated importance, accept the advice and guidance of any Native Government which might be set up. Thus they would remain isolated, dependent entirely upon themselves, without that support which the presence of the Imperial Government naturally gives them, and to some extent deprived of those external honours and dignified amenities which they obtain under the present system, and which do, in fact, mean more than they sound."

University Extension

During two days' visit on the 26th and 28th January to Bangalore and Mysore, the Calcutta University Commission visited various institutions attached to the Mysore University.

In a statement supplied to the Commission the Mysore University authorities, after giving the history and significant features of the University gives additional information that law courses will probably be instituted in July and that steps are being taken to provide for courses of studies in teaching medicine, agriculture and mining and metallurgy at no distant date. It is also in contemplation to institute a higher standard of post-graduate training and research work in practical science. The total strength of the University Colleges is 659, and 437 students attend collegiate high school classes under the University supervision. Thirteen endowments have been accepted so far by the University and their aggregate value comes to Rs. 98,637.

INDIANS OUTSIDE INDIA

Indians in the Colonies.

Mr. M. K. Gandhi moved the following Resolution at the last Calcutta Congress :

The Congress re-expresses its regret that the British Indians of South Africa and East Africa still labour under disabilities which materially affect their trade and render their residence difficult and unjustly and unduly restricts their movement to and in these parts of the Empire and hopes the local authorities will realise their responsibility to the Indians who have, inspite of disabilities, taken their full share in the war by raising corps and otherwise remove the disabilities complained of and authorises the President to cable the substance of the resolution to the respective local authorities.

"Prohibited Immigrants"

It will be recalled, says an up country paper, that so lately as in November last, two Punjabi Barristers-at-Law, Messrs. Badruddin and Ghulam Rasul, were not allowed to land either at Mombassa or in Zanzibar where they intended to start legal practice. To add insult to injury, the Immigration authorities sought shelter for their action behind the plea that they were "prohibited immigrants" and every effort on the part of the President of the British East Africa Indian Association failed to dislodge them from this position. A telegram to the Chief Secretary to the Governor proved equally futile, for the Chief Secretary was directed by His Excellency to reply that "he regrets that he is not prepared to intervene." This attitude on the part of the responsible Government of a British Protectorate can only be taken as a denial of the just rights of a British Indian subject. The Government of India should do every thing in their power to bring about a change for the better in the attitude of the Colonies and Protectorates concerned.

Indentured Labour

The following Resolution was passed by the Congress at its last sitting at Calcutta :—

This Congress is of opinion that the report of the Inter-Departmental Committee which recently sat in London to consider the question of indentured labour is not calculated to deal with the evils of indentured labour. This Congress is further of opinion that nothing short of complete abolition of indentured labour, whether described as such or otherwise, can effectively meet the evils which have been admitted by all concerned to have done irreparable harm to the labourers and this Congress records its grateful appreciation of the services rendered to the cause by Mr. C. F. Andrews who at considerable risk to health journeyed to the Fiji Isles and is still labouring for the welfare of the Indians residing in those Isles.

Indian Emigrants to Ceylon

Mr. Karumuttu Thiagaraja Chettiar, of Ramnad, who is the author of the monographs, (1) *Emigrant Difficulties at Mandapam*, (2) *Indian Emigration on Ceylon Estates*, and (3) *Indian Emigrants on Ceylon Estates*, is known to hold decided views on the question of coolie emigration to Ceylon. Monograph No. 1 contains, in a collected form the views expressed by the Press and the public on the Ceylon quarantine regulation difficulties. Monograph No. 2 is the author's report of a private enquiry conducted by himself on the condition of Indian coolies on Ceylon estates. Monograph No. 3 constitutes the author's criticism of the recent inquiry conducted by the Hon'ble Khan Bahadur Marikkayar and Mr. N. E. Marjoribanks, I. C. S. The publication of these pamphlets is sure to add to the useful services already rendered by the author to the coolie population on Ceylon estates.

The Railway Conference

A meeting of the Railway Conference Association was held at Delhi on the 7th : January, attended by representatives of all the Indian railways.

Sir Robert Highet presided. After explaining the reason which had led to the postponement of the Conference from October in Simla to January in Delhi, he referred to the effect of war conditions on the railways. Since October, 1916, he said, the Indian railways had come through a critical period and their resources had been severely taxed. Sir Robert Highet gave some interesting statistics relating to the diversion in the transportation of coal between the Bengal coal fields and Bombay and Karachi from the sea route *via* Calcutta to the all-rail route. As regards the reduction of the train services it had been found necessary to discourage travelling by increasing fares, and to prevent dislocation of goods traffic the Government had very reluctantly prohibited the sale of tickets to Allahabad for the great Kumbh Mela. He expressed regret that more progress had not been made in the standardisation of carriage and wagon details.

After discussing risk notes, the safety of lady passengers, and goods classifications, Sir Robert Highet gave a brief review of the part which Indian railways had played in the conflict which had been raging for the past three years. Public convenience had had to give way to military requirements to a large extent. This necessitated a curtailment of the ordinary train service and in order to discourage the public from travelling unnecessarily certain concessions had been suspended and coaching fares had been raised. This action had been taken solely with the object of reducing traffic, not increasing revenue. In view of the high earnings of the railways suggestions had been made that the suspended concessions should be re-introduced. There was,

however, no likelihood of a reversion to former conditions so long as the military demands on their resources should continue.

Madras Engineers' Conference

The Second Conference of Local and Municipal Engineers, Madras, was opened on December 29, by the Hon. Diwan Bahadur P. Rajagopalachariar. In the course of his opening address Mr. Rajagopalachariar said :—

Your work is so important and is becoming so increasingly difficult and the problems which you will have to face in the future will be so much more complicated that it is necessary for all of you to see that your efforts are co-ordinated as far as possible and to acquaint yourselves with what is being done in other districts in professional as well as in administrative matters. Hence the value of your Association to the public as well as to yourselves.

Soap-Making in India

The Nizam's Government intend opening a soap factory at Hyderabad and in this connection Mr. Palaiet, Director of Industries and Commerce, Hyderabad, has been to Calicut to inspect the Government soap factory with a view to using it as a model in respect of plant, working etc. It is understood that the Bombay Government too propose establishing a soap factory at some suitable centre in that presidency, and that in the near future there is almost a certainty of several similar factories being established in various provinces of India. The recent visit to Malabar of Mr. Mead, Director of Industries, Bombay Presidency, was for the express purpose of studying oil and soap-making industries on the spot.

India's Industrial Expansion

Addressing the East India Association at the Caxton Hall, Sir Charles Armstrong said that the industrial expansion of India could only be achieved by the free import of capital and a feeling of assurance in the future. Lord George Hamilton, who presided, expressed the opinion that after the War India would have to adopt some form of Imperial Preference.

AGRICULTURAL SECTION

Bengal Agriculturists' Conference

The first Bengal Agriculturists' Conference was held at Calcutta on the 30th December last in the Muslim League Pandal under the presidency of Mr. C. R. Das. Some of the agricultural officers, Zemindars, and other leading men were also present.

Mr. Wahed Hossain, B.L., Vakil, then described how the peasants could be helped. At Mymensing the peasants cultivated potatoes but the crop was always unsatisfactory as the potatoes were too small. On appealing to the Agricultural Department it was found that the Department had produced big potatoes in Mymensing. The ryots were taught the process of raising big potatoes. Dr. Harakali Sen of Dinajpur described the woes and wants of the peasants and he appealed to the president and others to do their utmost to alleviate the distress of the peasantry.

The President read Sir Rabindranath Tagore's letter expressing his sympathy with the Conference and regret at his unavoidable absence.

Mr. Das then delivered his presidential address in the course of which he pointed out :—

Though he was not an agriculturist himself, he had heard of their troubles and grievances wherever he had gone. He would not certainly try to please the rich alone and he had never done so. His heart always ached for the poor though he knew he had not done his duty thoroughly towards the poor in the past. He had, however, begun to atone for his sin and he would devote himself to the service of the poor and go on atoning for his past neglect. It was a very happy sign that so many thousands of agriculturists and their friends and sympathisers were present in the meeting and he hoped that by their united action the agriculturists would gain their ends. The peasants must not think that they were lower in any way than the others. The peasants were the real masters of the situation. The country would never rise unless the lot of the peasants were improved.

Mr. Das having vacated his seat owing to an engagement, Col. U. N. Mukherji was called on to preside. At this time Mr. Gandhi and Pandit Madan Mohan Malaviya entered. On being requested to speak, the former said :—

Agriculture was the principal occupation of the Indians and that it was an honourable profession. The speaker had worked among agriculturists and knew all their wants, grievances, complaints, and needs. He would, however, very soon take to agriculture himself and try to do what he could to improve the lot of the peasantry. He sincerely hoped that the peasants would very soon improve their condition.

Pandit Malaviya then spoke as follows :—

It was easy for them to speak of their sympathy with the peasants but to prove their sympathy they must make themselves agriculturists and thus suffer the troubles. How greatly the peasants suffered from all sorts of troubles owing to extreme poverty was well known to all. To ameliorate their conditions they should have agricultural societies all over the country. The educated people must also mix and actually mess with the peasants freely. If the educated gentlemen did so, the lot of peasants might improve. If the educated gentlemen explained to the peasants the things and the facts they knew that would help the poor peasants greatly. The nation lived in the cottages. It was the peasants who supplied the rich and the educated with the good food and clothes while the peasants themselves were ill fed and ill clad. If the educated gentlemen exerted themselves even once a week to help the poor peasants, much good would be done to the country and improvements would be perceived soon. The agriculturists must be taught to dispense with the services of the Police as much as possible and try to settle their petty differences, civil and criminal, with the help of the Panchayats. The Police themselves should be made to help the people as brothers. If the people themselves improved the sanitation of the villages that would do great good to the country. At Champaran where Mr. Gandhi was working at present thousands had got gonorrhea and elephantiasis and Mr. Gandhi was determined to free Champaran of that troublesome disease. The educated young men of Calcutta might go to the villages once every week and at least read and explain to the villagers some good books. If the educated young men would do something of the sort every week the lot of the peasants would improve soon.

The Conference passed resolutions on the need for (1) agricultural societies (2) laws protecting the tenant's rights (3) usury law, (4) free agricultural education, (5) co-operative banks (6) pasture lands (7) laws prohibiting the extortion of Abwabs (8) special representation (9) Panchayats (10) affiliation of agricultural societies (11) trial of looting by ordinary law, in Bengal, (12) and commission to enquire into their economic conditions.

Col. Mukherji in his concluding address referred to the scourge of malaria in Bengal and the means to prevent it. The next Conference was invited to Natore by the Hon. Mr. Ashraf.

NOTICES OF BOOKS

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[ONLY SHORT NOTICES APPEAR IN THIS SECTION.]

Gandhi's Speeches and Writings. G. A. Natesan & Co., Madras, Price Re. 1-4

This is an authorised and up-to-date collection of Mr. Gandhi's Speeches and Writings. The subject matter has been arranged under six sections: The South African Indian Question; Indians in the Colonies; Passive Resistance; Jail Experiences; Indian Problems and Miscellaneous Contributions. An interesting feature of the book is the addition of numerous portraits of Mr. Gandhi's friends and fellow-workers and some cartoons illustrative of different phases of the great struggle in South Africa.

The Case for Home Rule. By Mr. N. C. Kelkar, B.A., L.L.B. Indian Home Rule League, Poona.

We have had an abundant crop of literature on the subject of the Congress-League Scheme of Self-Government for India. Mr. Kelkar's is pre-eminently the most exhaustive of such treatises, with a wealth of facts, figures and arguments which we may always expect from the indefatigable editor of the *Mahratta*. Pressure of space has forbidden us from printing in this number characteristic passages from Mr. Kelkar's volume. We propose to give long extracts from it in our February Number.

Sarojini Naidu's Speeches and Writings. G. A. Natesan & Co., Madras, Re. 1.

This is an attempt to present for the first time under one cover an exhaustive and comprehensive collection of the speeches and writings of Mrs. Sarojini Naidu, the talented Indian poetess. The collection includes her speeches at the various sessions of the Congress, the Indian Social and Theistic Conferences. To make the volume quite up-to-date, the speeches delivered by Mrs. Sarojini Naidu during her recent visit to Madras and at the last Congress at Calcutta have also been added.

Cartoons from "Hindi Punch" for 1917. Edited by Barjorjee Nowtorjee, Bombay (G. A. Natesan & Co., Madras.) Price Rs. 1-12-0.

The eighteenth annual publication of the *Hindi Punch* is as varied and interesting as ever. At a glance, the cartoons are a fair representation of the political and social history of the year 1917. We congratulate the Editor on the excellence of many of the War cartoons that have appeared in the pages of the *Hindi Punch*.

The Mercantile Directory of Japan. Laxmichand Dossabhoj & Bros., Apollo Street, Bombay, (G. A. Natesan & Co., Madras.) Price Rs. 5-0-0.

This is a publication of some considerable size, about four hundred pages, containing useful information about Japan, the country, its people and industries. The Directory will come handy to merchants and manufacturers desiring to keep themselves in touch with Japan, whose industrial and commercial importance has been so vastly enhanced by the war.

"Daily Mail" Year Book—1918. Ed. by David Williamson, Associated Newspapers Ltd., London.

This is the eighteenth annual publication of the "Year Book." It abounds in information of all kinds indispensable for every newspaper reader. There are a number of special articles on different subjects besides the short biographies of prominent persons and the V. C's. since the War began.

The Governance of India. By Babu Govinda Das, G. A. Natesan & Co., Madras. Price Rs. 3.

"The Governance of India" is a hand-book of living practical politics, a *vade mecum* for active politicians. The chapters dealing with the reform of the India Office, the Imperial Government, the Native States and the Provincial and other Local Governments are full of suggestions at once fruitful and opportune. There is also a scheme for a more appropriate constitution for Native States.

DIARY OF THE MONTH

- December 18. The Annual meeting of the U. P Co-operative Conference met to-day, His Honour Sir James Meston opening the proceedings.
- December 19. Vigorous offensive in the Anglo-French front.
- December 20. Speech in the House of Commons by Mr. Lloyd George on the food problem and the Military situation.
- December 21. Opening of the Madras Industrial Exhibition by H. E. the Viceroy.
- December 22. Convocation of the Punjab University.
- December 23. French destroyers sunk two enemy submarines between Tarento and Itoa.
- December 24. Meetings of the Bengal Zamindars' Conference and the Bhatia Conference at Calcutta.
- December 25. Speech in the Italian Chamber by Signor Orlando.
- December 26. Opening of the Congress at Calcutta.
- December 27. Sir James Meston laid the foundation stone of the Shiah College at Lucknow.
- December 28. Meeting of the Indian Industrial Conference.
- December 29. Meeting of the Jain Svetamber Conference.
- December 30. Meetings of the Moslem League, All-India Cow Conference, and the Social Conference, in Calcutta.
- December 31. Maharaja Bahadur Raghunath Saran Singh Deo, died to day.
- January 1. Opening of the Food Exhibition by Lord Ronaldshay at Calcutta.
- January 2. H. H. the Maharaja of Mysore cut the first sod of the Mysore Arsikere line.
- January 3. Turkish attempt to re-capture Jerusalem foiled.
- January 4. The Defence of India Act was amended,
- January 5. Opening of the Faridpur Agricultural and Industrial Exhibition.
- January 6. Sir James Meston's farewell address at the Police parade in Allahabad.
- January 7. The Railway Conference met at Delhi to-day.
- January 8. Important statement by Mr. Lloyd George on the aims of the Allies.
- January 9. The Indian Science Congress met at Lahore.
- January 10. Anglo-French progress continues in the West.
- January 11. The American Secretary of War Mr. Baker, has announced that there are nearly one and-a-half million American troops ready for service.
- January 12. Dr. D. N. Mullick, of the Calcutta University, lectured to-day at Lahore on the Planetary System Ancient and Modern.
- January 13. There was intense duel between the French and the Germans at St. Quentin.
- January 14. Important statement in the House of Commons by Sir A. Geddes.
- January 15. A Coal Conference was held in Calcutta to-day.
- January 16. German offensive in the West.
- January 17. Italians capture 291 prisoners.
- January 18. The Bolsheviks have arrested the Rumanian Legation and confined its members in the fortress of St. Peter and St. Paul.
- January 19. The fifth Annual Madras Law Dinner took place to-day, the Hon'ble the Chief Justice of Madras presiding.
- January 20. Sir Chunder Madhava Ghosh, retired Judge, Calcutta High Court, died at Calcutta.
- January 21. Death of Sir Beauchamp Duff in London.
- January 22. Sir Edward Carson's resignation from the War Cabinet.
- Sir J. C. Bose lectured at the Royal Opera House, Bombay.

Literary

AN INDIAN ACADEMY.

An informal meeting was held on the 14th January to consider the feasibility of forming an Indian Academy. Dr. Scott presided.

Jagadguru Shri Shankaracharya said that since their last deliberations he had received many letters of sympathy from all parts of India. Mr. Montagu had written expressing his sympathy and Lord Willingdon had sent a letter thoroughly appreciating the scheme. Letters had also been received from Sir Ramkrishna Bhandarkar, Sir Subramanya Aiyar, Sir P. S. Sivaswami Aiyar, Dr. Haraprasad Shastri and many others. He knew the ideal of the French Academy was a very high one, but they should try gradually to work towards that end. He was going on a long tour throughout India and he would put this question before the many Indian princes whom he would meet. They should make a small beginning towards their goal.

CALCUTTA LITERARY SOCIETY.

The forty second anniversary of the Calcutta Literary Society was celebrated on the 5th January, in the hall of the Bengal Theosophical Society, College Square. On the motion of Kumar Shri Panchanan Mukherjee Bahadur, seconded by Mr. Juanendra Nath Mullick of Pataldanga, Sir K. G. Gupta was voted to the chair. The proceedings commenced with the chanting of vedic hymns by Pandit Haridas Shastri. The founder-Secretary, Mr. Sham Lal Dey, next read the annual report, which was a record of satisfactory progress.

After the adoption of the Report Mr. Sachindra Nath Mukherjee delivered an eloquent address on "The call of the New Age." The lecturer spoke on the need of living a larger, fuller and nobler life for the purpose of self-realisation and spoke of social service as being the gospel of the modern age and pointed to the large field that existed in

this country for humanitarian work. Mr. S. P. Roy, Bar-at-law, thanked the lecturer for his impressive address. Dr. Satish Chunder Vidyabhusan next pleaded strongly for a Building Fund for the Society.

Sir K. G. Gupta then said that Mr. Sachindra Nath Mukherjee's eloquence convinced him that oratory was not going to be dead in Bengal. He pointed out the necessity of endowing the Society with a suitable habitation and gave valuable advice for making the scheme a success. The President then read a thoughtful paper on the progress of literary activity in Bengal since the days of Raja Rammohun Roy.

BOOKS RECEIVED.

PROGRESS AND HISTORY. Edited by F. S. Mariur, Oxford University Press, Bombay.

COMMONWEALTH OR EMPIRE? By Dr. V. H. Rutherford, M.P. Headley Bros. London.

THE CONQUEST OF CANAAN. By Booth Tarkington. Hodder & Stoughton, London.

ADVENTURES IN MAGIC LAND. By Dorothy Black Messrs. Harrap's and Heath's Indian Agency, 4th Road, Chamarajpet, Bangalore City.

BOOKS RELATING TO INDIA.

SOUVENIR OF THE SEASTIPURTHI OF H. H. THE MAHARAJA OF TRAVANCORE. St. Joseph's High School, Trivandrum.

REPORT OF THE ADMINISTRATION OF PUDUKOTTA FOR 1916 & 1917. Sri Brihadamba State Press, Pudukotta.

THE GHOSHAYATRA OR YUDHISHTIRAN SYAM : A SANSKRIT DRAMA. By Mahamahopadhyaya M. Lakshmana Suri, Madras.

INDIA FOR INDIANS. By Mr. O. R. Das : Messrs. Ganesh & Co., Madras.

RIG VEDA SAMHITA. By Messrs. Chandra Vidya-ratna. Published by Ashutosh Das, 206, Corn-wallis Street, Calcutta.

Educational

COMPULSORY EDUCATION.

The passing of the Bill by the Bombay Legislative Council enabling District Municipalities in that Presidency to introduce free and compulsory education within their limits is already bearing fruit. The Bandra Municipality has come forward with a declaration of its intention to apply the provision of the measure in its area. At the recent meeting of the general board it was resolved to solicit the Government in anticipation of the Viceregal assent being accorded to the measure, to sanction the issue of notification of its intention to introduce free and compulsory education from the 1st April next. It is understood that although the resolution confined itself to the case of male children, calculations as to cost and consequent addition to the house-tax contemplated had been made on the basis of including both boys and girls in the scheme.

URDU IN MAHOMEDAN SCHOOLS.

The following press *communiqué* has been issued by the Government of Bombay:—"In reference to the orders recently passed by Government regarding the use of Urdu as a medium of instruction in vernacular primary schools for Mahomedans in the Presidency, an informal conference between Government and some non-official Mahomedans has been held to consider whether any difficulties or grievances are likely to arise out of the execution of the order. H. E. the Governor presided and amongst those present were the Hon. Sir M. B. Ohaubal, Hon. Mr. G. S. Curtis the Hon. Mr. G. Carmichael, the Director of Public Instruction; Mr. Thomas, Secretary to Government, Education Department; the Hon. Mr. Ebrahim Haroon Jaffer, Hon. Sir Ebrahim Rahimtulla, the Hon. Mr. Pathan, the Hon. Sardar Syed Ali El Edroos, the Hon. Thakore of Kerwada, Mr. Jalaluddin Saiyid Min Kadri, Mr. Rafuddin Ahmed and Shaikh

Bakarath. The Conference lasted for some time, the majority of the Mahomedans being in favour of Urdu being made the medium of instruction side by side with the vernacular of the district, which should be compulsory. His Excellency thanked the members for expressing their views freely and assured them that Government would reconsider the matter and pass orders thereon shortly."

BOMBAY UNIVERSITY.

The Senate of the Bombay University at a meeting held on December 13, accepted the conclusions arrived at by the specially appointed committees for conducting Matriculation and School Final examinations. The Senate decided to make vernaculars certificate a subject only and not an examination subject. On the motion of Principal Paranjpye, it was resolved that withdrawal or recognition of an affiliated school could be made only when eight out of ten members of the Examination Board supported the step. The new college at Surat was granted affiliation up to the intermediate standard.

SHIAH COLLEGE FOR U. P.

Sir James Meston laid the foundation stone of the Shiah College at Lucknow on December 17. He said the four lakhs hitherto collected as an endowment fell far short of the 12 lakhs which it was confidently hoped to secure in January, 1916 and still further short by 10 lakhs which was mentioned in the Shiah address, on that occasion. He did not think it wise to begin building until they had at least six lakhs in their treasury and, therefore he, on behalf of local Government and Nawab of Rampur as temporal leader of Shiaks, had each determined to present one lakh. This brought their total up to six lakhs. In conclusion His Honour trusted the College would uplift their community and produce a succession of learned upright and loyal men for the service of India and Islam.

Legal

ALL BENGAL MUKTEARS' CONFERENCE.

The sixth Muktear's Conference was held at Barisal on the 29th and 30th December last. About one hundred Muktears from different districts of Bengal attended. The local Sub-Judge, Munsiffs, Deputy Magistrates and several pleaders and zemindars were also present. Babu Russick Chunder Das, Chairman of the Reception Committee, welcomed the delegates after which Babu Parbati Charn Bose, Muktear of Dacca, was elected president. After the presidential address was read Babu Rash Behari Sen, the Secretary, read the annual report for the year 1917. Resolutions expressing loyalty to the throne and welcoming Mr. Montagu were passed. The Conference also resolved that a committee consisting of six members should wait upon His Excellency the Viceroy, the Hon'ble Law Member and other members of the Imperial Council to represent before them the grievances of the Muktears. It was also resolved to send a memorial to the Chief Justice of Bengal for revising the rules and circulars of the High Court so that the Muktears might have their due rights and privileges.

THE BOMBAY GOVERNMENT AND TRIAL BY JURY.

The *Indian Social Reformer* writes:—The official speeches in the debate which recently took place in the Bombay Legislative Council on a resolution to extend trial by jury in this Presidency, betray a regrettable indifference to any but the most immediate aspect of the institution. In the course of our comments on the action of the Local Government restricting the scope of trial by jury in the Belgaum district two years ago, we quoted the opinion of an eminent American lawyer (cited with appreciation, by Grote in his *History of Greece*) that an important

advantage of the jury system was "that it diffuses the most valuable information amongst every rank of citizens: it is a school of which every jury empanelled is a separate class, where the dictates of the law and the consequences of disobedience to them, are practically taught." The eminent lawyer goes on to point out that trial without jury has a distinctly injurious effect on the public mind. It will, he says, "by degrees acustom the people to a spectacle which they ought never to behold—a single man, determining the fact applying the law, and disposing at his will of the life, liberty and reputation of a citizen." Considerations like these used to play a large part in British Indian statesmanship, but the motto of our present-day administrators seems to be: "Sufficient unto the day is the evil thereof." No wonder that, without a foundation in sound theory, policy tends to shift with every change of Governor or Member of Council, and that Government itself becomes less and less of a steady influence on the public mind.

THE LATE SIR DINSHA DAVAR.

A life-size portrait of the late Sir Dinsha Davar puisne judge of the High Court of Bombay from 1906 to 1916, has been put up in the Court room where he generally used to preside. The portrait is an exact likeness of the late judge and does great credit to the well-known artist Mr. Seodia of Bombay. About 200 members of the legal profession subscribed to the fund in his memory showing the esteem in which the late judge was held at the Bar. After meeting all the expenses of the portrait there will remain a balance, which will be sufficient to found a scholarship or to award a gold medal in the Government Law School of Bombay and which may be utilized in any other manner which the subscribers may hereafter determine.—*Bombay Chronicle*.

Medical

THE PUNJAB MEDICAL COUNCIL.

The Punjab Medical Council has issued a warning notice to registered practitioners regarding offences and forms of professional misconduct which may be brought before it for disciplinary action. The statement in no way constitutes a definition of "infamous conduct" nor are the instances of offences given intended to constitute a complete list of acts which may be punished by erasure from the register.

EDWARD MEMORIAL HOSPITAL.

The Hon'ble the Resident in Hyderabad, Mr. S. M. Fraser, recently opened the King Edward Memorial Hospital, Secunderabad, formerly called the Civil Hospital, before a very large and distinguished gathering. The hospital will be of immense use to the residents of Hyderabad who are grateful to H. H. the Nizam's Government for furnishing a great part of the necessary funds.

WHY MORE BOYS THAN GIRLS BORN.

An explanation of the preponderance of male children in the birth-rate of France since the war is given by the official organ of the French Academy of Medicine. For some months statisticians have been compiling figures showing officially that the number of births of male infants has surpassed that of females. This caused a certain feeling of satisfaction because it seemed that in this manner nature was automatically making good the losses in the male population caused by the war. According to our authority the explanation is that women who are extremely fatigued through arduous labour, such as working ten hours in munition factories, tilling fields, and acting as drivers of street cars, can become the mothers of male children only. Gynecologists of renown have agreed that such is always the result when women are overworked or required to do the labour ordinarily performed by men.

CALCUTTA MEDICAL COLLEGE.

Commenting on the reply given to a question put in the Bengal Legislative Council regarding the non-admission of lady-students in the Calcutta Medical College, the *Englishman* says :—

"It rather suggests that the complete closing down of facilities for the medical education of ladies in Calcutta is in contemplation, and a more unwise step could not be conceived. There is a great and increasing need of medical women in India and everything should be done to encourage enlightened Anglo-Indian and Indian ladies to enter the profession. It seems to be true that the best use has not been made in the past of the facilities provided for the medical education of ladies, but matters are not likely to be improved by closing down the facilities altogether and trying to shunt off the ladies in Bengal who are willing to enter the profession to Delhi. There is an institution at Delhi, the Lady Hardinge Medical College, intended specially for the education of ladies, but it is absurd to suppose that it can meet the requirements of Bengal. A great centre like Calcutta which offers the best opportunities of training for the medical profession should have its own classes for lady-students. If the classes have been poorly attended in the past something should be made to make them more widely known and to place before ladies in Bengal the importance and the advantages to them of the medical profession and the great need for women doctors."

COL. GIFFARD, I.M.S., C.I.E.

Colonel G. G. Giffard, I.M.S., C.I.E., has been appointed Surgeon-General with the Government of Madras in succession to Surgeon-General W. B. Bannerman, who is taking leave preparatory to retirement. Colonel Giffard has spent practically the whole of his medical career in this Presidency and his appointment to the Surgeon-Generalship will be received with pleasure by his many friends here.

Science

DR P. C. RAY ON HINDU CHEMISTRY.

In the first of a series of lecture to the Madras University on January 28, Dr. P. C. Ray referred to his researches in ancient Hindu chemistry and said :—

As I proceeded with my labour of love, (researches) I was simply appalled by the number of old, worm-eaten Chemical Manuscripts which began to pour in from every quarter of India — from Madras, Tanjore, Alwar, Kashmir, Benares, Katmandu (Nepal) and last but not least from Tibet—the Tanjur or the Encyclopædia comprising the wisdom of India—being now accessible to us since the temporary occupation of Lhasa in 1904—5. I was filled with the ecstasy which a prospector feels when he suddenly comes across a vein of precious metal after years of fruitless efforts. The discovery of such unexpected and forgotten mine of wealth amply sustained me during the 12 years of the best period of my life although much difficultly was felt in apportioning my time between the demands of the library and the laboratory. I will now take you over to some of the results of my inquiry. In the various seats of learning in ancient India, along with other branches of literature and science, medicine also formed an important subject of study. Some 2,500 years ago in the University of Taxila, Jivaka Kōmarvachcha was studying medicine under the sage Atreya. Now, there is a world of meaning hid under the term "Kōmarvachcha" which is a Pali corruption of the Sanskrit Kaumarabhritya. A student of Ayurveda is well aware that the science of Indian medicine is divided into eight sections of which "Kaumarabhritya" or treatment of children's diseases is one. Jivaka afterwards became the celebrated Court Physician to King Bimbisara of Magadha, a contemporary of Buddha. We

have thus historical evidence of the cultivation of Ayurveda in India several centuries before the birth of Christ. Now the branch of science which I have the honour to represent, namely, *Rasayana*, cannot, however, be traced to such an early date. Strictly speaking, *Rasayana* does not mean Chemistry. Its radical meaning is a medicine which promotes longevity, retentive memory, health, virility, etc. (Charaks, ch, 1, 2 6); in other words, it is the *Elixir Vitæ* of the alchemists of Middle Ages. Later on, in the Tantric ages, *Rasayana* was almost exclusively applied to the employment of mercury and other metals in medicine, and at present it means *alchemy* or *chemistry*. In an alchemical treatise of the 13th or 14th century A.D., the author speaks of his subject as the science of mercury and metals. In the celebrated work called *Rasaratnasamuchchaya* (or a collection of gems of mercury and metals) to which I shall have occasion to refer more than once subsequently, the author begins by offering salutation to 27 adepts. The term *Rasasiddhipradayaka* is derived from *rasa*, mercury, *siddhi*, accomplishment, and *pradayaka*, giver or bestower; it therefore means giver of accomplishment in mercurial preparation, i.e., an expert on alchemy. It is necessary to bear in mind that in the Ayurvedic works, e.g., *Charaka*, *Susruta* and *Vagbhata*, there is scarcely any mention of mercury or its preparations.

THE RONTGEN RAYS IN INDIA.

A few years ago, says *Indian Industries and Power*, there was practically no X-Ray installation of sufficient importance to cope with the medical demand in India caused by the war. To-day India possesses a large number of first-class installations, which include 12 or 16-inch coils and the most modern tubes and subsidiary apparatus. The principal installation is at Dehra Dun under the able control of Major A. E. Walter, I.M.S., who is supervising all the other installations in India and Mesopotamia.

Personal

BENGAL ZEMINDARS' CONFERENCE.

The First Bengal Zemindars' Conference was held in the rooms of the British Indian Association at Calcutta, on the 24th December, the Maharaja of Dinajpur presiding. There were 150 delegates representing various parts of Bengal. The Nawab Bahadur of Murshidabad was also present.

The Hon. the Maharajadiraj of Burdwan who welcomed the delegates as Chairman of the Reception Committee spoke on :

(a) The utility of such Conferences, (b) The need of co-operation and mutual trust among all who have vested interests in the country : (c) The need of protecting old families from becoming extinct, either by introducing an Impartible and Inalienable Estates Act; or by improving the provisions of the Settled Estates Act : (d) The need of appointing Arbitration Boards to save from ruin many of the Zemindari houses of Bengal; and (e) Our duty at the present day as natural leaders of the people and the real link between them and the Government.

The Maharaja also took occasion to condemn the Home Rule propaganda and urged :—

We must not content ourselves simply with a demand for our own protection of special representations in Councils, or be satisfied at their realization. The fight before us is a struggle for existence in which the fittest alone will survive; and to tackle with British Reforms, we must not only study them carefully, but we must be the medium through which the intentions of Government must be diffused among the masses, and we must not allow opportunists to make capital out of them and create unrest and distrust among our tenants. To do this, we must come into a closer contact with our tenantry—must assist them to improve the modes of agriculture, education and sanitation.

The Maharaja of Dinajpur in his presidential address began with a reference to the great war and the part that the British Empire is playing in this great world-conflict for the deliverance of humanity from the thralldom of autocracy. He confirmed

the adequate representation of landholders in the Councils, both provincial and Imperial. The Legislative Councils must be enlarged so that all interests could be represented in them. These Councils must have such powers it would enable them to be of real use to the country. The ultimate goal must be self-government under the British Empire on Colonial lines. A substantial step towards the attainment of that goal was immediately necessary. At least half the number of members in the Executive Councils should be the chosen

representatives of the people, one of whom must be the chosen representative of the landholders.

The speaker also urged the representation of Zemindars in District Boards, Municipalities and other local bodies.

The Conference adopted resolutions urging alterations in the land laws and the formation of a committee of landholders for that purpose, the establishment of a residential school for their children, the constitution of boards of arbitration and the enactment of an impartible and inalienable Estates Act. A resolution was also passed praying that in any scheme for responsible government that might ultimately be decided upon the interests of the landholding classes should be especially represented both on the Imperial and Provincial Councils and that steps should be taken for the substantial representation of zemindars in all local self-governing institutions.

BANGIYA MAHISHYAS.

The annual meeting of the Bangiya Mahishya Samiti was held on the 29th and 30th of December last under the presidency of Babu Rakhal Chandra Mondal, Zamindar of Rajshahi, at the residence of Babu Nitya Gopal Biswas, Zamindar of Jaun Bazar.

The following amongst others were the resolutions that were moved and carried :—

(1) That this meeting of the Mahishyas of Bengal beg to express their heart-felt loyalty to His Majesty the King-Emperor.

(2) That this meeting of the Mahishyas of Bengal accord a cordial welcome to the Right Hon'ble E. S. Montagu, the Secretary of State.

(3) That this meeting of the Mahishyas of Bengal express its cordial approval and support of the scheme of the All-India Cow Conference and requests the Secretary to put himself in connection with the officials of the All-India Cow Conference.

(4) That this meeting of the Mahishyas of Bengal record its emphatic protest against the present system of favouritism in Government nominating into public service overlooking altogether the importance and numerical strength of the Mahishya community in Bengal and it urges upon the Government that if no fairer treatment can be had from the Government for the Mahishyas of Bengal in matters of nomination, the practice of nomination be altogether abolished and the list of open competition be introduced at once in its place.

Political

The following are further extracts from the Speeches at the last Congress on "Self-Government for India"—continued from page 56.

MR. BEPIN CHANDRA PAL.

If this war had not continued longer than Lord Hardinge had reckoned this declaration of policy and the initiation of reform would not have been made. I put it to you, unless this pronouncement of policy is immediately followed up by an Act of Parliament, the agitation will not abate or turn. On the other hand, this pronouncement has whetted your appetite, not for small reforms, but for full unrestricted responsible government, first in the Provinces and ultimately in the Central or Federal Government.

MR. C. R. DAS.

I implore you that amidst the many discussions that have been raised over the form of the resolution you will not forget the essential idea which runs through it and which stands behind it. It is a resolution which has for its object the growth and development of the great Indian Nation. We are all agreed about that. The Bengal ideal was presented to you to-day by my friend Babu Bepin Chandra Pal. I accept that ideal. I do not find in this resolution anything which goes against the ideal which Bengal has unanimously declared by its resolution at the Provincial Conference.

What is that ideal? That ideal is, firstly, provincial autonomy, namely, that the Government of India must have a clear democracy in dealing with the Governments of the Provinces. Is that an ideal which is foreign to this resolution? I ask you to look into it carefully and I find within it a careful demarcation of the sphere of the Government of India and the spheres of the Provincial Governments. Therefore, so far as that ideal is concerned, I do not think that it is at all inconsistent with this resolution,

MR. C. P. RAMASWAMY IYER.

We . . . urge that complete change of government is necessary. It is false to say that the present Ministry has no mandate in relation to Indian affairs. Its mandate is to win the war and to make future wars of the present kind impossible. This can be achieved only if a contented, self-reliant and strong India is at Britain's back and the present Coalition Ministry is best fitted to deal with a question which, according to unanimous opinion, ought to be uplifted above party squabbles. As for deadlocks, it must be remembered that all transitional schemes must contain inherent possibilities of deadlock and only experience and the rise of a new and generous spirit can overcome them.

MR. B. P. WADIA.

It is not for foreigners to say whether we are competent or incompetent, what we shall take and what we shall refuse. We know our own capacity, capacity not only of the educated classes but of the vast masses; these vast masses are not dumb to-day. They may be illiterate and they may not know how to read or sign their names. They may not know the English language. But they have a culture of their own, a culture which is ancient and hoary, and I assure you from personal experience that in the villages and the towns of India throughout, though I am speaking especially of Madras Presidency, there is a new spirit, a new life, a new awakening and the people know what Home Rule is and the expression and manifestation of that new life and new awakening you have in your service and in your possessions. Realise that that new life is manifesting itself also through the women of India and with the help of that awakening the day is not distant when our claim shall be responded to and when we shall be masters and not slaves in our own country.

General

THE THEOSOPHICAL CONVENTION.

The forty second convention of the Theosophical Society began its sittings at the Calcutta University Institute on the 25th December. Messrs. C. Jinarajadasa, Justice T. Sadasiva Iyer, B. P. Wadia and G. S. Arundale addressed the convention on different subjects. Mrs. Besant in her presidential address touched on various topics of interest such as war and peace, education, labour and the submerged classes. Referring to the last, she said :—

Every competitive civilisation has, at its base, a mass of poverty-stricken people, on whose bowed-down shoulders the happier classes stand. In England, some twenty or more years ago, they formed one-tenth of the population; that must now, I think, have been diminished by free and compulsory education. In India they form one-sixth of the population, and the country cannot rise into full National Life until these are redeemed from their servitude and their disabilities are swept away. Every earlier civilisation has perished, dragged down into the waters of the past by the weight of its submerged classes. India has only escaped the fate of its contemporaries because she has clung to the spiritual truth that God dwells equally in all, and has recognised that truth by devotion to Saints of the outcaste submerged, though, with strange illogicality, failing scandalously in her general duty to them. India has repented of the sin of her caste population, all castes having been equally guilty in this matter, though it suits the reactionaries to talk only of Brahmanas, for party purposes. But the repentance is not deep enough, and does not sufficiently express itself in action. Let the temples be thrown open to all the submerged who are Hindus.

Touching the issues involved in the great war in Europe, she observed :—

Victory will crown the arms of those who are fighting for freedom and are at death-grips with autocracy. But victory is delayed because Britain is a house divided against itself, battling for freedom in Europe, maintaining autocracy in India. Rightly did the Bishop of Calcutta, faithful to his trust as a minister of Christ, warn Britain of the danger of hypocrisy in prayers. If Britain would act in Asia consistently with her profession in Europe, the war-clouds would be scattered and the Sun of Peace would rise. Then shall India and Britain together stand as guardians of the peace of the world.

Speaking of the problems of peace Mrs. Besant referred incidentally to the much-controverted subject of Theosophy and political agitation. She explained her position in the following statement of her views :—

The Theosophical Society, I repeat, cannot identify itself with any political creed, any more than it can identify itself with any intellectual philosophy, social system, or religious belief. Our members enjoy entire freedom of thought on religious, intellectual, social and political views. A member of the Theosophical Society may be a Hindu, a Parsi, a Buddhist, a Hebrew, a Christian, a Muslim, an unbeliever in any special creed, but whatever he may be, he must not identify the Theosophical Society with his religious or non-religious conceptions. He may be a Home Ruler or an Anti-Home Ruler, an autocrat, an oligarch, a bureaucrat, or a democrat, an imperialist or a little Englander, a monarchist or a republican, a warrior or a pacifist, but he must not say that the Theosophical Society is identified with any of these political views. The Society can only be identified with the promulgation of Universal brotherhood, the study of Comparative Religion, Philosophy and Science, and the investigation of unexplained laws of Nature and the powers latent in man. But every member is free to follow his own judgment, his own conscience, and to take any risks he pleases in the pursuit of truth and in the effort to realise his ideals.

HOME RULE LEAGUE CONFERENCE.

The following report of the League held in Calcutta is published for the information of the public generally and the members of the All-India Home Rule League especially :—

(a) Formerly each Province had only the Secretary called Provincial Secretary. Under the present amendments, each Province having not less than seven branches shall have a Provincial Council, consisting of representatives elected by branches having a minimum membership of 200—one representative to be elected by branches having members between 200 and 400 and for every 400 members above the first 400, the branch shall have the right of electing one additional representative. The Provincial Council shall frame rules for the conduct of its own business and the election of office bearers. The formation of a new branch shall be recognised by the Provincial Council alone. The Provincial Council shall have powers of general supervision and control over the policy and work of the branches in the Province. (b) The Central Council of the Home Rule League shall consist of the Hon. President (Sir S. Subramania Aiyar), President, General Secretaries, Treasurer, Presidents of the Provincial Councils for the time being, Secretaries of the Provincial Councils for the time being, not more than three members who may be co-opted for the year on the recommendation of the President and Members to be elected by each Provincial Council in the following proportion :—

Each Provincial Council shall have a right to elect at least one member to represent the Province on the Central Council of the League and in addition to the said one minimum member, each Provincial Council shall have the right to elect one more representative for every 4,000 members above the first 4,000. The term of office of the Central Council shall be one year.

(c) There will be an annual meeting of the members of the League at the place selected for the annual meeting of the Indian National Congress.

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No. 2

A LETTER FROM SIR WILLIAM WEDDERBURN.

TELEGRAM, HUNTLEY,
STATION, BARBERS BRIDGE.

Christmas 1917
MEREDITH.
GLOUCESTER.

Dear Mr. Natesan

I have received no Christmas gift. That has given me more pleasure than your little volume of "What India Wants". It is an admirable statement of India's claim - tracing its history, quoting high authorities, setting forth present grievances & indicating the one great remedy of Self Government. My wife & I are deeply touched by the kind words of the Dedication. If there has been a mild form of martyrdom, there have been full compensations.

Yours sincerely
W. Wedderburn.

THE LATE SIR WILLIAM WEDDERBURN

BY THE HON. SIR DINSHAW EDULJI WACHA.

SIR William Wedderburn belonged to that small and rare but typical class of the great British nation whose chief trait of character, apart from their high intellectual,

hereditary environments which differentiated the average Briton from one in whose vein runs the blood of all that is truly noble and gentle. An experienced judge of human nature had only to meet and converse with him but once for an



IN INDIA'S SERVICE: IN INDIA'S DEFENCE!—Hindi Punch.

moral and social qualifications, is *noblesse oblige*. Scion of a distinguished family whose ancestry has been traced to six centuries back, there was to be plainly discerned in his person all those

hour or two to discover and admire what a fine specimen he was of all those virtues which go to make up what we call the "perfect gentleman." Educated in the University of Edinburgh,

which has often been compared to the classic academy of ancient Athens, the home of so many Scotch scholars and divines, statesmen, historians, poets and philosophers, Sir William possessed in no small a degree that culture which contributed so much to the cultivation of the faculty of broad-mindedness and the refinement of natural talents. From the earliest days of his career as a Civil Servant in India, Sir (then Mr.) William Wedderburn, whose immediate ancestors had for a hundred years also served in the same capacity, it was recognised in whichever locality his duties took him, he was known to have the deepest sympathy with Indians of all classes and his great solicitude for their political, social and material welfare. But his chiefest care was the amelioration, as far as it lay in him, of the condition of the indigent ryot, ground down between the upper stone of the revenue officer and the nether stone of the district or village money-lender. As he grew older in the service he was more and more convinced of the imperative necessity of relieving the luckless agriculturist from the heavy burden of his debt. He was never one of the majority of the Service who asserted, mostly without the book, that it was entirely owing to the ryot's unthriftiness and his extravagant expenditure on marriage and other domestic events. The allegations, though true, were grossly exaggerated. The primary cause of all the wants and woes of the peasant could be readily traced to the burden of enhanced revenue assessments which, as a consequence, led to borrowing from the money-lender at a heavy rate of interest. This view which Sir William firmly held was greatly emphasised by the first Famine Commission under the presidency of that most able and practical expert, the late Sir James Caird. There is overwhelming material in those ponderous volumes of the Commissions' report on the condition of the agricultural masses of India

which he who runs may read even to-day with the greatest profit and instruction in order to be able to compare notes with the present condition of the Indian peasantry. He may judge for himself by an accurate comparison whether that condition has improved or deteriorated. But this much may be said without fear of contradiction that the private departmental inquiry which Lord Dufferin had instituted in 1887 proved to the hilt, from the carefully edited report of the Government published in 1888, that it was scarcely any better than it was after the first general famine of 1876-77. Even six years before the date of that report well-founded articles, based on facts, had appeared in some of the London journals, notably in the *Spectator*, then in the very vigour of its manhood and edited by a journalist of great independence who had acquired large experience in India. There was one article in that journal headed "The Great Danger in India" which at the time attracted no little notice of the authorities. It was therein openly asserted that the ultimate danger lay in the hopelessly distressed and indebted condition of the ryot. It would be impossible to overlook that danger as the rebellion of the belly was the worst of its kind to be apprehended in any country. A little later, in 1885, the late Sir Henry Cotton, in the first edition of his "New India," had also well portrayed the dangers of the Indian agricultural problem in words not to be mistaken. And as a further absolute testimony to the same gruesome fact, there was the appointment of the Commission in 1878-9, under the presidency of a most experienced and accomplished revenue officer of the United Provinces, the late Sir Auckland Colvin, to thoroughly investigate the condition of the agriculturists in the Deccan where grievous agrarian riots had taken place. The report of that Commission made most depressing reading and which eventually led to the enactment by the Government of India

of the Deccan Agriculturists' Relief Act, in 1880. It was this report primarily and the one of the Caird Famine Commission which led Sir William to publish his most excellent brochure on Revenue Enhancements. His active mind and his great solicitude for the welfare of the Deccan ryots, later on, prompted him to call together a meeting of some of the most influential citizens and capitalists of Poona to consider and frame a practical scheme whereby the agricultural indebtedness of the ryot might be greatly diminished and the lot of that wail and stray of cultivating Indian humanity, living as it did on a bare subsistence, somewhat improved. Even Sir Louis Mallet, Under Secretary of State for India, and an expert authority on land economics, observed in one of his masterly minutes that the poor ryot in all parts of India was the victim of the Revenue Survey Officer who only knew how to increase revenue assessments for his Government at the termination of the thirty years' settlement of all ryotwari lands. And, as if to heap Ossa on Pelion, there was that exceedingly comprehensive monograph of Mr. Allan Octavian Hume on Indian agriculture, dolorously depicting the dismal and almost hopeless condition of the peasant.

Thus it would be seen how amply Sir William was supported in his own views on the burden of revenue enhancements in regard to which he, as a District Judge, had often to decide law suits instituted by the money-lenders. The conclusion which the Poona meeting arrived at was the establishment, as an experiment in one of the worst indebted districts of the Deccan a land or agricultural bank. A practical scheme was drawn up which was blessed by Sir James Fergusson, the Governor of Bombay, from his own knowledge and experience of the success of land banks in New Zealand. It was formally submitted to the Government of India with Lord Ripon, of happy memory, as the Viceroy and with

Sir Evelyn Baring (the first Lord Cromer) as his most able Finance Minister. The scheme passed that ordeal also having been most cordially supported by the Government. It was recommended to the then Secretary of State who cursed and pigeon-holed it, and it is a fact that it lies in some dusty pigeon-hole of the India Office, of non-progressive fame, to this hour. Meanwhile such was his solicitude for the Indian peasantry that in order to advance the progress of the scheme a further stage, he went to London, there to enlist the sympathy of many a prominent British parliamentarian and others. John Bright was convinced that it was a most practical scheme and he gladly presided at the meeting convened for the purpose and made a most eloquent appeal to the authorities at the seat of the Central Government. But it met, as just observed, with an adverse fate, most unluckily for the Indian ryot. Pigeon-holed as the scheme has been for well nigh 36 years past, Heaven only knows whether it ever would be resurrected, and whether the Council of India would seriously wake up to its grave responsibility in this matter. Poor India has no prospects for the present of a valued friend like John Bright or Professor Fawcett or Mr. Charles Bradlaugh. Sir William afterwards published in a pamphlet form this scheme of agricultural banks.

No retired English Civilian has since ever moved his little finger in this respect as strenuously, perseveringly and single-mindedly as Sir William did to the last day of his life which was devoted to promote the best interests of India and India alone. This was *the* one subject nearest to his heart, along with the political progress of Indians.

This then, is the most outstanding feature of Sir William's Civilian career. If he was greatly endeared to the Indian people for so many years, it may be unhesitatingly asserted it was primarily

for his deep and abiding solicitude and sympathy for the Indian peasantry.

The other outstanding feature, but of a secondary character, was Sir William's wholehearted support of Lord Ripon's memorable scheme of Local Self-Government which, at least in the Bombay Presidency still acts as a red rag to the bull of the Bureaucracy. But on this subject as well as his persistent and consistent advocacy of education in all its branches, technical included, it is not needful to expatiate in this place. Suffice to say a grateful public held a public meeting in honour of the retiring Civilian in 1887 and voted a handsome fund to perpetuate his memory. The late Mr. Telang observed that "it is one of the important features of Sir William's career that he has taken the most active, the most intelligent and the most useful interest in the progress and advancement of education in the country." And here the fact should be remembered of the very cordial and friendly relations he cultivated with the people among whom he lived and moved during his entire official career. Wherever he went he instinctively attracted all classes of the people by his great personality, his gentleness, his godliness, and his nobility of character. During the five years which preceded his retirement there was in Bombay a trinity indeed of highly cultured, highly bred, and highly sympathetic Lords in the persons of Sir Raymond West, Principal William Wordsworth and Sir William Wedderburn. This bright and illuminating constellation of the intellectuals was familiarly known as the three W's, and the Bombay generation of those days knew too well what marvellous influence, each in his own sphere, and all combined, exercised on Indians of light and leading of whom the other three stars of the first magnitude were Telang, Pherozeshah and Tyabji; and this trio became exceedingly marked with the advent of that great statesman and philoso-

phical radical, Lord Reay, as the Governor of Bombay.

Sir William left the shores of India, esteemed and regarded by the people of the Bombay Presidency. Even then his name was a household word and he had declared that so long as Providence spared his life he would, in his retirement, devote his whole time and energy exclusively to the promotion of the welfare of Indians: specially their political advancement; and he faithfully and solemnly discharged his promise as all Indians so well know. Such indeed was his love and regard for India. It would be too long for these columns in this issue of the *Indian Review* to narrate the exceedingly unparalleled and unexampled career of Sir William Wedderburn as a retired Civilian, but a true friend of India; also some of the personal recollections and reminiscences of the present writer. These must be reserved for the next issue. All that might be said in conclusion, in this place, is that Sir William Wedderburn had proved in his life-time one of the noblest of noble Englishmen who loved India dearly and worked hard for it, day and night for thirty long years, sacrificing thousands of Rupees to repay his gratitude, as he thought it, for the salt that he had eaten of India. As Sir P. M. Mehta observed at the great public meeting in the Town Hall on the eve of his departure from the shores of India: "that Sir William Wedderburn lived in the hearts of the people of this country with respect, with admiration, and with gratitude. We count Sir William among the true friends of this country, because he has given loyal and sincere adhesion to those principles of justice and righteousness on which the declared policy of the Crown and Parliament for the Government of this country is founded."

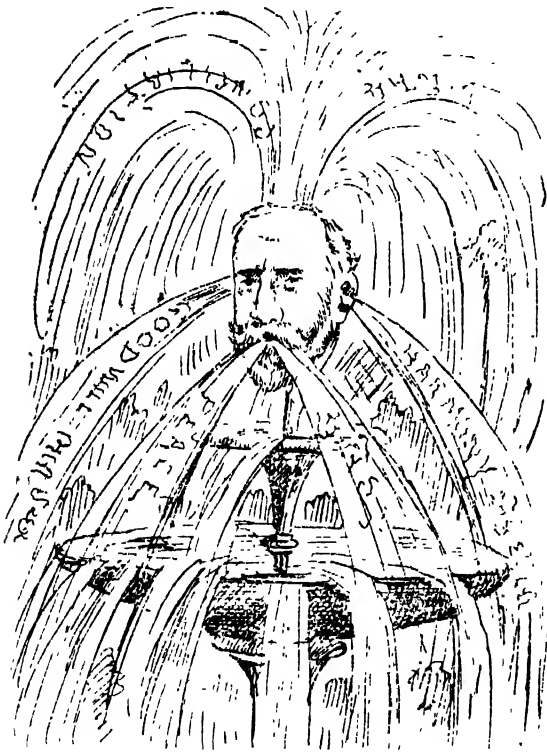
SIR WILLIAM WEDDERBURN'S SPEECHES & WRITINGS. Cloth bound. Price Rs. 3. To Subscribers of *I.R.*, Rs. 2-8. G. A. Natesan & Co., Madras.

102 Sir William Wedderburn: An Appreciation

BY

THE HON. MR. V. S. SRINIVASA SASTRI.

THE sound and mature opinion of the late Sir William Wedderburn should have been of the greatest value to the Right Honourable Mr. Montagu and others who have in their various ways and degrees to decide the fate of India. He had been for over a generation the lid-less watcher in England of the interests of India and ever since the question of constitutional reform took shape, he had been giving and



THE WEDDERBURN FOUNTAIN.

receiving suggestions as to the lines on which it should proceed. In the first week of January last, he sent me a cablegram urging that Mr. Hirday Nath Kunzru, the head of our Society in Allahabad, should be sent to England at once to prepare the ground for the Congress deputation which should not be long in going. I have heard a Governor in India say that whether the Conservative or the Liberal ministry be in office,

no big step of any kind affecting India would be taken without Sir William Wedderburn having been privately consulted. There are not wanting cavillers in both countries who say that Sir William commanded more reverence than influence; that he was regarded as a sort of well-intentioned crank, who thought of Indian affairs exclusively and could not, therefore, be trusted to see their full bearing on larger affairs. In truth, however, nothing has ever been done of value to humanity except by those who concentrated on what they cared for and concentration necessarily means the exclusion from view of many things of consequence. Sir William's love of India and anxiety to promote the interests of India were a passion—a passion that gives joy to life and redeems humanity from grossness. He gave his pension to the service of India. He gave some of his own money too to her service. He knew her faults and her weaknesses; but he dealt with her gently and his reproof scarcely differed from kindly exhortation. Mr. Gokhale was once struck by the extraordinary resemblance of a portrait in Sir William's house to himself and asked who it could be. He was told it was his brother, who, along with a child, had lost their lives in the Indian Mutiny! Sir William had never alluded to the incident before and he seldom alluded to it afterwards. Injuries not half so grievous, other natures would find it impossible to forget or forgive; nay, they have engendered undying hatred. The goodness that leads instead to love, to service and to sacrifice touches divinity. It is found only in the saintliest natures. In fact, in single-minded devotion, in the clear sight which no difficulty could cloud and no defeat could dim, in the complete surrender of the self, which minded no efforts, however great and never made any allusion to them, it would be difficult to find Sir William's match except amongst the great *rishis* of the land he loved. Spiritually he really was of India,

Towards the Goal

BY

SIR ABBAS ALI BAIG, C.S.I.

Late Member, India Council.

MR. G. A. Natesan's admirable brochure "What India Wants"* is published at a most opportune time when both India and Great Britain are responding to the pressure of the great events which must in the near future profoundly change the fortunes of the Empire and re-adjust the position of India as a *partner* in the scheme of the British Commonwealth of free nations. The value of the publication is greatly enhanced by a wealth of luminous extracts skilfully marshalled from the writings and speeches of some of the most talented and far-sighted statesmen, who have moulded the destiny of British rule in India. These informing extracts show how closely the great principles and the high purpose underlying the policy of some of Britain's noblest sons of the type of Malcolm, Elphinstone and Munro accord with the main features of the reforms which Mr. Natesan discusses. Incidentally Mr. Natesan's arguments constitute a vigorous indictment of the narrow spirit in which Section 87 of the Charter Act of 1833 and the pledges of three successive Sovereigns have been treated by the servants of the Crown charged with the sacred duty of giving full effect to them.

Mr. Natesan has indentified himself with the Congress-Muslim League scheme of reforms. Whatever scheme of reforms may eventually be adopted in a statesmanlike response to the rapidly changing conditions through which the country is passing—and no such scheme can have an element of finality—it is certain that the dawn of a new era in the political history of India is approaching and a great stride forward towards the goal of responsible Government is imminent.

* Written as a Foreword to Mr. Natesan's "What India Wants," but received too late to be included in the book.

SALAT

BY

MUSHTARI BEGUM.

(An English-Muslim Lady).

When dawn's fair glow illumines the sky
And paints it with an artist's brush,
The Lord in Fajar's pray'r I meet
And with Him hold communion sweet.

Subhana Rabbiyal Azim!

When noonday's scorching sun is high,
In Zuhr again my heart upsoars,
From work and toil and weary strife
I prize this respite more than life.

Subhana Rabbiyal Azim!

The endless stream of pray'r yours forth
From Al-Amin through ages on,
While now the hour brings Asar in,
And makes in pray'r the whole world kin.

Subhana Rabbiyal Azim!

In sunset's glow Maghrib I say,
Low prostrate' fore the Lord of All;
Towards the Qibla lost in awe
Within my being I withdraw!

Subhana Rabbiyal Azim

The toils of day are ended now,
Before I rest Isha I say;
With soul set free by sleep,—I fly
To my Beloved Lord on high!

Subhana Rabbiyal Azim!

KING PRATAPA RUDRA DEVA

BY MR. TARINI CHARAN RATH, B. A.

PRATAPA Rudra Deva Gajapathi was a very famous king of ancient Orissa who ruled an extensive country, during the first quarter of the sixteenth century A.D. He belonged to the Solar Dynasty and with him the fame and glory of the ancient kingdom of Orissa may be said to have waned. His country extended from the Ganges in the north to the mouth of the Krishna river in the south and he even carried arms as far as Rameswara at the extreme south, successfully for a time. He was the son of Purushottama Deva Gajapathi of Kanchi-Kaveri fame by his beloved Queen Padmavati or Rupambika, the daughter of the King of Karnata, whom he had taken prisoner during his expeditions. King Kapilendra or Kapileswara Deva of Orissa was the grand-father of Pratapa Rudra. He founded the Solar Dynasty after the extinction of the well-known Gangetic family. Pratapa Rudra Deva was the author or compiler of the most valuable treatise on Hindu Law, known by the name of 'Sarasvati Vilasa' or 'Recreations of the Goddess of Learning' which is even to this day an authority along with the Mitakshara in Orissa and South India. Several writers on Hindu Law commencing from Sir Charles Grey (afterwards Chief Justice of Bengal) to Mayne including Grady, Macnaghten, Morley, Strange, Thompson, Tagore and others have spoken highly of this legal compilation of the Orissan King. But owing to the confusion and dismemberment that followed the demise of the Great King in Orissa, the valuable treatise on Hindu Law seems to have not been given due prominence in the country. It appears to have been better known in South Orissa (Madras Presidency) than in its northern portion. The date of the compilation may be safely assigned to 1515 A.D.

For sometime the work was but blindly attributed to the Telingana King Pratapa Rudra Deva Ganapati of the Kakatiya Dynasty of Warrangal.

The book is in high-flown Sanskrit language and anybody who has the patience to go through it will certainly find out the real author. Palm leaf manuscript copies of the book have been found even in Travancore, Mysore, Coimbatore, Tanjore and other places in the South, written in the Old Grantha, Tamil and Telugu characters.

The work is an extensive one comprising the whole body of Hindu religious, moral and civil laws of the country. It does not omit even the customary law of land tenure. In the introduction to the book it is stated that the King composed it with a view to remedy the difficulties arising from the existence at that time of several authoritative works on Law, whose doctrines were in conflict with one another. On the fundamental question of the character of the ownership of property, the treatise is the most pronounced of all the works as yet known, on the secular side of the controversy.


The King is celebrated for his great wisdom, ability, valour, learning and religious knowledge. His skill in the arts of war and civil government was eminent. The introductory chapter of the book records his extensive literary accomplishments. He is said to have composed commentaries and popular narratives. He was a director of dramas and arranged the Dharmasastra. He was very fond of disputes and controversies on points of Theology. He was devout and built several temples. The Great Vaishnava Reformer Sri Chaitanya came to Orissa in his time and was much adored by him.

The book clearly makes mention of the successful and famous Kanchi-Kaveri expedition of his father King Purushottama Deva which is not fully believed by some infidels, though few, even from the existence of other evidence on the point. Rev. Thomas Foulkes translated from the original Sanskrit the portion of the book on Daya Bhaga or Law of Inheritance in 1881. This book is now out of print and not available.

The Uriya nation may rightly feel proud of such a worthy production of their ancient Kings. But it is to be regretted that the work has not been yet fully published and translated. It is hoped that steps will be taken soon, in the direction, by all concerned and also by the benign Government which has been doing so much in respect of such ancient and valuable Oriental records.

WORLD FEDERATION

BY MR. V. B. METTA, BAR-AT-LAW.

HAT Vision of Life do European thinkers and seers see at the end of this mighty War?—They see the vision of what they call 'The World-Federation.'—A great and exalted idea truly! We must, however, judge it—not by its title, which is unsurpassably noble, but by the smaller details given by some of them, which go to make it up. We must find out whether their eyes see everything clearly and correctly, and whether their moral notions are self-seeking and utilitarian or absolute and ideal for all races of mankind.

And what is the conclusion that we come to—after we have penetrated the glowing epidermis of their ideal?—Well we regret to find that most of them are unconsciously selfish and narrow. Beneath all their talk of the welfare of humanity—we find that these European thinkers are thinking—not of the Tennysonian 'federation of the world'—but of the federation of a part of it,—namely, Europe. They want the nations of Europe to live at peace with each other henceforth. The East—(except Japan) and the uncivilized races of mankind are hardly ever mentioned by them!—Why?—Because they are weak and consequently not able to impose their will upon others! Surely Europe is not to exist for the good of the world—but the world is to exist for the good of Europe!

True morality, consists—not merely, in behaving better in the future, but also in undoing the mischief which we might have done in the past—if possible. The races of Europe and America must give up their ill-gotten possessions in other parts of the world, if they have been really illumined by the rays of ideal morality now. It is not merely the weak and small nations of Europe and America, who should be allowed to develop themselves along their own lines in the future, but the races of the East, and of the Dark Conti-

nent also. There should be no spheres of influence in Persia or China henceforth. America must give up the Philipines to the Filipinos, Rama, the present king of Siam, is said to be doing a great deal for reforming and improving his country. There is no doubt that he would be able to do a great deal more than what he has done, if Western Nations cease to ask for special rights and privileges in his country. It is anything but right to say that Eastern countries like Persia and China have failed or are not fit to reform themselves. They have had no freedom or time given them to work out their own salvation. Had the Western Powers continuously interfered with the development of Japan—for their own selfish ends in the seventies and eighties of the last century,—the Island-Empire would never have emerged as a Great Power to-day—in spite of all the burning patriotism and magnificent heroism of her children. There is a long interval of time between the sowing of a seed—and the bearing of fruit by the tree which comes out of that seed. When so much arduous toil, so much restraint, so much failure is necessary for an individual to pass from one stage to another successfully,—how much more difficult it is for a nation—with its innumerable currents and cross-currents to pass from one stage of civilization to another!

The true test for judging the greatness of a civilization is its capacity for making its actions—the legitimate children of its thoughts and ideals at all times and under all circumstances. In the past, many races and countries aspired to create enduring civilizations but failed,—and have now disappeared from the face of the earth. It remains to be seen whether the self-trumpeting modern Europe will succeed in doing that—which only India and China have partially succeeded in doing up till now in the history of mankind.

SELF-GOVERNMENT FOR INDIA

BY MR. N. C. KELKAR, B.A., LL.B.

Editor of "The Mahratha."

INDIA is grateful for what England has done for her so far. But India believes in the definition of gratitude as 'a lively expectation of favours yet to come.' And she is determined that she will not herself take rest nor allow rest to England so long as she has not obtained her heart's desire, viz., Self-Government within the British Empire and equal partnership with the self-governing Colonies in the British Commonwealth. Her aspiration has been definitely formulated; and there can be now no going back from it. India will not, and cannot, accept any half-way house to her ambition; and if that ambition is not to be realised in full, she will rather prefer to be, as she was, in true Oriental fashion!

The East bowed before the blast
In patient deep disdain;
She let the legions thunder past
Then plunged in thought again.

Why should India care who rules her if she is not to have under him a self-respectful status as a nation? She refuses to regard her present position of milchcow to the British Empire as dignified. She cannot appreciate the argument that she has got what she had not got before, viz., internal peace and contact with a civilised nation like England. There is no glory in being a bondsman, though attached to the retinue of the most illustrious master in the world. If India had internecine wars, she was living in an atmosphere which favoured the fullest growth of at least individual persons and communities. The clash of arms is much better for mankind than emasculating peace. Erring but responsible manhood is preferable to a life-long, though secure, tutelage. The rugged national life, the uneven social surface in pre-British times, was certainly preferable to the dead level and the dull uniformity, established by the steam-roller of

British Rule, in which first-class eminence is impossible and aspiring tall poppies are always in danger of being cut down. In pre-British times there was ever room at the top for whomsoever that possessed eminent qualities. A shepherd like Malhar Rao Holkar, who in his childhood spun wool and tended the flock in the field, could carve out, by his sword and statesmanship, a principality worth a crore and a half by the time he reached the middle age. Mahadaji Scindia, who was for twenty years the successful rival of the English at the Imperial Court of Delhi in the last quarter of the 18th century, was the son of a mere page who took care of the Peishwa's slippers. Under the British rule for over 150 years there has not arisen a man who was deemed able or distinguished enough to be a Revenue Commissioner in Civil Service or a Second Lieutenant in the Army. Even a Shivaji could not, as was once observed by Babu Surendranath Banerjee, hope under the British rulers to rise above the rank of a Subhedar-Major. What has British rule, it may again be asked, done for the agriculturist either beyond ensuring peace so that he may reap the corn he has sown? The rural population under British rule has been deprived of even such self-government as it enjoyed in pre-British days.

Evidently this could not have gone on for a long time, even if the great war had not come. But now that the war has come, now that the British Government has realised the possibilities of the strength to be derived from a contented and self-governing India to the empire in the future, and has also declared itself to be the natural guardian of the political freedom of nations in the world, small or great, India is inclined to put point-blank the challenging question to England

"Are you or are you not going to give political freedom to India just as you say you are going to win it by war for Belgium or Serbia? Has or has not India any claims upon you in that respect? If yes, then what is the scheme by which you are going to restore political freedom to this great nation? Despairing of a constructive policy and an honest scheme spontaneously emanating from you, the best brains in India have voluntarily framed a scheme of their own; and the Indian nation now demands that it should be at once put into operation as affording a wide enough workable basis for a fair experiment of nation-making in this country, and embodying a minimum of political reforms, a minimum, that is to say, of political power which the country thinks and feels is unreservedly or unconditionally due to her, a minimum which cannot be divided into parts without destroying its desired efficacy or without disappointing the people to such an extent as to make them lose faith in British statesmanship. And England would be judged by the response which she may give to this challenge.

The Congress-League scheme, reserving as it does to the Government of India the fullest measure of control and administration in most of the great imperial departments, cannot itself be valued at more than eight annas in the whole rupee of national self-government such as the British Colonies at present actually enjoy. That scheme, therefore, does not admit of any more cheese-paring economy or instalments. The Secretary of State for India would entirely misunderstand his mission to this land, if he thought that his presence was required only to arbitrate between a close-fisted Bureaucracy and an extravagant educated class as regards a claim for decentralisation of mere administrative business. Mr. Montagu is not looked to by India as a shrewd umpire who knows how best to settle a small bargain between two petty dealers. His

task is not to apply the differential calculus so skilfully as to seem to be giving to the Indian people something without really taking away anything of value from the bureaucracy. He would be doing injustice to himself if he did not regard himself in as responsible a position with regard to Canada or Sir Henry Campbell-Bannerman with regard to South Africa. Here were instances in which political discontent was as deep as it is now in India, and in which the grant of full responsible government was recognised as the *only* real and abiding solution of the problem of pacifying the nation. There the theory of instalments was regarded as simply out of the question, and the same must be the case with India also. The minimum as embodied in the Congress-League scheme is the minimum that India must receive if she should begin to feel that she is really a partner in the Empire and not a menial drudge; if she should rise to the required pitch of enthusiasm to put forth all her energy and resources for the cause of the Empire and share, in her own right, in the glory of the Empire. The minimum embodied in the scheme is that portion of the edifice of self-government which cannot admit of being done in parts. It contains just that measure, and no more, of the power of the purse and of the control of administration, which is necessary to inspire India with respect for herself and love for the Empire. If the bureaucracy does not possess imagination enough to perceive, it is our business to teach it to them, that the mere establishment of a barren peace, and the mechanical consolidation of territorial acquisitions, cannot entitle any rulers to the esteem, much less to the love, of a people who had a glorious political past and who legitimately aspire to a glorious political future. With a liberated and a loving India, England may overcome any dangers that threaten the British Empire. But in a discontented and emasculated India England may find only a mill-stone round

her neck, heavy enough in its turn to drown her in the seething and surging waters of an international struggle ; for, as was once observed by the late Sir Pherozeshah Mehta, a policy of force and despotism cannot fail to bring on its attending Nemesis. England's experience of discontented Ireland has not been pleasant enough ; and India, if not conciliated by the grant of self-government, is sure to prove another Ireland. A saner politician than Dr. Rash Behari Ghose cannot be imagined ; and yet he could not help saying in the course of his speech as Chairman of the Reception Committee of the twenty-second Congress held at Calcutta : " The pinch-beck Imperialism in England is made up of barbarous ambitions, passions and sentiments wholly alien to the culture and civilisation of the 20th century. To those brummagem Imperialists I would say : Do not misread the signs of the times. Do not be deluded by theories of racial inferiority. The

choice lies before you between a contented people proud to be the citizens of the greatest empire the world has ever seen and another Ireland in the East, or—I am uttering no idle threat, I am not speaking at random, for I knew something of the present temper of the rising generation in Bengal—perhaps another Russia." A situation like this can be adequately dealt with only by the sympathetic imagination of a generous statesman, who can think in large dimensions, and not by the subtlety of a pettifogging politician whose skill lies only in investigating mathematical or evolutionary minima in political concessions. May we not hope that Mr. Montagu will rise to the occasion and transform India from a dangerously discontented dependent into a cordial co-operator and a faithful friend of the British Empire ?—
From a Memorandum prepared for the Bombay Home Rule League.

THEISM AND BHAKTI

BY

PROF. N. G. WELINKAR, M.A., LL.B.

CRITICS of our movement (Theistic Movement) tell us that though Hinduism has been prolific in Bhatkas or Devotees, it affords no experience of genuine *Bhakti* (Devotion), no witness of spiritual communion, of devout prayer and soul-satisfying response. The cries of desire, they say, are more prominent in the devout utterances of our Bhaktas than the triumphant assurance of salvation sought and obtained. The Indian Bhaktas, that is to say, are groping but never finding. How far this is from being the truth of the matter, in what rich and many-toned harmony the soul of the Indian Bhaktas has uttered its song of deliverance and joy is known to every Indian Theist. Indeed, this sense of self-fulfilment in intimate oneness with God is to my mind the distinctive note of the Indian literature of devotion. Which Brah-

ma is unacquainted with Guru Nanak's joyous outburst, " Vanished the doubt of my soul, when I had a vision of Thee," or Kabir's song beginning, " I have found a mine of jewels." Here are two expressions one of longing and supplication and the other a joyous outpouring of gratitude for grace and mercy received by our much cherished Western India Bhakta Tukaram whose devotional songs are the joy and consolation of the toiling millions of the Maharashtra. The metrical translations which I give I have taken from a delightful article entitled " the Indian Poetry of Devotion " from the pen of Rev. Dr. Macnicol of Poona in the latest issue of the *Hibbert Journal*.

I.
" Thy greatness none can comprehend
All dumb the Vedas are ;
For spent the powers of mortal mind—
They cannot climb so far.
How can I compass him whose light
Illumes both sun and star.

The serpent of a thousand tongues
 Cannot tell thy praise;
 Then how poor I? Thy children we
 Mother of loving ways.
 Within the shadow of thy grace
 Ah, hide us Tuka says."

II.

Holding my hand thou ledest me,
 My comrade everywhere.
 As I go on and lean on thee,
 My burden thou dost bear.
 If as I go, in my distress
 I frantic words should say
 Thou settest right my foolishness,
 And takest my shame away.
 Thus thou to me new hope dost send,
 A new world bringest in;
 Now know I every man a friend,
 And all I meet my kin.
 So like a happy child, I play
 In thy dear world, O God,
 And everywhere,—I, Tuka say,—
 Thy bliss is spread abroad."

Let me give you one more quotation from another Saint of the *Bhakti* School from our Maharashtra, the poet Eknath who was both a great devotee and a great thinker. The extract I give is taken from his "Bhagwat" and is about the import and value of *Bhakti*: For the translation I am again indebted to Dr. Macnicol.

The Superiority of Bhakti to Yoga—

Though one restrains the senses yet they are not restrained. Though one renounces sensual desire, yet they are not renounced. Again and again they return to torment one. For that reason the flame of *Hari Bhakti* was lit by the Vedas. There is no need to suppress the senses; the desire of sensual pleasure ceases of itself. So mighty is the power that lies in *Hari Bhakti*. Know this assuredly: The senses that Yogis suppress, *Bhaktas* devote to the worship of Bhagwat. The things that Yogis forsake *Bhaktas* offer to Bhagwat. Yogis forsake the things of sense and forsaking them they suffer in the flesh; the followers of *Bhakti* offer them to Bhagwat and hence they become for ever emancipated. Wife, child, house, self, offer them to Bhagwat. That is the perfect Bhagwat Dharma. In this, above all else, does worship consist.

The Superiority of Bhakti to Jnyana—

Though he has no knowledge of the Vedas, still by one so ignorant may the real Self be apprehended. The condition of Brahman may be easily attained and possessed. To that end did God send forth the light *Hari Bhakti*. Worshipping Bhagwat by faith the man who has no knowledge is delivered. Women, Sudras and all others—place them on board this boat and they all together and easily can be borne by the power of faith and worship to the other bank. To cross thither without swimming, to gain possession without painful

effort, to obtain Brahman by an easy means for this end Narayan sent forth the light of *Bhakti*. The special quality of Bhagwat Dharma is that the simple-hearted are borne safe across the ocean of the world. Brahman is attained by easy means.

What Bhakti is—

He who puts his trust in the worship of Bhagwat—rules and restrictions become his slaves. When he renders the ritual service of his heart, the World-Spirit is made glad. The marks of a Saint are his power of devotion, how he tramples on the works of his *dharma* how he sweeps clean the place of *varnasrama*, how he makes a bon-fire of Karma.

He who knows not *sruti* or *smriti* but worships, by faith, in the way of Bhagwat, him never for a moment does the burden of rules and restrictions obstruct. Those who lacking the two eyes, *sruti* and *smriti*, are blind, even they fleeing by the might of faith to the worship of Hari by reason of their heart's full love meet with no stumbling block. Those who follow this the Bhagwat Dharma, Karma cannot hinder. He whose will rules Karma that Purshottama (Supreme Person) is obtained by the worship of faith. Those who render service according to the *Bhagwat Dharma* to them the duty of their own Dharma becomes as a bond-slave. It cannot stand in their presence! How, then, can it possibly hinder them? Whatever is done, with purpose of reward or what is done without, what the Vedas, what custom, what our own nature proscribes, offer them, one and all, to Bhagwat. Behold that is the Bhagwat Dharma!

He whom the duty of his Dharma cannot hinder, hears his secret. Purshottama has been manifested in his heart by means of the knowledge of the illimitable Self.

Whenever the eye sees the visible, then the Bhakta sees there God Himself. Thus by means of worship he offers up his vision, namely, the objects that he sees. In like manner when he hears with his ear, it is an offering to Brahman. Without deliberate intent, know this, spontaneously and naturally Bhagwat is worshipped.

The Being who brings together the scent and the things that has scent, he becomes to the Bhakta the very sense of smell by reason of love. When the sweets of taste are tasted then its flavour is God Himself. He abides in the delight of taste and the Bhakta perceives that the enjoyment of taste is an offering to the Brahman. When by our body we touch then in the body the unembodied Self is manifested. Whatever the Bhakta touches, whatever he enjoys, lo! it is an offering to Brahman. Wherever the Bhakta sets his foot, that path is God. Then in every step he takes, lo! his worship is an offering to Brahman.

This *Bhakti*, so well described by Saint Eknath, we Indian Theists should put in the fore-front of our religious life—both individual and congregational. By means of its mighty and mysterious powers we shall achieve greater results than we can ever hope to do by the employment of what are called modern methods, useful and needful though these latter are in their own way,

Discussions, lectures, apologetic literature all these are good and these we will have—but they will not bear a quarter or a tenth of the fruit which *Bhakti* will bear if we encourage its devout practice in our homes and in our *mandirs*, and in forms that are hallowed and endeared to the people by age-long usage. By *Bhakti* deep and unfeigned and clothed in an indigenous garb we shall, first of all, touch the heart of the masses of our country who constitute the real nation. It has been repeatedly urged by critical observers of our movement that it is only a movement of intellectuals and does not appeal to the people at all. We must in all honesty acknowledge the substantial truth of this charge. The way to reach the great mass of our countrymen, to touch the national soul, is by the practice of worship and devotion, according to the Indian pattern. In his Presidential address delivered at the Bombay Theistic Conference two years ago Dr. Sarkar truly observed: "In the past we have been content to divest the Theistic Faith of its supernatural, irrational and non-moral wrappings." Yes we have to confess that in our effort to moralize and rationalize the ancestral faith we have deprived it of much of its power of appeal derived from the ancient ceremonial and symbolism in which the masses of our countrymen find their best consolation amid the trouble and sorrows of life and their best hope hereafter.

Bhakti of a genuine, national type—only purified of every idolatrous or unethical suggestion—is sure to win for us the masses for whose love and trust every true-hearted Brahmo longs. And *Bhakti* will achieve yet more. It will give us power to successfully combat the two most deadly foes of religion—materialism and intellectualism. Materialism is the bane of Western civilisation and wherever that civilisation has spread materialism has gone with it and threatens to-day to draw educated India into its deadly grip. The essential evil of materialism is

that it views matter as the ultimate reality of the universe, and so, instead of giving to it a merely ministerial position, exalts it to the over-lordship of life. And of all tyrannies, the most debasing tyranny is the tyranny of matter. It is the worst kind of idolatry for it dethrones and disowns the noblest part of our nature—the Divine within us, our spiritual self, and by doing this poisons the very springs of nobility in man. Our illustrious scientist Sir J. C. Bose spoke words of the deepest truth when at the opening of his Research Laboratory he said: "Not in matter but in thought, not in possession but in ideals are to be found the seeds of immortality. Not through material acquisition but in generous diffusion of ideas and ideals can the true empire of humanity be established." And while resisting materialism we have also to resist intellectualism with which materialism almost invariably allies itself. Intellectualism believes in the sufficiency of the mere intellect for all human ends. It acknowledges no other power than brain-power. It breeds the pride of knowledge and scoffs at the ideas of faith, inspiration and intuition. Intellectualism is capturing educated India. Our educated countrymen are manifesting tremendous interest in the training and development of the intellect alone. In Indian education this absorbs all the energy of teacher and pupil. How few realise that spiritual education is the very core of a sound training? How few care for the training of the will and the emotions? In our social life we lavish our admiration on the man of brilliant intellect—the man who can make a clever speech or write a clever book. We theists who believe in the supreme value of the spiritual life, we who hold that all true power is at bottom spiritual, that without the culture of the soul knowledge only leads to arrogance and aggression, we should earnestly endeavour to stem the rising tide of materialism and intellectualism by the cultivation of the spiritual life in our homes and in our churches and the surest way to the achievement of this end is the way of *Bhakti* which has been pointed out to us by our saints and sages.—*Presidential Address to the last Theistic Conference.*

Sarojini Naidu's Speeches and Writings

A REVIEW BY

MR. A. S. RAJAM, B.A. (HONS.)

A friendly critic of Mrs. Naidu feels rather pained that the flare of the public platform is luring her away from her "moon-enchanted estuary of dreams." He fears, as no doubt many others interested in her literary genius do, that the excitement of political life might obscure the clear vision of the poet, that absorption in the dry details of politics and association with its cavils and controversies might stifle the fulness and freedom of her songs. But the call of duty has sounded for Mrs. Naidu. She has questioned Death and Fate whether she should quit this mortal life of hers before achieving her destined deed of song or service for her country's need. She asks :

Shall spring that wakes mine ancient land again
Call to my wild and suffering heart in vain ?

She has naturally come out and at the cost of her health, has been addressing large gatherings in all parts of India. Wherever she goes thousands flock to her. Mrs. Naidu is beyond all doubt the sweetest and the most fascinating of our speakers. Her delivery is perfect. Her command over an English style of flawless perfection is simply marvellous. She lends to her speaking the manifold charms of her extraordinary personality. Her Speeches* make exceedingly pleasant reading and there are passages which stand well on the borderland of poetry and literature. The use of the idea of dawn in her recent speech on "The Hope of To-morrow" gives a passage of exceeding melody, while her speeches on the Vision of Patriotism (p. 107) and Ideals of Islam (p. 165) are exceptionally good. Her speech on Indenture delivered at Allahabad is a model of eloquence.

The leading note of her speeches as of her public life is the Unity of the Hindu and the Moslem. She said at Madras: "I shall always recognise with pride that what the Hindū Mazzini gives to India the Muslim Garibaldi gives to India and they make a perfect type to make an Indian patriot. . . . It is the spirit of the sword that we want to be brought to this great land. We want that courage that a soldier kept the sword swift in defence of the country, to revenge any insult to the honour of the manhood or womanhood that is defended. The young Muslim has to put his contribution—not the sword made of steel but the sword of the Islamic spirit which has been re-tempered in the older fires of the Vedic cult—the sword of Muslim love dedicated to the service of Vedic India."

It will be useless to expect from Mrs. Naidu's speeches any presentation of facts in regular order, any quotation of figures, or even close and cogent argumentation. It is well that it is so. We have enough of dryness and drought in our political temperature. It is relieving to find our political life touched to music by an artist and singer. Politics with us is not a matter of votes and ballot-boxes, of councils and bills and acts, of parties and guilds and corporations. It is something higher and purer and more idealistic. It is the resurrection of a great people. It is the renaissance of an ancient and unaging land. It is the striving of a race for emancipation. It is the passing of winter to the caverns of the north, and the coming in of spring which cannot call in vain to our poets and singers. Mrs. Naidu gives to our politics a touch of the ideal, a ray of sweetness and light and lifts it from the sordid levels of ambition, jealousy, and struggle to the higher levels of art, music and beauty.

* *Sarojini Naidu's Speeches and Writings*. Price Re. 1. To subscribers of the "Indian Review," As. 12. G. A. Natesan & Co., Madras.

CHEMICAL RESEARCH IN INDIA

BY SIR THOMAS HOLAND.

THE principal chemical problems in connection with Government activities are divided among; (a) agriculture; (b) forest products; (c) drugs, perfumes, essential oils and dyes; (d) tanning; (e) sugar and alcohol manufacture; (f) saltpetre refining; (g) salt and khari manufacture; (h) mineralogy; (i) metallurgical inspection; (j) explosives manufacture.

For administrative purposes these might be controlled in three groups:—(a) Agricultural Chemistry, with the chief laboratory at Pusa. (b) Organic Chemistry, with two chief laboratories at Dehra Dun and Bangalore. (c) Mineral Chemistry, with the chief laboratory at Kalimati or Calcutta.

Each group might be placed in charge of a senior officer, one of whom will be Chief Chemist to the Government of India or it might possibly be better to have three Deputy Chief Chemists for the three groups with a Chief Chemist at Dehra Dun and Simla, his status and functions being analogous to those of the present Surveyor-General. Junior members of the service could be lent to the Local Government and principal Government departments for terms normally limited to five years. These officers would carry on purely routine duties and, in some cases, teaching the principal problems of research being undertaken at the chief laboratories according to their nature. All results of scientific and practical value would be published in the records of the Indian Chemical Department, which would be issued in three series and edited by the three deputy chiefs. Once a year the whole staff of chemists might assemble for a week's Conference successively at Pusa, Dehra Dun, Bangalore and Calcutta. This Conference should be attended by private chemists, including manufacturing chemists and chemical members of the Education Department. Papers read at this Conference, if approved by a small committee might be published in the records which would

thus establish at once a definite position of authority and value in scientific literature.

In considering the question of co-ordinating chemical research, it is obvious that a systematic investigation of Indian raw materials especially vegetable products is about the most urgent. In spite of the valuable results obtained at Dehra Dun, at the Indian Institute of Science, at the Imperial Institute in London and in our various colleges, only the fringe of this subject has so far been touched. For this work the chemist requires the co-operation of the Departments of Agriculture, Forests and Botany. It thus appears desirable to organise the chemical fraternity for representation on the Board of Scientific Advice. The co-ordination attempted during the past year by the Munitions Board has been accomplished by our friendly co-operation through Dr. Simonsen as Secretary of the Congress. Our first object has been to meet some urgent demands arising directly from the war. But we have done very little so far and must be content with small things so long as we are in India, so desperately short of chemists free of heavy routine work. This conference will result, I hope, in valuable suggestions for operations in the immediate future as well as in advance of value to the Industrial Commission which will be required to report on the question of official organisation of the scientific services to meet industrial needs. In addition to the question of official organisation it has been suggested that we might consider a proposal to establish in India a section of the Society of Chemical Industry. The size of the country is against the adoption of any one capital city as a centre. An alternative discussion, which is at variance with the usual organisation of the society, is to form a section which will meet annually as a branch of the Science Congress.—*Presidential Address to the Chemical Conference, Lahore.*



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President, Theistic Conference.



SIR KRISHNA GOVIND GUPTA
Chairman, Recp. Com., Theistic Conference.



THE LATE PUNDIT SUNDAR LAL

ANCIENT PUBLIC LIBRARIES

BY MR. C. I. VARUGHISE.

THE origin of libraries is lost in obscurity. The honour of having first made collections of books, rather writings is, by some, ascribed to the Hebrews; and by others to the Egyptians. Osymandyadas, one of the ancient kings of Egypt who flourished some 600 years after the Deluge, is said to have been the first who founded a library. The temple in which he kept his books was dedicated to religion and to literature, and placed under the special protection of the gods with whose statues it was magnificently adorned; it was still further embellished by a well-known inscription, for ever grateful to the votary of literature; on the entrance was engraven, "The Nourishment of the Soul." It probably contained works of very remote antiquity, and also books accounted sacred by the Egyptians, all of which perished amidst the destructive ravages which followed the Persian invasion under Cambyse. There was also according to some old authors, a fine library at Memphis, deposited in the temple of Ptah, from which Homer has been accused of having stolen both the Iliad and the Odyssey, and afterwards published them as his own. From this charge, however, the bard has been vindicated by various writers and by different arguments.

But the most superb Library of Egypt, perhaps of the ancient world, was that of Alexandria. About the year 290 B.C., Ptolemy Soter, a learned prince founded an academy at Alexandria called the Museum, where there assembled a society of learned men, devoted to the study of science and philosophy; and for their use he formed a collection of books, the number of which has been variously computed, by Epiphanius at 54,000 and by Josephus at 200,000. His son, Ptolemy Philadelphus, an equally liberal and enlightened prince, collected great numbers of books in the Temple of Serapis, in addition to those accumulated by his father, and at his death left in it

upwards of 100,000 volumes. He had agents in every part of Asia and of Greece, commissioned to search out and purchase the rarest and most valuable writings; and amongst those procured were the works of Aristotle, and the Septuagint version of the Jewish Scriptures, which was undertaken at the suggestion of Demetrius Phalereus, his first Librarian. The measures adopted by this monarch for augmenting the Alexandrian Library were pursued by his successor Ptolemy Euergetes, with unscrupulous vigour. He caused all books imported into Egypt by Greeks or other foreigners to be seized and sent to the Museum, where they were transcribed by persons employed for the purpose; and when this was done, the copies were delivered to the owners and the originals deposited in the Library. He refused to supply corn to the famished Athenians until they had presented him with the original MSS of Æschylus, Sophocles and Euripides; and in returning elegant copies of these autographs, he allowed the owners to retain the fifteen talents, more than £3,000 sterling which he had pledged with them as a princely security. As the Museum, where the library was originally founded, stood near the royal palace in that quarter of the city called Brucheion, all writings were at first deposited there; but when this building had been completely occupied with books to the number of 400,000, a supplemental library was erected within the Serapeion, or Temple of Serapis, and this gradually increased till it contained 300,000 volumes, making in both libraries a grand total of 700,000, volumes.

The Alexandrian Library continued in all its splendour until the first Alexandrian war, when during the plunder of the city, the Bruchæion portion of the collection was accidentally destroyed, by fire, owing to the recklessness of the auxiliary

troops. But the library in the Serapeion still remained, and was augmented by frequent donations, particularly by that of the Pergamean Library of 200,000 volumes presented by Mark Antony to Cleopatra so that it soon equalled the former both in the number and in the value of its contents. (This library at Pergamus was founded by King Eumenes, and enlarged by his successor, Attalus. It soon became so extensive that the Ptolemies, afraid that it would speedily rival their own collection at Alexandria, issued an edict forbidding the exportation of papyrus. But this prohibition so far from attaining the unworthy object for which it was destined, proved rather beneficial; for, the Pergameans, having exhausted their stock of papyrus, set their wits to work, and invented parchment as a substitute). At length, after various revolutions under the Roman Emperors, during which the collection was sometimes plundered and sometimes re-established, it (the library in the Serapeion) was utterly destroyed by the Saracens at the command of Caliph Omar, when they acquired possession of Alexandria in 642 A. D. Amrou the victorious general was himself inclined to spare this inestimable treasury of ancient science and learning, but the ignorant and fanatical Caliph to whom he applied for instructions, ordered it to be destroyed. "If these writings of the Greeks agree with the Koran, they are useless, and need not be preserved; if they disagree they are pernicious, and ought to be destroyed." The sentence of destruction was executed with blind obedience. The volumes of papyrus or parchment were distributed as fuel among the five thousand baths of the city, but such was their incredible number, that it took six months to consume them. This act of barbarism, recorded by one historian, is considered somewhat doubtful by another, in consequence of its not being mentioned by two of the most ancient chroniclers. It seems inconsistent with the character of Amrou as a poet and man

of superior intelligence; but that the Alexandrian Library was thus destroyed is a fact generally credited and deeply deplored by historians.

Among the Greeks, as among other nations, the first libraries consisted merely of archives, deposited for the sake of preservation, in the temple of the gods. Pisistratus the Tyrant of Athens was the first to establish a public library in his native city, which always took the lead in everything relating to science and literature in Greece. Here he deposited the works of Homer which he had collected together with great difficulty and at a very considerable expense; and the Athenians themselves were at much pains to increase the collection. The fortunes of this library were varied and singular. It was transported to Persia by Xerxes, brought back by Seleucus Nicator, plundered by Sulla, and at last restored by the Emperor Hadrian. On the invasion of the Roman Empire by the Goths, Greece was ravaged; and on the sack of Athens, they had collected all the libraries, and were on the point of setting fire to this funeral pile of ancient learning, when one of their chiefs interposed, and dissuaded them from their design, observing that as long as the Greeks were addicted to the study of books, they would never apply themselves to that of arms.

The first library established at Rome was that founded by Paullus Emilius in 167 B. C. Having subdued Perseus King of Macedonia, he enriched the city of Roma with the library of the conquered monarch, which was subsequently augmented by Sulla. On his return from Asia, where he had successfully terminated the first war against Mithridates, Sulla visited Athens whence he took with him the library of Apellicon, the Teian, in which were the works of Aristotle and Theophrastus. Lucullus another conqueror of Mithridates, was not less distinguished by his taste for books. The number of volumes in the

library was immense, and they were written in the most distinct and elegant manner. But the use which he made of his collection was still more honourable to that princely Roman than the acquisition or possession of it. It was a library whose walls, galleries and cabinets were open to all visitors; and the ingenious Greeks, when at leisure, resorted to this abode of the Muses, to hold literary conversation, in which Lucullus himself loved to join. But although Sulla and Lucullus liberally gave public access to their literary treasures, still their libraries can in strictness, be considered only as private collections. Among the various projects which Julius Caesar had formed for the embellishment of Rome was that of a public library, which should contain the largest possible collection of Greek and Latin works; and he had assigned to Varro the duty of selecting and arranging them. But this design was frustrated by the assassination of the Dictator, and the establishment of public libraries did not take place in Rome until the reign of Augustus.

The honour of having first established these valuable institutions is ascribed by the elder Pliny to Asinius Pollio, who erected a public library in the Court of Liberty, on the Aventine Hill. The credit which he gained thereby was so great that the emperors became ambitious to illustrate their reigns by the foundation of libraries, many of which they called after their own names. Augustus himself was an author, and in one of those magnificent buildings called *Thermae*, ornamented with porticos, galleries, and statues, with shady walks and refreshing baths, he testified his love of literature by adding a grand library which he fondly called after the name of his sister Octavia. The Palatine Library, formed by the same emperor in the Temple of Apollo, became the haunt of the poets, as Horace, Juvenal and Perseus have commemorated. There were deposited the

corrected books of the Sybils and it would seem that it consisted of two distinct collections—one Greek and the other Latin. This library having survived the various revolutions of the Roman Empire, existed until the time of Gregory the Great, whose mistaken zeal led him to order all the writings of the ancients to be destroyed. The successors of Augustus, though they did not equally encourage learning, were not altogether neglectful of its interests. Tiberius founded a library in the new Temple of Apollo, and instituted another called the Tiberian, in his own house, consisting chiefly of works relating to the empire and the acts of its sovereigns. Vespasian, following the example of his predecessors, established a library in the Temple of Peace, which he erected after the burning of the city by order of Nero. Domitian at the commencement of his reign, restored at great expense, the libraries which had been destroyed by the conflagration, collecting copies of books from every quarter, and sending persons to Alexandria to transcribe volumes in that celebrated collection, or to correct copies which had been made elsewhere. But the most magnificent of all the libraries founded by the sovereigns of Imperial Rome was that of the Emperor Ulpian Trajanus, from whom it was called the Ulpian Library. It was erected in Trajan's Forum, but afterwards removed to the Viminal Hill, to ornament the baths of Diocletian. In this library were deposited the elephantine books, written upon tablets of ivory, wherein were recorded the transactions of the emperors, the proceedings of the Senate and Roman magistrates, and the affairs of the provinces. The Ulpian Library consisted of both Greek and Latin works. The library of Domitian having been consumed by lightning in the reign of Commodus, was not restored until the time of Gordian, who rebuilt the edifice, and founded a new library, adding thereto the collections of books bequeathed to him by Quintus Serenus,

Samonicus the physician, and amounting to no fewer than 72,000 volumes. In addition to the imperial libraries, there were others to which the public had access in the principal cities and colonies of the empire.

When Constantine the Great made Byzantium the seat of his empire, he decorated the city with splendid edifices, and called it after his own name. Desirous to make reparation to the Christians for the injuries they had suffered during the reign of his predecessor, he commanded the most diligent search to be made after those books which Diocletian had doomed to destruction. He caused transcripts to be made of such as had escaped the fury of the persecutor, and having collected others from various quarters, he formed the whole into a library at Constantinople. At the death of Constantine, the number of books in the imperial library was only 6,900. But it was successively enlarged by the Emperors Julian and Theodosius the Younger, who augmented it to 120,000 volumes. Of these more than half were burned during the seventh century by command of the Emperor Leo III, who thus sought to destroy all the monuments that might be quoted in proof respecting his opposition to the worship of images. In this library was deposited the only authentic copy of the proceedings of the Council of Nice; it is also said to have contained the poems of Homer, written in gold letters, together with a magnificent copy of the Four Gospels, bound in plates of gold, enriched with precious stones, all of which perished in the conflagration. The convulsions, which distracted the lower empire were by no means favourable to the interests of literature. In the eleventh century learning flourished for a short time during the reign of Constantine Porphyrogenitus. This emperor is said to have employed many learned Greeks in collecting books, and forming a

library, the arrangement of which he himself superintended. But the final subversion of the Eastern Empire, and the capture of Constantinople in 1453 dispersed the literati of Greece over Western Europe, and placed the literary remains of that capital at the mercy of the conqueror. The imperial library was, however, preserved by the express command of Mahmud, and continued to be kept in some apartments of the seraglio. But it is commonly supposed that it was sacrificed in a fit of devotion by Amurath IV.

Now, may I close with a prayer? Will some kind friend give an account of the famous libraries of ancient India?

THE RAJPUT QUEEN.*

BY

PROF. P. SESHADRI, M.A.

The Rahtore Jeswant Singh retreating came

From field of battle; through the live-long day

His men had fought against the mailed array
Of Delhi's teeming Moslem hordes, aflame

With wrath; they fought as men of Rajput name

And birth alone could fight and hundreds lay

Along the banks of Nerbada, away

From where their offspring played the childish game

And women kept their daily vigil sad,

For warrior sons and husbands doomed to death.

But all in vain—and when with weary breath

Defeated Jeswant came, his consort bade

The gates be closed against him, for she said

"A Rajput comes victorious or dead."

* From Tod's *Annals of Rajasthan*.

THE PROBLEM OF NATIVE STATES

BY PROF. H. G. LIMAYE, M.A.

Fergusson College, Poona.

IN a note submitted to the Right Honourable Mr. Montagu and His Excellency the Viceroy Mr. G. R. Abhyankar of Sangli* raises the whole question of Native States, their status in the Empire, their rights and disabilities, and above all the very delicate question of the rights of the subjects of these States, and the necessity of providing regular constitutions for them. It is a sign of the times that such a note should be published and opportunity should be offered to have all these questions discussed openly. The wave of a new political consciousness that is passing over the nation at the present moment has, it appears, reached even the subjects of Native States. In British India even the most backward communities have been roused into activity. Sections of the people that for years were engrossed in their own private pursuits, never minded what others were doing or troubled about public affairs, have suddenly realised that they possess political rights and that they have a political destiny. Aiculturists, *Ahirs*, the various groups of the backward classes and even the depressed masses, have come forward to claim separate representation on Legislative Councils. With all these signs of a new life before us, we cannot help being reminded of the happenings in a distant land about a hundred and thirty years ago. On the eve of the French revolution the French people issued *Cahiers* instructions to their representatives showing the great depth to which their hearts had been stirred by the new ideas that were then permeating French Society. Even so are the various representations submitted to the Secretary of State for India and the

Viceroy. Fortunately for us we need not apprehend any developments on the lines of those in France. We have here an administration which is progressive, with all its drawbacks being controlled and directed by a Cabinet inspired by the high ideals of the free British people.

In this general awakening the States themselves have taken part. Their rulers who, till quite recently maintained an attitude of supreme indifference towards the political aspirations of the people of India, have, through their selected representative, blessed the cause of Indian Nationalism, and are now engaged in formulating their own demands. Mr. Abhyankar puts forward a strong plea in support of the improvement of their status. He traces the history of their relations with the British Government and shows how and when these relations began. The great object of the British Government was to cripple their power, to curb their turbulence and to isolate them completely from one another and from the outside world. The object was secured directly or indirectly by the provisions of the treaties made between the British Government and these States, with the result that the latter became completely helpless and dependent upon the former. This could not however, be for the good of the States, nor did it strengthen the position of the British Government in international politics. The crisis through which the British Empire is now passing, proved this to the hilt. The rally of the Indian Princes round the Flag at such a time has been the admiration of the Empire and the despair of its enemies. They did the very best that they could. But they might have done immensely better. They might have solved for the Empire the great

* *Native States and the Post-War Reforms*, G. R. Abhyankar, B.A., M.S. Sangli, S.M.C.

question of man-power. They have sent their troops to the front in thousands. They might have sent them in hundreds of thousands, if their armies had been drilled, equipped and organised on modern lines. Even now they maintain an army of nearly two-hundred thousand men. But it is no better than a feudal levy, splendid indeed for show, but worthless in use, and a costly play-thing. This has not been the result of accident. It has been the result of the deliberate policy of the British government. It is to be hoped that the mistake has been seen and hence-forward the excellent material will not be allowed to run to waste in this manner. An efficient army of the Native States in numbers as large as, or perhaps larger than, the army of British India may raise questions of training and equipment, of discipline and command. Mr. Abhyankar proposes the erection of a Council of Defence made up of the Executive Council of the Viceroy with some military experts and the representatives of the Princes and Chiefs.

The disabilities and the grievances of the Princes are dealt with in considerable detail in this note. The doings of the Political Officers, Residents and Political Agents, who consider themselves the masters of Native States, questions of disputed succession, of minorities, marriages, mal-administration, jurisdiction over European British subjects, freedom of movement within British territories, intercourse with brother-chiefs, these and others of a like character require deep consideration and sympathetic treatment. Mr. Abhyankar proposes that Conferences of Princes and Chiefs should be established for the purpose and judicial tribunals should be substituted for executive authorities.

By far the most important of the suggestions made by Mr. Abhyankar is that constitutions should be created for all States so that arbitrary government would be at an end and the subjects of the Native States would enjoy the same rights

and privileges as those of British India. There is no denying the fact that public men in British India have not devoted sufficient attention to the improvement of the internal administration of Native States, nor have they advocated the cause of the subjects against their rulers. Perhaps their hands were too full with their own problems. Perhaps there were technical and legal objections to an agitation about the affairs of Native States. Whatever the cause, the result is that the subjects of Native States with all the advantages of indigeneous rule, are without most of the political rights which are enjoyed by the citizens of British India. It is in the fitness of things that Mr. Abhyankar, himself a subject of a Native State should plead vigorously for the amelioration of their political condition. He points out with justice that the responsibility for this stagnation lies at the door of the British Government. It has guaranteed the Native States not only against foreign aggression but also against internal disorders. The princes have in consequence a feeling of artificial security and in some cases they carry on the work of administration in a manner which is most distasteful to their subjects. But they are helpless, because the British Government with all its might stands behind the ruler to support him. In a free State the danger of a popular rising is a natural and wholesome check upon the arbitrary acts of its ruler. The presence of the British Government and its guarantee removed it in the case of Native States. Therefore, it naturally follows that it is the duty of the British Government to remedy the wrong it has done. The British Government must now guarantee to the subjects of Native States their political liberty and the development of free institutions just as it has guaranteed to their rulers freedom from disturbances within the States.

THE STARVING INDIAN RAYAT

BY SIR DANIEL HAMILTON.

A WAY back in the year 1780, or thereabouts Adam Smith wrote in the "Wealth of Nations" that "in Bengal, money is frequently lent to the farmers at 40, 50 and 60 per cent. interest, and the succeeding crop is mortgaged for the payment." And in 1913 the MacLagan Commission wrote almost word for word:—"The money-lenders' rates we have found in many places to be as much as 38, 48 and 60 per cent. per annum." A bank rate of 38, 48 or 60 per cent. Is this all there is to show for 140 years of British rule? How much longer is the flag that stands for freedom to float over 300 millions of people who sit, mostly, in bondage? How much longer are the law-courts which stand for justice, to assist in plundering the people? I know that a Usury Act designed to check the usurer was passed the other day, and I wish it well; but when I read that the Act is so framed that no honest 'mahajan' has anything to fear from it, I can only conclude that it is more an evidence of the good intentions of a benevolent Government, than a serious attempt to destroy the evil which paralyses the whole body politic. What India wants is an Act written not with a goose-quill dipped in milk and water, but with an iron pen dipped in the blood of the mahajan; for, until the banking system for which the mahajan stands is dead, India will not live.

Gentleman, the foundations of India rest in the villages. The "rayat" is India and India is the "rayat" but in these stormy days the still small voice of the "rayat" is drowned in the political whirlwind. His silence is, to him, neither golden, nor silver nor copper; only a leaden weight of debt around his neck, to be united some time after 1932. The man who raises the £20,000,000 sterling to pay the army, and the crops by which we and all our industries live, has

to stand aside and make way for the man who raises nothing but wind and dust. Apparently peace does not pay. To be peaceful is to be poor. What will happen when food prices soar skywards after the war I do not know, but if Government is wise it will not rely too much on the peaceful character of the people; for even the worm will turn, and if Government does not lay its plans now to turn him in the right direction, the sedition monger will turn him in the wrong. The other day in the Sunderbans, I heard of a man in khaki, no friend of the Government, going round the bazaars telling the people that, in view of the present high prices, Government would not mind much if they looted the shops, and the huts were being looted of cloth and salt. What are the people to do? The big money they got for their jute and paddy before the war, all went to the mahajan. The jute growers who, if they had had a banking system, ought to be rolling in money, are selling their brass-pots to buy food, and the paddy growers are no better off. The family clothing which formerly cost fifteen rupees for the year, now costs forty, another five rupees is wanted for salt, another five for kerosene oil, and so on. Where is the money to come from, and where does it go but to the mahajan?

India is the most lightly-taxed country in the Empire, but what is the lightness worth to the man with a broken back? India is the brightest in the British Crown, but where is the brightness when the dimness is more visible than the lustre? Under the British peace lies a mass of veiled violence and dull-dealt humanity, a banked fire of sedition ready for the spark. . . . I beg to submit that, in the interests of peaceful progress, it is the duty of Government to so push on with the development of the co-operative credit movement that India shall be covered with a co-operative banking system before 1923, or at latest 1928.—*Speech at the Co-operative Credit Societies' Conference.*

INDIGENOUS SYSTEMS OF MEDICINE

BY THE HON. DR. NILRATAN SIRCAR.

FROM the historical point of view, we all know that the accumulated wisdom of the race in every branch of art and of applied science has had its roots in practical instinct; and in the case of the healing art, these instincts, hygienic, sanitary, medicinal have had a pre-historical beginning like many other biological and sociological instincts. Our ancestors built on these instincts but they did not stop there; they advanced to empirical recipes based on the experience of generations. This is the empiricism that precedes science, next came methodical observation and inductions and classifications mixed with inevitable error and superstition, and these in their turn led to hypothesis and speculations, all embodied in the form of "Sutras"—comprehensive synthetic enunciations which seek to cover with formal precision a vast assemblage of observed science. Thus a provisional science was reached; in fact, a rudiment of positive science, but which fell far short of positive experimental science on account of its being wanting in that precision of quantitative measurement and experimental verification based on quantitative measurement which has characterised the true scientific method.

But in every art of life our science can still go to school to learn the wisdom of untaught instinct and native tradition just as the accomplished aviator can get suggestions from the movements of a bird. The provisional science of the indigenous school has done yeoman service in cultivating the medicinal resources of the Indian climate and environment; thereby building up no mean storehouse of drugs and medicines. The Indian *Materia Medica* cannot be ignored, if we have in mind the relativity of the medical art and if we would avoid the imputation of being doctrinal in


a sphere which is concrete and matter of fact. What we require is to carry our scientific test of the medicines of the Hindu and Unani systems in their action upon the Indian constitution and in their uses generally. This should be followed by a scientific examination of the more important principles of particular treatment according to these systems. In this task, we must interest the sympathy and the imagination of the rising generation of medical students and practitioners working in laboratories, in hospitals and near the bedsides of the private patients. And it appears to me that unless we introduce in the curriculum of our medical college subjects like Indian *Materia Medica* and Indian Therapeutics, and above all the comparative study of medical science, our efforts are doomed to be barren and unavailing.

A school of tropical diseases and a number of bacteriological research institutes and hygienic institutes are now accomplished facts in India. We are very grateful for all these. But this movement is bound to tend in other directions; our goal must be a school of Therapeutics and Medicine in relation to the actualities of Indian environment, hygienic as well as malarial and the Indian constitution as acted upon by that environment. We cannot afford to ignore the relativity of the medical art, for here the governing factor is that of adaptation; in other words, distribution of life with regional adjustment working by the process of natural selection, segregation and convergence. In disease as in health, the organism responds to the variations in the zone of life. And we must follow up the work carried on in the past by our ancestors.—
From the Welcome Address to the First All-India Medical Conference, December, 1917.

TECHNICAL EDUCATION IN INDIA. 121

BY MR. E. F. TIPPLe.

(Thomason Civil Engineering College, Roorkee, U.P.)

 BRIEF glance at the past history of the Indian Industrial Conference is sufficient to show that technical education has always been a subject of special interest at these annual meetings. At the present time, therefore, when two Commissions are completing investigations, which, from their terms of reference, must be intimately associated with this same subject, there seems good reason for reviewing past achievements in this important field of educational endeavour and for utilising such a review in an attempt to outline possible avenues of advance.

It must be admitted that there has already been a considerable amount of writing on this subject, and that, unfortunately, but little good appears to have resulted: this, however, in reality merely indicates the need for further writing, until some clear and definite ideas begin to crystallise out from the mass of statements available, and thereby to disclose certain fundamental and guiding principles, which must be borne in mind, when any attempt is made to formulate a scheme for the advancement of technical education.

Nowadays, any such scheme, so soon as it is published, will be subjected to a battery of criticism, and it is of great public importance that such criticism should, on the whole, be well informed. In the past, this has not always been the case, and such delay, as there has been, in getting a system of technical education into working order in this country, has not been entirely due to the slowness of Government methods, but in part to unnecessary difficulties which have been created by ill-informed criticism. It must be admitted that, for success, any scheme put forward must inspire public confidence, and this fact places an onerous duty upon the holders of the Indian leaders of public opinion,

since they in the main regulate the confidence in question. It is the more necessary, therefore, that a strenuous endeavour should be made under the auspices of this Conference, to lay down for future guidance those fundamental educational principles, which any scheme of technical education must embody, if it is to meet with general approval and to possess any real chance of success. Under existing circumstances, any formulated scheme will have to meet public criticism in India and expert educational criticism in England; it is, consequently, of the utmost importance that leading Indian opinion should be well informed educationally, and that no representative gathering, such as this Conference, should grant the hall-mark of its approval to any scheme, which, from an educational point of view may be regarded as in any way unsound, or withhold it from one, which is sound.

In the report of the fourth meeting of this Conference held at Madras in 1908, there appears an interesting paper by Dr. Morris Travers, in which, among other matters, he directs particular attention to the two distinct grades for which provision must be made in any working scheme of technical education. The provision of these two distinct grades is a matter of fundamental importance. They are *firstly*, the higher grade necessary for the education of those, who will ultimately undertake the skilled management of some particular industry or the practice of some particular profession; and *secondly*, the lower grade required for the training of the workmen or artisans including foremen.

These two grades may, for convenience, he states, be specified as "technical education" and "industrial training" respectively.

The first type requires its students to possess initially a sound scientific secondary education comprising a good working knowledge of element,

ary mathematics, chemistry and physics including mechanics and geometrical drawing, and, in India at the present time, English. The "technical education" reared on such foundations must, as Dr. Morris Travers pointed out, be the work of institutions of University rank.

The second type merely requires its pupils to possess a primary education; the "industrial training" reared on these foundations is the work of trade schools, which, as experience has shown, must, for success, be situated in centres where the trades taught are actually practised; hence textile and leather trade schools are suitable for Cawnpore, carpentry for Bareilly, etc.

All industrial countries, in which the factory system has become established, have been compelled to recognise the need for these two distinct grades of technical education. The reason for this is that the extension of the factory system kills the old system of handicrafts with its correlated system of apprenticeship, thereby depriving the artisan of the educational and social advantages enjoyed under the old apprenticeship arrangement. No educational system, in Western countries, has hitherto completely replaced all the advantages of the older system, but the establishment of what are known as continuation trade schools supplementing a compulsory system of primary education, does much to mitigate the social evils which result from the introduction of an unrestricted factory system of industrial manufacture. Such schools make provision for those sections of an industrial population whose circumstances compel them early to face the struggle for existence.

In India, the gradual growth of industrial centres like Bombay with its cotton mills, Calcutta with its jute mills, Cawnpore with its textile, leather and other miscellaneous manufactures, has produced in these cities, an industrial condition which now closely approximates to that existing

in the large manufacturing centres of Western countries, and a corresponding educational organization is becoming an increasing need in such Indian districts. Such an organisation, however, necessitates, in addition to trade or industrial schools, provision for the higher grade training at the same time, which can only be supplied at technical institutions of university rank.

Now it happens that in India the leading technical institutions are the engineering colleges at Roorkee, Sibpur, Madras and Poona, which were originally established for the sole purpose of recruiting for the Public Works Department. At the time of their foundation, industrial expansion on modern lines had not commenced in India, and practically the only need for men, technically trained in the Western sense, was in the Public Works Department. The colleges, therefore, were initially constituted to meet the needs of this department, and this accounts for the peculiar organisation at present existing in them with their civil engineering, and upper and lower subordinate sections.

This has tended to disguise in India the fundamental distinction existing between "technical education" and "industrial training." The resulting confusion has seriously hampered the growth of a complete system of technical education in the country, since the colleges, through their lower grade classes, have prevented the healthy development of industrial schools in industrial centres.

Moreover, the students trained in the higher classes of existing Indian engineering colleges, have naturally regarded themselves as qualifying for professional employment. The majority of these students realise that on leaving college, they are unfitted for such employment immediately, and in most cases, they are willing to go through the mill of apprenticeship and to trust to subsequent promotion on merit. Meanwhile employers have been inclined, by reason of the

lower grade classes existing at these same colleges, to regard such institutions as merely industrial schools, while unfortunately the product of the lower grade classes has been tempted to place too high a value upon the type of training, it has received. The result has been those evils which are so frequently shown up in evidence on Indian technical education, *e.g.*, discontented apprentices—the lower grade product—who value themselves rather too highly; and the higher grade product, among whom are many who are somewhat too sensitive, because they feel that they are often being regarded merely as workmen. In consequence of this, both have frequently proved of little value to commercial employers of labour.

Such general reasons indicate the necessity for making provision for higher and lower grade technical education separately. Other reasons of a more purely educational character also exist. The technical college is much more expensive to equip and staff than is the industrial school, and the number of students capable of taking the college course with profit, is correspondingly smaller than in the case of the school. Consequently the number of the schools must largely exceed that of the colleges and many of the college students must, therefore, come from a considerable distance to live in college, away from their homes. The college work, being of a higher type, further necessitates increased expense for books and other educational equipment, and thus the cost of the training to the student himself is necessarily greater. All this means that, save in cases of exceptional ability, the pupils of the technical college will be drawn from a different social grade from that to which the pupils of an industrial or trade school would ordinarily belong. Such schools, as stated, should be situated in the industrial centres, where the trades taught are actually practised, and the pupils would mainly be drawn from those sections of the population having association with the trades chosen. The

training supplied, must be kept in close touch with the actual conditions of the industry, and the practical work must be conducted, so far as possible, under factory conditions; though this does not mean that any definite attempt should be made to cause the products of such work to pay for the upkeep of the school. It has been found that attempts of this kind always tend to hamper the educational efficiency of the school concerned.

It is clear, therefore, that the two grades—"technical education" and "industrial training"—meet the educational requirements of two distinct sections of the population, and denote trainings of two intrinsically different types. It is, consequently, of fundamental importance that provision should be made for them in two distinct types of institution, *viz.*, the technical college of university rank and the industrial school situated in a suitable industrial centre.

In this connection, great care must be taken that, in the demand which is frequently being made for the establishment of polytechnics in India, it may be made clear beyond the possibility of doubt, that what is not an institution on the lines of the so-called polytechnic in England, but the type which must, unfortunately, be known at the present time as German. The German polytechnic is an institution of University standing. In England the term is not restricted to any very definite type, and many English polytechnics, in the miscellaneous nature of the educational work which they undertake, resemble too closely the existing engineering colleges of India and attempt to provide both the higher and the lower grade training. In English educational circles, the opinion prevails that, despite much good work accomplished, the majority of English polytechnics give no adequate educational return commensurate with cost of their upkeep.

Some further points of difficulty now arise in India and are involved in the statement that the technical college should be of university rank,

The Indian universities are mainly regarded as the gateways to Government service, and nearly all the most promising students have that goal alone fixed before them. Moreover, the more popular of the courses at the universities are of purely literary character and the school courses in this country are mainly arranged to be introductory to these. Furthermore, the early age 15 to 16, at which it is customary to attempt matriculation in India, has hampered the development of a high standard of secondary education.

These facts have complicated the problem of technical education in this country, and have involved it with other questions, such as the introduction of a school leaving certificate examination and the raising of the minimum age for matriculation.

The school leaving examination is necessary in order to bring the organisation of Indian secondary schools more into line with the requirements of modern industrial life; to enable these schools to provide the varied preliminary training suitable to the diverse careers which such life affords; and to secure a means of selection whereby the various aptitudes of different pupils may be developed by a suitably arranged system of optional courses. It is the absence of such a scheme in England which has been productive of the state of confusion which has existed in the secondary grade of education in that country, and the movement for a school leaving examination in India is one which deserves whole-hearted support. The school, whose courses are merely designed to meet the requirements of the old fashioned matriculation literary test, is a definite handicap to industrial expansion in India at the present time. It fails to encourage the development of those qualities which are of special value in modern industrial life. In this connection, object lessons, drawing, manual training courses and *practical work in a laboratory* are of the

greatest importance, together with some method of judging the formation of industrious habits and ability to work under pressure. A properly arranged schedule for a school leaving examination makes provision for all these points.

The raising of the minimum age for matriculation appears necessary in order that the standard of secondary education in India may approach more nearly that obtaining in Western countries. At the present time, this standard is only reached at the intermediate stage in this country. So long as Indian universities are mainly concerned with opening the gates of Government service to their students, this question of the standard attained in the secondary schools is not one of very great importance. The securing of Government appointments, available to candidates in India, involves no competition with other countries. The position, however, is altered so soon as the universities turn attention to technical education. The value of technical education in any country is dependent upon the state of industrial expansion desired by that country and this at once involves competition with the outside world.

The standards of technical education attained in India must be comparable with those existing in other industrial countries, if its educational products are to take a leading part in Indian industrial life. Real industrial expansion in India, as distinct from mere exploitation, can only be achieved by the people of the country themselves and this necessitates their standard of living and education approaching more nearly to those of the outside industrial world.

Unfortunately, at the present time, any official attempt to raise educational standards in India is viewed askance by Indian leaders, and this want of confidence is being reflected in the attitude of Indian students towards officers of the Indian Educational Service. Such a position necessarily

hampers educational development in this country, more particularly on the scientific and technical side, where Western influence is most needed. Co-operation between the east and the west must be the key-note of further progress and, for such co-operation, confidence between two sections of the community is of the utmost importance; in the educational field, its value cannot be over-estimated and unfortunately it is here that it appears to be most lacking at the present time. Education being a recognised and widespread necessity, the aims of educated Indians and of educational officers should coincide. It will be found, on careful consideration, that such difference, as exists, lies mainly in the points of view adopted. The officer of the educational service naturally looks keenly to the question of efficiency; in the eyes of the Indian, the radius of the sphere of educational influence appears of first importance. Progress is only possible along a *via media*, and then only if this path be followed by both parties in a spirit of willing co-operation. The difficulties of the position are undoubtedly great and can only be fully appreciated by those Indians and those educational officers, who are each able to envisage the point of view of the other.

For these reasons an attempt has been made to put forward in this paper, for the consideration of this Conference, the educational problems involved in the development of technical education, as they appear to an educational officer whose service has been entirely spent at an Indian Engineering College, and to indicate certain broad lines of advance which in the opinion of the writer, seem to be of first importance.

These may briefly be summarised as follows:—

(1) The complete separation of the two grades specified above as "technical education" and "industrial training," and the provision for each at its own type of institution, i.e., technical colleges of university rank for the higher grade

and continuation trade schools in industrial centres for the lower grade.

(2) The improvement of Secondary education by the introduction of a school leaving examination, as soon as possible, wherever this does not already exist, and the consequent provision of parallel optional courses in the secondary grade whereby a varied preliminary training suitable for diverse careers may be forthcoming, and a method of selection obtained for developing the special aptitudes of different pupils.

In conclusion, it must be admitted that under the above two items, are concealed many difficult points of educational and administrative detail. In themselves, they merely embody a programme laid down with considerable clearness and great foresight by Sir Auckland Colvin, Lieutenant-Governor, North Western Provinces and Oudh, in 1891-03, but which has never yet been fully developed in detail. A contributing cause to this delay was the rival scheme for a technological institute at Cawnpore put forward in 1907, and unfortunately endorsed by this Conference in the second resolutions passed at the meetings held in 1907 and 1908. Subsequently, this Conference somewhat modified its attitude, but some delay might have been avoided, if Indian leaders had been able in 1907 to direct attention clearly to the educational defects in the Cawnpore scheme which were indicated later on by the Secretary of State in his despatch dated 30th July 1909.—
A Paper written for the Indian Industrial Conference, Calcutta, December, 1917.

INDIAN INDUSTRIAL AND ECONOMIC PROBLEMS. By Professor V. G. Kale, Fergusson College, Poona, Second Edition. Re. 1-8. To Subscribers of the *I. R.* Re. 1-4.

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THE PROTECTION OF THE COW.

BY THE HON. JUSTICE SIR JOHN WOODROFFE.

It is obvious that in the first instance we must see to the parents of the future animal by developing and providing good *breeding bulls and improving and selecting the cows*. As cows and bullocks are needed in this country for the two purposes of milking and draughting, the aim has been well stated to be, the production of a good milking cow and an efficient draught bullock. The bulls should be selected from pure breeds of good milking qualities. Steps must be taken to remedy the deficiency which now exists in suitable breeding bulls. . . . The High Courts have ruled that the Bulls which Hindus dedicate at *Sraddha*, which were allowed to roam about and were used for breeding purposes by the villages in which they were, are *res nullius* or no man's property. The result, of course, is that any one may take and kill them. Some are put in the scavenging carts, others, I am told, are slaughtered by the butchers. These High Court decisions are an apt illustration of the harm which follows the rigid application of foreign legal ideas to this country. The piety which dedicates a bull to public uses is not known to English Law but that is no reason why its beneficial results should be frustrated. I understand that the Hon'ble Mr. K. K. Chanda has accordingly brought forward a Bill to remedy the evil produced by these decisions (which though good law are not good sense) and which proposes to vest the Bulls in some authority who will maintain them for breeding purposes. I doubt myself whether great reliance can be placed on the Brahmani Bull. The piety which set him at large is itself on the decline together with other pieties so useful to the public such as the dedication of tanks, the planting of trees and so forth which marked the practical religious sense of past generations. Under these circumstances it is doubtful whether the supply of Brahmani Bulls will continue. . . .

It is, however, no use breeding a good animal if it is not, *properly fed*. Defective feeding and careless tending is partly responsible for the deterioration of Indian milch-cattle. The former, it is said, is common among small owners in the country while the latter is to be seen in some large dairy farms (as in other places) where the hired men do not care to tend the animals properly. This latter is only one of many instances of that dishonest or neglectful service which is the cause of so many of the evils which we wish to see away and which can itself only be remedied by a moral and not a mere economic appeal.

The wisdom of the ancient Smritis provided that for every village and town ship a certain amount of common pasture land should be set apart. In recent times there has been great encroachment on these lands. This depredation on public property is assigned to economic reasons, it being said to be more profitable to the smaller men to cultivate the land than to keep it for grazing. In this case the desire for economic gain leads to the taking of other people's property. It seems to be generally agreed that more ample facilities should be granted for the grazing of cattle; but there seems also to be much difference of opinion (due in part to conflicting interests) as to how this is to be given effect to. Some have suggested legislative action to protect grazing grounds and that steps should be taken to recover the encroached lands. Others propose that the Government should acquire from public funds new grazing grounds thus making the community generally pay for what was wrongly taken and should be restored. It has been even said that these depredations are economically justifiable and should not be interfered with: for this would be to frustrate an economic tendency which is a dangerous thing now-a-days. It is said further that as cattle are necessary for cultivation the tendency will

necessarily be for the price of cattle to rise as further encroachments are made of the existing remnant of grazing land until, as remarked by Mr. Moreland "the necessary adjustment of prices ensures the retention of waste land in grazing." Mr. Blackwood is of opinion "that though cattle will suffer to some extent in the process, it does not appear possible for Government to prevent it, nor, considering the difficulties in the way, does it seem desirable to do so." He suggests a solution by the growing of fodder crops such as jowar, lucerne and the like or by mixed farming, the main principle of which is to have grazing and cropping alternately. By throwing land into grazing it gets a rest and the manure obtained from the cattle is valuable for the purpose of fertilizing the soil for future crops. He, however, says that the latter cannot be carried out by raiyats cultivating small holdings. Something, however, must be done and if pasture lands are to be recovered or acquired it has been suggested to me that one-tenth of the quantity of arable land, along with a tank, should be reserved for each village. At present the cattle get insufficient food and the plough cattle are overworked. It is stated, I think in the *Parashara Smriti*, that four pairs of draught oxen were used in olden times so that each pair got a rest. But now-a-days the same oxen are sometimes used all day and every day. Besides the above suggestion there is another I may make which is not economic but which, I trust, is not too idealistic: that is to ask those in possession of public lands to restore them to the public use from which they have been wrongly taken. . . .

Then there is the *improper treatment of cattle in health and disease*. This is a matter which calls for the spread of agricultural knowledge in the Schools, Colleges and Universities which besides professorship, might establish the agricultural travelling lecture-ships which exist in America. This

is more useful knowledge, under the circumstances, than the law which is now overmuch fostered. Hundreds of lawyers are being turned out every year. No one really wants them and a large number of the unfortunate ones do not want themselves. There may be at first some difficulty in turning minds away from visionary Deputy Magistracies and other forms of official but dependent service; but starvation will effect this cure. A time is coming when every one will have to work in any way available to him. Want will produce sense. Meanwhile education may be spread by means of works in the vernacular such as *Gopala Bandhava* by S. J. Prokash Chandra Sirkar and *Godhan* by S. J. Grish Chandra Chakravarti which have come to my notice though there may be others. I would, however, say to these authors and others:—Do not neglect the old works because of the new. See what the ancients said and did. After all the country then did well in these respects and if so it is because its people had knowledge. Consult, for instance, the *Brihat Samhita* of Varahamihira. Even now there are many who are versed in the ancient *Gochikitsa*. All this must, of course, be re-enforced by the scientific knowledge of modern times. Besides such books, pamphlets in the vernacular may be widely distributed. Something is, I understand, being done in this respect by the Agricultural Department but I am told that the pamphlets are not sufficiently circulated but supplied only to those who ask for them. . . .

The number of Veterinary Surgeons may, it is said, be usefully increased. I cannot speak as to this and am personally averse to the multiplication of officials of any kind. It might, however, be advantageous to encourage private veterinary practice. In any case it would be useful to distribute lists of persons in each Province who know how to treat cattle according to the Indian and European

methods together with their addresses. Do not let the old knowledge die as has, to some degree, occurred in the case of the Kabiraj. The ancients may not have known all that the years which followed them have told us; but they were not the fools which the entire neglect of the past on the part of some seems to indicate.

Want of proper treatment has led to *premature and avoidable death*. This is due to bad breeding (producing a weak stock), improper treatment, insufficiency and unsuitability of fodder (particularly in the case of cows carrying calf) and want of exercise for cows and calves in Calcutta and other towns.

There is lastly the *slaughter of prime cows and calves*, that is cows which have not calved, say thrice, or whose milking capacity has not ceased to decline and cow-calves capable of themselves bearing. Some time ago the Calcutta Municipality attempted to stem this slaughter by increasing the fees but there was a "howl" (as it is called) before which it is customary now-a-days hurriedly to retire. There will always be a "howl" from people whose interests are affected. It is, however, the business of the community to enforce what is for the public good whatever private interests may stand in the way. This is the essence of respected rule. This question is of prime importance, for the best milkers are being sent to the towns and when their milk declines are being slaughtered in large numbers. The result, of course, is that the number of best cows are being diminished. So far as I know this problem is peculiar to this country. In Europe, America and the Colonies cattle are raised for two distinct purposes, namely, beef-cattle for food and dairy cattle for milk: No one ordinarily thinks of sacrificing a good dairy cow; and if dairy cows were killed there would be no need to do so in any quantity owing to the fact of the existence of beef cattle. If calves are slaughtered it is bull calves. Beef is not con-

sumed in this country except practically by the European civilian population and by the European army. So the Indian people have hitherto not had the necessity of breeding cattle for that purpose as in Europe and America. But beef is required for the communities I have mentioned. The Government, I understand, refused (on what ground I do not know) to import the beef required for the army which, if done, would have largely checked the slaughter of Indian cattle. The Indian people are for the most part vegetarian or at any rate moderate animal-eaters, and for them the cattle are useful for draught or dairy. As there is no breeding for specific beef purposes, what appears to be taking place is an encroachment on draught and dairy cattle in the interests of those who require cattle for meat. But why should one interest be sacrificed to the other? As a portion of the community eat beef the slaughter must go on, but those who are interested in the milk-supply may rightly insist that they should not be made to suffer. Three remedies suggest themselves to me. The first is that Government should import its meat for the European troops in which case there would be only the limited European needs of the towns to be considered; the second is to define the age at which dairy cows can be slaughtered fixing it with reference to the period when their milking capacity declines; the third is that Government should be asked, or private parties be encouraged by the meat-eating public, to start in this country a specific beef-raising industry so that it will become unnecessary to have recourse to milch-cows for slaughter. *From the Presidential Address to the All-India Cow-Conference held at Calcutta in December, 1917.*

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INDIAN COLONIAL EMIGRATION

BY MR. H. S. L. POLAK.

[In the September issue of the *Indian Review* for last year we published a criticism by Mr. M. K. Gandhi on the Resolution issued by the Government of India embodying the Report of the Inter-departmental Conference held in London in connection with the recruitment of Indian labour to the Colonies. The following exhaustive criticism of the recommendations of the Inter-departmental Conference by Mr. H. S. L. Polak will, we have no doubt, be read with considerable interest by our readers. *Ed. I.R.*]

THE basis of a consideration of the recommendations in question is to be found in the Despatch of the Government of India, dated October 15, 1915, wherein they recommended the total and early abolition of the system of recruitment of indentured labour in India for service in those parts of the Empire to which such emigration was directed. It was clearly laid down by them, a view concurred in by the late Secretary of State, Mr. Chamberlain, that it was no part of the duty of the Government of India to supply labour to the Colonies concerned. Still less is it the duty of the Indian people to do so. If, therefore, India permits such a labour supply to issue from her shores, she will only do so as an act of grace, and because she is convinced either that it is to her own indubitable advantage to do so, or that some paramount Imperial necessity requires it.

The onus obviously lies on those Colonies to show, not only that the emigration of Indian labourers is advantageous to the Colonial employer, which is self-evident, but that it also makes for the prosperity of the permanent and major portion of the populations of the Colonies. Still more must they prove to India that she will receive an extraordinary and direct benefit or that she should willingly make a sacrifice, in which they are prepared to share, for the general welfare of the Empire because of an imperative Imperial need. As to the first question, these considerations appear to have been generally ignored, the employers claiming, both in practice and by implication, to have a supreme right to be heard; whilst the present recommendations, so far from containing any evidence of a recognition that India must be convinced in the sense above set forth, have avoided the issue altogether, and thus entirely neglect certain primary factors that cannot be lightly brushed aside as having no bearing upon the case.

Whilst it is perfectly true, as Mr. Chamberlain says, that there seems to be some confusion of thought, in India, because of the deep-seated irritation aroused by the unfortunate treatment of Indian settlers in certain of the self-governing dominions, it cannot be forgotten that, to a large extent, that ill-usage has been a direct result either of the direct introduction, into certain

Colonies (and notably, the Colony of Natal before it achieved self-government), or a lively fear of the future introduction of Indian indentured labour, or again, the observation of the nature and working of the system in some neighbouring Colony. Remembering this, one cannot be surprised at the persistency with which India insists upon grouping together all parts of the Empire, whether self governing or not, in a consideration of the labour emigration problem, and in the light of the present recommendations. It must further be remembered that the indenture system now that its true character and incidence are thoroughly understood in India, whose conscience has revolted at the revelations of recent years, has so evil a reputation, from its introduction, in 1834, as a substitute for legal slavery, to the present day, that she will require overwhelming evidence that any scheme of assisted emigration officially put forward bears none of the taint of indenture, and contains satisfactory guarantees of protection for the emigrants, and the preservation of the national self-respect. This, it is respectfully submitted, the present recommendations fail to show.

The report not only assumes that the scheme now outlined will be advantageous to the emigrants, but, still further, that economic advantage outweighs all other considerations, an unwarranted assumption that has always been regarded by the opponents of the indenture system, as a primary fallacy underlying the arguments of its upholders. Nothing has given greater offence to the moral sense of India than this presumption, for it indicates that the fundamental objections of the people have been gravely misunderstood. It is possible that, within certain limits, the emigrants, under the present scheme, would derive some economic advantage by leaving India; but, as is suggested later, this is by no means certain. No attempt, however, is made in this Report to overcome the many political, moral, social and economic objection to any system of officially-aided labour emigration.

The fact that India is no longer content to be regarded in the outer Empire as a 'coolie' country an inexhaustible reservoir of cheap and servile labour for the enrichment of certain interests; those outlying parts of the Empire has been

wholly overlooked. In their report on the situation in Fiji, Messrs. Andrews and Pearson have expressly emphasised this danger, and Mr. Andrews has since written warningly in the Indian press on the same subject, from more recent observation in Australia and New Zealand. This danger is bound to militate against closer relations between the people of India and the white inhabitants of the colonies and dominions, not to speak of those persons, absentee directors and shareholders, who are members of the large companies and corporations deriving in many cases immense profits from the toil of these Indian labourers. I know, from my own experience in South Africa, how the whole Indian population, including those Indians who are born there, are classed alike as 'coolies' by the average white citizen of the union, a fact that is an unceasing cause of heart-burning amongst the Indian settlers, for they regard the mental attitude implied by this contemptuous designation as tending to create a permanent barrier against their civil and political progress. The report, under the heading 'Political Rights', appears to contemplate equality of political and municipal rights for the Indian immigrants; but a community almost wholly unorganized, and, in the main, composed only of labourers, cannot possibly hold its own in relation to a white community, whose directing elements possess a superior organization, and represent principally the master class, whose normal interests are bound to differ radically from those of the immigrant Indian population. Moreover, experience seems to indicate that, even where they are willing, the colonial administration, unless they are strongly moved and supported by some active external agency, such, for example, as the Imperial Government, find it very difficult to emancipate themselves from the influence of local vested interests, representing persons of the same race, status, and civilisation as the Colonial officials themselves. Regard being had to these facts, equality of citizenship, would appear to be largely a formula incapable of being reduced to practice. This fundamental difficulty, it is feared, is, for the present, at any rate, insoluble, and the report altogether neglects its existence.

MORAL AND SOCIAL OBJECTIONS.

The moral and the social objections are equally grave. It is generally recognised that the natural unit in India is not the family but the village community, with its age-long traditions and well-tried organization. But it is here proposed to recruit by families and individuals. These are to be gathered together apparently,

from all over India, wherever they can be secured, and they are, thus heterogeneously selected, to be removed from the religious and social sanctions with which they are familiar, placed in wholly unfamiliar surroundings, which still retain the evil associations of the indenture system, and there, unaided, expected to develop a self control and maintain a self-respect that European colonists, far more favourably situated, who are amongst their own kind and enjoying all the advantages of a familiar civilisation, have admittedly failed to display when subjected to considerably less temptation. Owing to geographical and other easily understood impediments, these Indian emigrants, as in the past, will lose touch with their spiritual guides, to whom they are accustomed to look for moral support and stimulation, and they are bound, unless they are allowed gradually to degenerate morally, to fall under missionary influences. Without in any way desiring to decry the most valuable work of the various missionary bodies, it ought to be understood that the inevitable submission of those unprotected and ignorant people to such influences is certain to create deep suspicion, hostility, and mortification in India. Being, moreover, deprived of their natural leaders, the Indian population must, in course of time, become largely denationalised, whilst a cleavage between these Indians who are born in the colonies, and know nothing of their parents' Motherland, save from hearsay, and those who have come from India, is hardly avoidable. The colonial-born Indian is entirely removed from the direct inspiration of India, is precluded from taking an intelligent part in her development, and is deprived of the immense help of a deep-rooted social tradition, and this is bound to be emphasised by the objectionable associations of the indenture system (which, after an existence of nearly a century, cannot be expected, in a brief period of time, to lose all its potency for evil,) as well as by the promiscuous intermingling of families, of widely differing social and racial conditions, and having a very slight nexus relating them to each other. These difficulties, sufficiently serious when they have arisen out of the voluntary emigration of Indian labourers within India herself, are immeasurably increased, and, as I think, insuperable, when they are the direct outcome of an artificially fostered system of emigration to places far beyond the confines of India.

The economic objection is no less great. The question has never been seriously examined or adequately answered. To what extent is further labour emigration from India in the interest

of the permanent populations of the Colonies concerned? It is, of course, undeniable, that a useful labour force, constantly renewed and augmented from outside the Colony, will usually be in the interests of the employers. But these are often commercial corporations, impersonal in their direction and management, whose shareholders and directorates are ordinarily non-resident, and represented only by local officials, who are expected to produce the most profitable returns for the companies whom they serve. That is to say, their interest in the Indian labourers under their control is entirely subordinated to their desire to cut down the cost of production in order to increase dividends, a purely commercial consideration. In Fiji, for example, the largest employer of Indian labour is the Colonial Sugar Refinery Company, which is not really a Fijian concern at all. It is registered in Australia, whence it is administered. Its enormous dividends, which are not spent in the Crown Colony, are drawn from the labours of its Indian employees, who, together with the rest of the Indian and native Fijian population, derive practically no benefit therefrom, and in whom it is, as a profit-making concern, wholly uninterested. In some respects, too, its interests are in conflict with those of smaller resident employers of labour in Fiji, as well as those of the free Indian cultivator; whilst the principles upon which it is conducted are completely at variance with the democratic labour policy of the Commonwealth. India has not been so generously treated by Australia that she can be expected to go out of her way to meet the commercial requirements of a group of Australian capitalists who, in the past, have totally disregarded her susceptibilities, and have, by the treatment that they have accorded their labourers, made of Fiji a by-word even amongst the other Crown Colonies and caused her to be stigmatized as an 'awful warning' to the neighbouring dominions. In the same islands, the Vancouver Sugar Refinery Company operates, with its headquarters in British Columbia. India naturally asks why she should be called upon to promote the commercial prosperity, not only of Fiji, where her children have suffered so severely, but of a Canadian Province, whose treatment of Indians has been such as to foster serious unrest and revolt in the Punjab, whence most of the emigrants have come. Whilst it is true, on the whole, that the West Indian Colonies have of late years, show much improved conditions, as against Fiji or Natal, it is equally true that the principal employers of

Indian labour, present and prospective, are non-resident corporations, which have no living interest in the welfare of their Indian employees; and the memory of Commander Coombs, the then 'Protector' of Indian immigrants in Trinidad, whose admissions in evidence before the Sanderson Committee created something like consternation in India, upon the publication of its report, has not yet disappeared.

CASE OF EXISTING NON-EUROPEAN POPULATIONS.

What then of the existing Indian and non-European populations of these Crown Colonies? How are their interests considered under this scheme? During the three years prior to the war, the total Indian emigration to the four colonies averaged annually some 7,500 souls. Since then and prior to the recent prohibition, but only slightly due to war conditions and the consequent difficulties of transport, at a time when the employers were making largely enhanced profits because of the immensely increased demand for tropical products, the average annual number dwindled to about half that figure. Indeed, Jamaica managed to do entirely without further supplies of Indian labour. Both British Guiana and Trinidad contain a very large Indian population, apart altogether from the considerable non-Indian population, whilst Jamaica, with a relatively minute Indian population of 20,000, of whom one-seventh are under indenture, possesses an enormous non-Indian coloured population, part of which was actually emigrating to other labour zones (in some cases more unfavourably situated,) because of bad economic conditions locally. The Indian population of Trinidad, for the year 1911-12, was 112,796. To-day, it is probably about 120,000, of whom only one in 15 was under indenture in 1915-16. Such additional labourers as are required on the estates, to replace wastage and for normal, as apart from speculative, expansion of industry, ought easily to be secured from the large free Indian population and the other coloured inhabitants of the Colony, if proper conditions of pay and treatment are given. Similarly, in British Guiana, the Indian population, apart from the other elements of the population, is estimated to-day to number 137,000, of whom only one in 19 was under indenture, in 1915-16. This Colony, too, should have no difficulty in making up its labour deficit, if any really exist, from its general population. As for Fiji, the islands contain an Indian, as apart from a native Fijian, population of approximately 60,000, about one-sixth of whom are serving indentures; and independent persons, capable of judging of

the natural requirements of a normally expanding industry, are of opinion that the colony can manage very well, without introducing any further immigrants from India, but depending upon the natural increase of the present Indian population, and increased use of labour-saving device, and such inducements as may be accepted by the native Fijians to take up the work of agricultural development for private employers. Apart from this, Fiji, in particular, has no claim whatever for consideration from India, who, it is highly improbable, will be induced to permit her children to be recruited for service in that colony. Generally speaking, it may be said that, hitherto, the colonial employers have found it easier and more convenient to seek for their labour supply in India, rather than make the best use of local labour or use labour-saving devices, such as other large employers, in places where the white man does not will not or cannot work with his hands, have been obliged to do, notably the large concerns controlling the Witwatersrand goldfields and the Kimberley, Free State, and Transvaal diamond mines, and even the Natal planters, coal-mines, railways, and municipalities, since their Indian labour supply was cut off by enactment of the Indian Legislature.

QUESTION OF MINIMUM WAGE.

In the report, it is recommended that a minimum wage should be established in these four colonies, upon a basis that, for our present purposes is immaterial, save that it may be queried how far that minimum wage is at all commensurate with the profits of the employers. It is now estimated by the employers that it will cost them twice as much under this scheme as under indenture. As they evidently find it profitable to do so, it is plain, that, for years, they have been underpaying their Indian labourers. In other words the latter's wages were in no way comparable with the former's profits. The fact is that, in practice, the minimum wage is almost certain to remain the average maximum, not only for the new immigrants, but for a great part of the older labour population as well. In Natal, the wage of the free Indian was seldom in excess of that of the re-indentured Indian, when all allowances had been made, and often was even less than his. It is the natural tendency for cheap labour to undersell and underlie the costlier, and for the price of labour, accordingly, to seek the lower, rather than the higher level, particularly when that labour is unorganized for economic self-protection. The normal tendency, with the stoppage of labour importation, is for wages rapidly to reach a higher

level, probably approximating to the fair economic wage of labour. Something like this has happened in Natal, since the stoppage of labour immigration from India, and the repeal of the £3 tax, which artificially depressed still further the wages of the free Indian labouring population. The present Indian and non-Indian labour populations of the four Crown Colonies are entitled to economic protection, and to be permitted to sell their only asset upon the terms most advantageous to themselves, and 'under normal competitive conditions. The sentiments of considerable portions of the non-Indian population of these Colonies is set forth at some length, in various documents reproduced in part III of the report of the Inter-Departmental Committee presided over by Lord Sanderson, (Cd. 5194), of 1910. Special reference is here made to the representations of the People's Association, of British Guiana, and the signatories to a memorial contained in Nos. 5 (f) and 5 (1), respectively; the memorial of the Jamaica Baptist Union, and its further letter on labour conditions in the Colony, contained in Nos. 13 (e) and 13 (g) respectively; and the memorandum of the working Men's Association of Trinidad, contained No. 23 (b). Nor is there any guarantee that, with the fixing of a wage minimum, and in the absence of a maximum period or amount of daily labour, the position of the labourer will not be made worse than if no minimum wage were fixed, through an unscrupulous extension by the employer of the hours of work or the daily task. None of these matters seems to have been touched upon in framing the report now under consideration.

LABOUR DIFFICULTY IN INDIA.

The question, too, whether India can afford to tolerate an artificially stimulated system of labour emigration appears to have been entirely overlooked. I well remember how some of the commercial members of the Imperial Legislative Council, in 1910 and 1912, when the late Mr. Gokhale moved his memorable resolutions for the prohibitions of indentured labour recruitment, laid great stress upon the fact that India could not afford to export labour, which was required in an ever-increasing degree for the growing industries of India herself, and this plea was again urged last years, when the Hon. Pandit Madan Mohan Malaviya moved a further resolution on the same subject. I believe that considerable evidence in the same sense was put before the Industries Commission that was recently sitting in India under the chairmanship of Sir Thomas Holland. I know,

as a fact, that one of the prime motives, apart from humanitarian reasons, that have prompted objections in the Madras Presidency to continued emigration to Ceylon and Malaya, has been the increased difficulty in obtaining labour for agricultural operations in South India. With great industries, such as those represented by the Assam tea-estates, the Mysore and Nilgiri coffee-plantations, and the Tata Steel and Iron Works at Sakchi to mention a few of the most important developments of industrial and agricultural activity competing for labour within the country, some of them being precluded from securing it by the artificial stimulus of recruitment, and compelled to rely upon the inducements offered by good pay and improved conditions of life, it is hopeless to expect that India will look favourably upon an attempt on the part or on behalf of colonies that have admittedly no claim upon her, and one at least of which is regarded as having done her an immense, and perhaps, an irreparable political and moral injury, to deprive her of a part of the very small floating labour-supply that actually exists, and which, in an increasing degree, is being absorbed in the great cotton industry that will presently have to compete with new rivals. Besides all other objections to labour emigration to the colonies, there is no reason to suppose but that, with the increasing demand throughout India for labour, Indians will be, relatively, at least as well off, economically, by remaining in India and proceeding to those parts of the country where labour is in most demand, as by going abroad. If any system of artificially assisted labour emigration by official agency be contemplated for the primary advantage of India, she will expect it to be one of internal emigration, for the deliberate promotion of industrial enterprise and agricultural development,* which all observers agree is urgently needed for the welfare of the country in its endeavours to achieve a political status and an economic importance comparable with those enjoyed by the Self-Governing Dominions.

THE CONFERENCE'S SCHEME.

Having regard to the foregoing, it would almost seem to be unnecessary to examine the present recommendations in detail. Nevertheless, it is desirable to refer to some of them. It is stated that the labour required is to be recruited in India, under the authority of an emigration commissioner, appointed by the Colonial Governments, with the approval of the local Governments in India. Under him there are to be inspectors of emigration, as well as licensed emigration agents, whose licences are to be countersigned by

the district magistrate and the protector of emigrants, both Indian Government officials. In each colony, there is to be, as theretofore, a protector of Indian immigrants, who is to remain a colonial official. Finally, every three years, the Government of India will send out either an official or a non-official deputy to examine the conditions prevailing in the colonies.

The whole principle of recruitment in India is, it is respectfully submitted, wrong and indefensible, and cannot be deprived of the wholly objectionable characteristics of the hitherto prevailing indenture system. It has in practice, been found that interested parties armed with officially countersigned licences, whose salaries and entire means of livelihood depend upon their securing the desired number of recruits, will not hesitate to make all kinds of misrepresentations. This has always been recognized as one of the most dangerous weaknesses of the indenture system, lending itself to abuses of the worst kind. When one remembers the extent to which that system, and all that it connotes, is detested by the people amongst whom it has operated for so many years, it is extremely unlikely that the new system will attract a class of recruiters appreciably less open to corruption than did the one that it is now proposed to displace. It is, indeed, held axiomatically, by those non-officials who have had an intimate experience of recruiting, that corruption and abuse are inherent in any system of recruitment, however well devised. If it be objected that, without recruitment, the colonies cannot obtain the supplies of labour that they require and expect, the answer is obvious. They cannot hope to be put upon better terms than employers of labour in India, who have a prior claim, and if they want Indian labour voluntarily to flow to the colonies concerned (and it may here be stated, parenthetically, that no system such as that now proposed can properly be described as *voluntary* emigration, in the ordinary meaning of the term, and against which no objection can be validly raised), which is, in the highest degree, improbable, they must offer such facilities and advantages as will induce it to do so, in competition with the attractions of a local demand. Otherwise, they must do without, and rely upon their own or other sources of supply, regard being had, in the latter case, by the Imperial authorities, to the welfare of the existing populations of those colonies.

Apart from this factor, India will have to be satisfied that her emigrants will receive that protection, under the new system, to which they are

entitled. But experience shows that this cannot be guaranteed. It is only recently that conditions on the Assam tea-estates have been improved in response to prolonged public agitation on behalf of the voiceless labourers, and the system there is of such recent creation that it is all too soon to come to any definite conclusions as to how far they are receiving that protection that the new system was designed to provide. Unpleasant stories of the treatment of the so called free Indian emigrants to Ceylon and Malaya are rife, and are frequently published, with circumstantial details, in the Indian press, and support is lent to the complaints made by the representations of independent observers and non-official organisations. The 'protection' given in Natal, of which Sir Benjamin Robertson, when he visited South Africa, in 1914, and direct evidence, and the horrible conditions only recently revealed in Fiji, are notorious, and it is far from certain that conditions are such, in the three West Indian colonies, as to remove from the minds of thoughtful Indians all fear for the welfare of the Indian labourers there. When the Government of India and the Local Governments have been unable to secure—at least, and only in some degree, until quite recently—protection for Indian labourers and cultivators in Assam and Behar, who are directly under their observation and within their jurisdiction, and in Ceylon, which is only just outside the limits of India, it is hardly conceivable that they will be able, with all the supervision that is now proposed, to secure it for Indian labourers further afield. The reports of those who have been officially sent from India to the colonies to investigate, have borne witness to some of the existing evils, but some of the worst have been slurred over by them, or left for exposure by individuals or organisations of a private character. It is strange too, that the time is, apparently, not yet deemed ripe to appoint protectors of *Indian* Emigrants of *Indian* birth, specially selected for their sympathetic understanding of the peculiar psychology of the Indian cultivator, and their familiarity with the systems of labour recruitment. Finally, the fact that it has not been possible to induce the colonies to accept as protectors of *Indian* immigrants officials responsible to the Government of India, and entirely independent of the Colonial administrations, must bear a somewhat sinister significance in India, where it is known that this was, and has been for years, one of the strongest recommendations of the Anti-Slavery and Aborigines' Protection Society, who have honestly believed that some *modus vivendi* between India

and the Crown Colonies may yet be possible. In these circumstances, and judging from past experience, one may be pardoned for suggesting that it is premature to claim that the difficulties in this direction have been overcome. On the contrary, it is to be feared, if not even expected, that the safeguards now proposed will prove illusory.

Nor will the system of depots now set forth satisfy the new conditions, any more than before. For the success with which the recruiters have intimidated their victims in the past, and thrown dust in the eyes of inquirers, is well-known. Of all the persons who, according to those proposals, are likely to have any dealings, officially, or unofficially, with the intending emigrants, not one will necessarily have any personal or actual knowledge of the real conditions obtaining in any of the four Colonies. Any one who is acquainted with the characteristics of the average Indian emigrant must realise how wholly impossible it is for him to appreciate, at so great a distance from the prospective scene of his labours, the terms of his employment or imagine the conditions of life prevailing in the Colony to which he proposes to emigrate. The delivery to him, therefore of the written statement referred to in the Report, will, though, perhaps, better than nothing, be of no real value to him, at any rate until he has actually reached his distant destination. A British emigrant, proceeding to any of the self-governing dominions to settle, and with only his very limited experience of the conditions with which he is familiar in that part of the United Kingdom from which he comes, and such few and vague particulars of Colonial life as, with but little imaginative effort, he has been able to procure and digest, almost invariably finds that his new conditions are, for the time being, entirely strange, unexpected, and, not seldom, overwhelming. Yet he ordinarily has behind him official labour, or friendly organizations to help him through his period of disillusionment and advise him in his difficulties. How much more does the ignorant Indian peasant need such help, guidance, and support, only procurable, if at all, from unfriendly aliens, ordinarily incapable of understanding his peculiar difficulties or entering into his special mentality?

It is also recommended that emigration from pilgrimage centres should be prohibited during times of pilgrimage or festivals. It is more than doubtful if, in practice, this prohibition could possibly be effective. Many ways would be open to the ingenious recruiter for defeating its objects.

One of the worst features of these proposals is that recruitment, otherwise than by families, which, in itself, is objectionable, for reasons already given, and was only tolerated for the moment as an emergency measure, and as in the nature of a *pis aller*, is seriously contemplated. In the face of the revelations that have already been made as to the conditions of immorality resulting from and prevailing under the indenture system, especially in Fiji, it seems hardly credible that it is now proposed to continue the recruitment of individual men. It is, obviously, always easier to recruit an individual than an entire family. Almost inevitably, recruiters will devote energies to securing individuals rather than families, and they will, as heretofore, be quite unscrupulous as to the methods that they employ, to separate individual men from their families. If unattached men, whether married or not, desire to find work outside of their own localities, there is ample scope for them to do so elsewhere in India, or they may, if they choose to do so—and this would be *genuine* voluntary emigration, with which this scheme has nothing to do—be left to emigrate at their own cost and risk. In the present circumstances of the Indian population of the various Colonies, now emerging from the indenture system, and with the moral life of large elements either blasted or atrophied by that system, it would be but adding to the existing immorality to subject unattached men to the moral contagion that now obtains.

It is suggested that 'the new system will be entirely free, and the indentured system together with the titles and characteristics attaching to it will be abolished.' It is to be regretted that this large claim cannot be sustained by a close and careful analysis of the present proposals. In the first place, it is one of the most familiar characteristics of indenture that the labourer has no voice in the selection of his employer, either before he leaves India, or upon his arrival at his destination in the colony. That characteristic is retained in these recommendations. It has evidently been found that no better way can be devised to bring employer and employee into touch with each other. That being so, it would appear that the proposals stand thereby self-condemned, for such an arrangement must, in the nature of the case, be purely mechanical, and, whilst, continuing to partake of the character of trafficking in chattel labour, be deprived of all human and social relationship. But an even graver criticism is provoked by the recommenda-

tion that, for the first six months after arrival in the colony, the labourer—and, presumably, his family, too—is bound to the selected employer. Except in extraordinary circumstances, of which he is not to be the judge, he cannot lawfully leave the service of that employer. But this is indenture in another guise and called by another name. It surely cannot matter in *principle* (though it would, of course, as to the *extent* of the injury to him), if a man be bound to an employer, not of his selection, for six months or five years. All idea of parity of contract disappears at once. And there is internal evidence of the recognition of this weakness in the recommendations, for it is stated that 'at no time will the immigrant be under any indenture, or any contract, *other than the above* (i.e., that the immigrant is bound to be selected employer for the first six months of his life in the colony, save in so far as the protector may sanction or require during that period of change of employment)'. This, in itself suffices, in my opinion, to condemn the system now proposed. Of the six principal features of the indenture system described by the late Mr. Gokhale in his historic speech in the Imperial Legislative Council, on March 4, 1912, no less than five are, in all essentials, retained in the present scheme.

WHITE EMPLOYERS AND COLOURED LABOURERS

I have spent many years in observing, in various parts of the world, the relations of the white employer and the coloured labourer, especially the coloured immigrant labourer. After a very careful consideration of the conditions and circumstances of such employment, I have unhesitatingly come to the conclusion that, in no circumstances whatever, should any artificially stimulated system of coloured emigration be countenanced within the Empire. Although I am prepared to admit that this report indicates a very real desire to solve what is, I am convinced, an insoluble problem, and that present proposers are far in advance of anything that I had expected to result from the deliberations of the Inter-departmental Conference, I think that from the commencement it adopted a wrong view-point and that sight has been completely lost of the human elements inseparable from the problem, and of the failure and weaknesses of ordinary human nature, when faced with the question of the relations of a community of employers belonging to a race, highly organized for its own protection, and regarding itself as superior towards a labour population, variously derived, ill-organised for self-defence, and regarded as inferior. With all imaginable forms of protection

of the ignorant coolie, I am convinced that effectual protection is impossible. There is not, I feel positive, from much experience, a single form of protection of the labourer that cannot be evaded by an employer minded to do so. It is well-known that, even in so highly-developed a country as England, it is necessary to have constant official supervision for the protection of the workers, and especially for the women and children workers as against the employers, and it is equally well known that constant complaint is made that the protection afforded fails to prevent all kinds of evasions of the law. If these things can happen in populous industrial centres, where the workers and employers are of the same race, and bound together by the same national system and social conditions, under the very eyes of the Government inspectors whose vigilance is unquestioned and in spite of watchfulness of the trades unions and other labour organizations reinforced by the criticism of the press, and the powers of Parliament, then it is clear that the Indian labour emigrant, unorganized, and by his very circumstances, helpless effectually to organise, is likely to fare a great deal worse at the hands of the paid servants of the great corporations of distant shareholders, exploiting his labour, and profiting, in ignorance of the conditions of his toil, by its product.

It is stated that the object of the present recommendations 'will be to encourage the settlement of Indians in certain colonies after a probationary period of employment in those colonies, to train and fit them for life and work there, and at the same time to afford a supply of labour essential to the well-being of the colonists themselves.' It is singular and significant that the colonies selected for this experiment are not those which have been recommended for Indian colonisation by well-informed Indian public opinion, having regard to what, in the opinion of India, would be the best fields for independent Indian enterprise, all the factors being considered, but those four Colonies which have been, until the present year, in the habit of indenting upon India for their labour-supply. The primary purpose of this new scheme, therefore, is clearly not to encourage Indian settlement in those colonies for the advantage of the Indian settlers, or to train and fit them for life and work there, which would be a laudable and benevolent object, but 'to afford a supply of the labour essential to the well-being of the (four) colonies themselves.' All else is of purely secondary importance. The conclusion is irresistible, therefore, that, if the

labour requirements of the interested colonial employers had been met otherwise, this Conference would not have sat, or the present recommendations made. Their acceptance is, in my opinion, impossible.

Whilst it is true that we are bound to look at the matter primarily from the point of view of India, who has, in the past, been very deeply affected by the results of various schemes of labour emigration, the present scheme may be condemned equally from the much wider standpoint of the Empire as a whole. 'At the present stage of the relations of the various parts of the Empire, and in the existing state of chaos in the relations of capital and labour everywhere, which urgently call for the reconstruction of the economic system upon a more equitable basis, it will be in the best interests of the Empire, and of India as an integral part of it, that no scheme of labour importation from India into any other part of the Imperial dominions, by official agency, should be countenanced.'

In the course of a statement made by him on November 27 last, when presiding at a meeting of the Royal Society of Arts, on the subject of 'Land Settlement within the Empire', the Rt. Hon. Mr. Walter Long, Secretary of State for the Colonies, is reported to have said:—

"They could not, either by compulsion or by bribery, induce able-bodied citizens of the Empire who were wanted here to leave this country, and they ought not to try to do it. They could not control, and he did not think that it was desirable that they should control, the wishes and movements of free citizens, and if men or women desire to transfer their energies and their intelligence and their muscles to another part of the Empire they could not prevent them. If they mean to go, however, every thing should be done to see that the conditions under which they left this country and entered the land of their choice were as satisfactory as possible so that they should have a fair start." I unhesitatingly accept that statement in its entirety, as applied to Indian conditions, and claim that it supports my argument as already set forth, in every essential respect. At the present time, Indians, and especially Indian labourers, are not 'free citizens of the Empire,' and I am strongly of opinion that, even under an absolutely *voluntary* system of emigration, with the free-will of the emigrants, and devoid wholly of any suspicion of recruitment or official agency even greater precautions are required for successful Indian colonisation, if deemed desirable by India, than are needed for the protection of British emigrants.'

THE HISTORY OF BENGALI LITERATURE

BY MR. HARI PADA GHOSAL, M.A.

CHAPTER II.

[Bengali Literature from the Mahommedan conquest to the revival of Vaishnavism under Sri Chaitanya 1200-1500 A.D.]

Ever since the year 711 A. D., when Mahommed Kasim was sent out with 6,000 men for the first time to open a new field of renown and military glory of the later Mahommedan chiefs and generals, India had been the scene of chaos and devastation. By the year 1206 about the whole of Northern India came under the sway of the Moslems whose practical ability and military efficiency rapidly overcame the Rajputs who though brave and patriotic, gave way to the Moslems in tactics and discipline.

Coming to Bengal we see that Adisur or Vira Sen was the founder of the Sen Dynasty and was probably ruling in the 10th century. Bakal who ruled in the 11th century is famous for the introduction of Kulinism among the higher castes of Bengal. The last Hindu king was Lakshmeya who ascended the throne in 1142 A. D. He reigned prosperously for over 60 years. In his old age Bengal was conquered by the Musalmans in 1204.

MAHOMMEDAN CONQUEST AND BENGALI LITERATURE.

From the literary point of view, the Mahommedan conquest of Bengal was not a calamity. The fire of poetry was not extinguished under the leaden pressure of a foreign conquest. The course of progress of vernacular literature did not stop. The political conquest of Bengal opened a distinctly new epoch. The era was not barren but on the other hand, it was one of great intellectual activity. An internal stimulus was needed and it was given by the Mahommedans. The greatest defect of old Bengali literature is its lack of first-hand interest. Old Bengali poems are

sometimes mere repetitions in the beaten track of former poets. The Mahommedan kings of Bengal introduced variations and broke up monotony by causing many translations to be made from the Hindu Shastras. They became Bengalee. They lived among Hindu subjects and shared their thoughts and sentiments. Mosques rose by the side of Hindu temples. The kings noticed the great influence of the Ramayana and the Mahabharat. Their curiosity to know the usages and customs of their Hindu subjects led them to take great interest in Bengali literature. At their instance many translations of the Hindu Shastras were made. Nasir Khan, king of Gour, who ruled for forty years to 1325, caused a translation to be made in the vernacular. Hussain Shah employed Maladhar Basu in translating the Bhagvat and got the title of "Guneraaj Khan" from the Mahommedan king. Paragul Khan who was a general of Hussain Shah and sent to conquer Eastern Bengal, subdued the Mags of Chittagong and founded a village Paragulpore in the district of Noakhali. By the order of Paragul the poet Kavindra Parameswar translated the whole of the Mahabharat.

The eager desire of the Mahommedan kings to hear the Shastras of their Hindu subjects through the medium of the vernacular which they understood and adopted as their own, gave a great impetus to the Bengali literature. This call from unexpected quarters was equally responded to by poets and writers. The examples set by these Mahommedan kings could not fail to awake in later Hindu kings a reverence for their mother-tongue.

THE IMPORTANCE OF TRANSLATIONS.

The flood-tide which began with the nationalisation of the Mahommedan kings in Bengal was of a various, plentiful, but inferior character

from the point of originality. But its importance lies in its scope in which new forms of poetry were tried and new veins of thought opened. This is the seed-time of our literature. When time came, these seeds broke into flower which grew naturally since circumstances were favourable.

The first great poet and, in fact, one of the greatest poets of Bengal, is Kirtibas. The year of his birth has finally been settled to be 1432. From the account which the poet gives of his own life, we know that he was seventh in descent from Nrishinha Ojha who, owing to political revolution in his own country, left his home and migrated to Fulia, a little village about two miles to the south-west of Ranaghat in Nadia. Banamali Upadhyaya was his father's name. Beyond this nothing definite is known about the poet and any attempt at conjecture is apt to lead to uncertainty and defective conclusion.

Born as he was in a Brahman family, Kirtibas was certainly versed in Sanskrit learning and did not, as he was once supposed to do, compose the Ramayana in the vernacular from hearing the songs of minstrels or strolling singers. It was, indeed, the happiest day in the history of Bengali literature on which he took upon himself the duty of writing the Ramayana. We do not possess the Ramayana in its original form. Scholars, ancient and modern, are trying to make for the fountain, but they are groping in vain through the darkness of obscurity to get the unsullied water of the original. The Ramayana in its present form is a work of many hands, so that the whole fabric has been woven in many looms. Still the untiring industry of modern scholars equipped with learning and skill in research, will be, we hope, amply rewarded in the long run. Thus much we can say that the Ramayana as we have it is not original, yet we are not losers by it. The force of the original has not been impaired by many later additions. Kirtibas will not shine more beautifully than at present,

That Kirtibas did not know Sanskrit is now a myth. It was his poetical genius, that led him to chalk out his own path even when he had a model before him. He read, indeed, the Ramayana by Valmiki and did not strictly keep to the original in the Bengali version. On the other hand, sometimes he differed very widely. His imaginative faculty and independence as a real poet led him to introduce new thoughts, new ideas not to be found in the original. Kirtibas was a poet by nature. The flow is spontaneous. The cadence is charming. The poet's genial spirit pervades throughout. His materials are drawn from the works of authors previous to or contemporaneous with him. But these detached fragments have been brought into a homogeneous whole by the wonderful power of the poet's brilliant imagination. The great storehouse of nature was spread before him. But the highly imaginative character of the original, which has ranked it in the foremost line of the world's classics—the song of the elephant in the garden of lilies, the bright firmament with the new moon looking like the horns of the bull, and such other exuberant effusions of unbounded and unrestrained poetical imagination,—are not to be met with in Kirtibas. Kirtibas's real power—his lasting hold on our memory is his universality. From the palace to the hut, from the learned scholar to the humble shop-keeper, everyone in short who understands the Bengali tongue, appreciates him and acknowledges his power with a thankful heart. Kirtibas's epic is written in homely, simple and unostentatious language. Its music is charming and sonorous. It depicts nature in its true colour, tells the tale in a straightforward manner and does not recourse to artifices which many a renowned poet considers indispensable. The poet is, perhaps, losing his property at the overwhelming production of the present presses. Young Bengal is bewildered with the fiction literature and is not allowed to find

time to enjoy the melody of the old poets. Only a few years ago we saw large crowds consisting of men women, old and young, gathered to hear the recital of the Ramayana in any village, at every home. The Ramayana of Kirtibas is an indispensable necessity in every Bengali household. We read it in our childhood, we read it again in our adult years and old age but its beauty is all the more enhanced. We may call Kirtibas a popular poet—a rare recognition which even Sakespeare in England, Goethe in Germany, Kalidas in India, and Bankim Chunder in Bengal, could not obtain. Kirtibas with the exception of Kalidas stands incomparable. Of all the translations of the Ramayana after that of Kirtibas, “Ananta Ramayana” is the best. Its antiquity is proved by internal evidence. It is short but there is poetry in it. The language is rough and not attracting. But in these ancient poets we see the attempt of levelling the uneven grounds of language which now being cultivated, is yielding a rich harvest.

Then follow a host of poets more or less indebted to their predecessors but in no way mere copyists. They possessed poetic thought. Here and there the purple patches give us delight in spite of the obsolescence of expression.

The first in time to translate the Mahabharat was the poet Sanjoy. The great difficulty in reading the book is its language. But this obstacle is overcome by constant use. It is with patience and regard for the poet that we can understand its beauty and poetic spirit. The ruggedness of language is made good by the beauties scattered here and there throughout.

Another book called ‘Sri Krishna Bijoy,’ of Maladhar Basu, is a free translation of the Bhagbat. The poet seems to have a knowledge of Sanskrit. It was by the year 1480 that Maladhar Basu almost finished his work. It is love that is the mainspring of the book. But there is no artificiality in it. Far from this the love dealt

with here is of a higher order. The ‘Sri Krishna,’ of Maladhar does not only please with love but is also pleased with it from others.

Kavindra Parameswar and Shrikar Nandi are two more translators of the Mahabharat in this period. The former flourished in the reign of Hussain Shah, king of Bengal (1494-1525) while the latter in the reign of Chuti Khan. These two poets wrote to please their Mahomedan sovereigns who rewarded them for their literary labours. The laurels they wore were the gifts of their own kings whose names have been handed down to distant posterity as patrons of Bengali literature.

Now we come to deal with two poets who have left imperishable characters on the scroll of fame. In many respects they may be ranked as first-rate poets. These favourite sons of the muse possessed in a remarkable degree the power of welding thought into language. Every line of theirs is fraught with simplicity, dignity, and beauty. The aureal light of love showed their path and they marched towards the temple of the muse—the House Beautiful, erected by the artists of all ages and nations. It requires no common skill, no ordinary poetic gift to combine the Sublime with the Beautiful, to strike the keynote which makes the heart of the reader vibrate and revibrate in accompaniment with the poet's own.

Vidyapoti and Chandidas are the two flowers in the budding period of the Bengali literature. They are, indeed, the two bright gems sending forth their serene ray through the lenses of time. It is a pity that we have not been able as yet to know the exact dates of Bengal's two great poets. Many have been made poets by reading their beautiful lyrics. They were, indeed, the “poet's poets.”

Vidyapoti was an inhabitant of Mithila. He was born in the later part of the 14th century and died perhaps late in the 15th. Being a Brahman he was learned, and obtained the title of Thakur in recognition of his scholarship. The

language in which he wrote his poems is what is known as Brajbuli—a mixture of Bengali and Hindi. It is said that Vidyapoti fell in love with the queen Lachima Devi. The king coming to know of this illicit love-affair cast Vidyapoti into prison, and to test his poetic power, asked him to compose poetry. The poet's attempts failed. He could not produce even a single line with a great deal of labour. But as soon as Lachima Devi made her appearance at the window and then withdrew herself, the bard broke into song. The lid dropped down. The sweet fountain of poetry gushed out and there was a spontaneous flow of divine music and the poet began as follows :—

Where do you go, woman ! with elephant's
pace ?

Turn round to glance with a smiling face.

This may be a mere story but the truth that "poetry is the record of the best and happiest moments of the best and happiest minds" is fully brought home to our minds. The dark prosaic unilluminated intervals of life are lighted by the glow of imagination. Evanescent visitations of thought sometimes associated with place or person awake kindred joy. A single passion, a single emotion, such as exultation, horror, grief or pleasure, touches the enchanted chord, reanimates and revivifies the image. The dark vistas of a supine and dormant soul are coloured with the evanescent hues of an ethereal world.

Vidyapoti's songs centre round Krishna and Radha. The subject is their mystical union. In the first few lyrical effusions is beautifully described the youthful hankering of each for union with the other. The states of their mind in union and separation have been psychologically described with realistic effect with no detriment to the laws of lyrical composition. The poet's keen eye and deep insight into human nature has penetrated to the bottom and has made many

revelations which bring us to the conclusion that the poet has personally felt what he writes about human affections. Let me now show the poet's power in vividly painting the different states of emotion. Here are a few lines that describe Radha in her grief of separation :—

Behold her, O Madhab ! a comely girl,
Her tears like showers of Shraban fall ;
Her face as the full-moon clear,
Shrunk to a line in heaven's azure.

Again :—

The fresh flowers are blooming,
The cuckoo in groves singing,
The zephyr from mountain bold blowing,
My lover to his land not returning ;

The bee in the forest makes a humming
sound.

The body's troubl'd with the heat of day,
In this spring my beloved's far away,
Well wot I God's in my way,
Fixed are the eyes with thirst to allay.

Innocent women suffer with heart as mound.

The lyrics of Vidyapoti end with a devotional song which embodies the poet's solicitous desire and he prays for getting out of the ocean of sins with the mercy of Krishna.

The songs of Vidyapoti, the Chaucer of our language, are extremely charming in spite of the difficulty of the language. In pure lyrical gift Vidyapoti stands unsurpassed. In beauty and variety his work is very great. His depth of thought and artistic skill are marked clearly in all his poems. He is the foremost of all poets in lyrical images. His language and insight into human character, his depth of love and extraordinary art, place him high over all other lyricists in our language.

Vidyapoti and Chandidas were contemporaries. It is not improbable, therefore, to conjecture that Chandidas was born by the end of the 14th

century (about 1383 A. D.) in the village of Nannur in the district of Birbhum. He was a Brahman by caste and worshipped the goddess Bishalakshi whose image and temple may yet be seen. There is no mosque, no splendid monument to preserve the memory of this great poet. This Birbhum—this garden of nature, her favourite playground—was the birth place of Joydev and Chandidas. Joydev was the first poet of Bengal—he marks the starting point of our literature. He composed his melodious 'Git Govind' in Sanskrit but it is not the Sanskrit of Valmiki or Vyasa. Inflexions and consonances occur so often in Sanskrit that those who are accustomed to read verses in it, will be astonished to see the wonderful power of Joydev in avoiding those constant gingles, those never-failing inflexional uses and changes of words which a strictly classical model demands. We feel the same felicity and ease in reading 'Git Govind' as we do in reading Bengali. In Vidyapati we advance a step further and in Chandidas we reach the highest consummation.

There is a story how Chandidas, a worshipper as he was of the goddess Basuli, became a devotee of Krishna. One day he saw a lily floating by. He took it up with a glad heart and while he was about to place it at the feet of the goddess Basuli, she appeared before him and prevented him saying that a flower which had been used by her god, should not be placed at her feet. Chandidas was astonished and asked who that god was. Being informed that it was Sri Krishna, Chandidas prayed her to allow him to worship her god. At this the goddess was highly pleased and granted his prayer.

In the case of Chandidas as it was in the case of Vidyapati, love was the awakener of the well of poetry. At first it was love in its lower form. This passion of love for the woman gradually developed into the higher and more exalted sphere of spirituality. In both the poets the

affections of the heart are raised and solemnised in the invisible supersensuous world of idealism. Love was sanctioned by the Supreme Being for a higher object. This passion driven to excess is undefinable and undefined. It wipes away the line of demarcation between individuals. The ego or the self is annulled. Love, as it has been said, takes the Harp of Life and smites all the chords of self which trembling pass straight in music out of sight.

Chandidas was a poor Brahman boy. Left an orphan, the ceremony of investing him with the sacred thread was performed by the villagers who out of pity for him, employed him as a priest in the temple of the goddess Basuli and he lived in a cottage not far from the temple. In course of time a poor washerwoman Rammoni by name, came to the village and the people employed her also as a maidservant to do the menial services of the temple. Chandidas was not only a poet but a sweet singer also. He composed good many songs and sang them in front of the goddess. These beautiful compositions when set to music, appealed to the finer emotions of Rammoni. She sat the sole admirer of his songs in that solitary place. Gradually they became attached to each other in love and admiration.

This unusual union of a Brahman with the woman of a very low caste roused a storm of social indignation. But the poet cared a straw for it and he continued to live with the woman of his heart in perfect peace of mind. Rammoni was a sort of poetic inspiration to him. The inaudible harmony of a pious and reverent soul seeking so long for a fit vehicle of expression was now heard in the form of these immortal songs which are a landmark in the progress of our literature.

The imaginative power of Chandidas is, indeed, wonderful. Those are loftiest heights which display the poet's genuineness. All his poems are of love, and the beauty and sweetness of their composition make them agreeable. Chandidas is

the perennial fountain-head of pleasure. All his poetry has a purpose. It is so marked and apparent that it cannot be ignored. His mission as poet is to spread the name of Sri Krishna—the ideal of Vaishnavism. Poetry with a purpose is repugnant to many but all great poets of the world wrote their best works with some particular object in view. Thus Milton composed his great epic "To justify the ways of God to man." Shakespeare studies human nature in all its aspects and his art is employed in embodying his experience in his world-renowned dramas. He heard always "the still sad music of humanity." Keats strikes the keynote just at the very outset by saying, "A thing of beauty is a joy for ever;" and he dedicated all his efforts to the worship of Beauty. So we can absolve Chandidas from any blame on that account. In speaking of Rami, he goes beyond the definite limit of sensual love which is usually free from the taint of carnality. This is the view if we take him by his word but due concession should be allowed to flesh and blood. It was, indeed, Rami's love which he accepted as a stepping stone to the attainment and réalisation of his spiritual ideal, but we cannot say that at its lowest stage it was free from the fret and fever of passion.

Chandidas finished the composition of his *Padabali* by 1433. These songs are 996 in number.

Vidyapoti was a courtier born and brought up in a learned family. He himself was learned also. He had all the advantages of a great poet, Chandidas was the poetic child of nature. He was brought up in the lap of poverty herself. With poverty was love. These two agents are alike crushing and pregnant with dangers and advantages. Chill penury could not repress the genial current of his soul, which was infused and invigorated and fed by the never-failing stream of love. It was his master-passion. Thus his poetic powers budded forth with the bracing vernal

breeze of love. Vidyapoti is pedantic, in simile he is a veritable rival of Kalidas, his language is learned, his pictures are lifelike, his descriptions are vivid, his poetic genius was natural; he was a God-gifted poet, he had a true insight into every thing, he knew how to study beauty—whereas Chandidas was not pedantic, his pictures are not so full but more expressive—he does not recourse to figures of speech but could suggest ideas which Vidyapoti's erudition could not bring out with his floral language; the poetry of Chandidas is more expressive than the vivid pictures of Vidyapoti. Chandidas' poetry leads us to the other world, shows much that is not mundane. His love songs are more divine than human. It is truly said that Vidyapoti may be understood by the help of a good commentary, but Chandidas can be understood only by those who have taste for the subject. Another thing that clearly distinguished these two poets in the in fancy of our literature is that Vidyapoti had a judgment which always restrained him from over-exuberance. He prunes the straggling weeds of his imagination. This is due to his cultivated taste and learning. But Chandidas says all he thinks. The result is dilution. He does not, unlike Vidyapoti, check the overflow, but gives the freest vent to his fancy. There is no attempt at crucial examination of his spontaneous and exuberent thought. But in one respect Chandidas is far superior to Vidyapoti and it is this: Vidyapoti's image brings back with it a train of grand or beautiful associations. He is confined to external imagery alone. But in Chandidas there is a craving for the indefinite which arises "not from sensuous impression but from imaginative reflex" He has lost himself; he has merged his individuality in universality.

Chandidas' poems appeal to the heart through the sense organs. He appeals to the heart and creates a poetic vision—paints charming pictures and keeps them alive for ever. Vidyapoti is superior to Chandidas in poetic images. They

are the fruits of study and observation. Chandidas has reared up a beautiful edifice whose bricks are the eternal feelings of man. Through love he reaches that state of highest felicity where life and death are one and where pleasure and sorrow and fear are no more. Love was the mainspring of both Chandidas and Vidyapoti and both have tried to see life like a picture from all its sides but both were not alike successful. Chandidas speaks from the heart. He drinks the care-drowning draught of song, that healing beverage of life which changes all from indifferent, stale and flat to bright and brilliant. His poetry is full of the embodyings of the most subtle and airy imaginations and the most shadowy yearnings of the human heart. The pleasantest means of annulling self is the study of Chandidas' poems. Vidyapoti's poetry, on the other hand, has a beauty of its own. But he abandons himself too frequently to literary vanities and pedantic humours. His grief and sorrow bear the idle trumpery of egoistic feelings. He is a great master of language, and a great command of language a poet should not be without. But he has a few of what Wordsworth says," the amiable,


the ennobling or the intense passions." To Vidyapoti his Lachima is a fairy shining far above this terrestrial globe in the clear vault of the blue.

But in spite of coincidences and divergences, in spite of similarities and dissimilarities, both these great poets possessed more or less the essential quality of genuine poets—the imaginative faculty. Another thing possessed in common is lyrical gift. For sweetness, for charm and beauty, these two earliest flowers of the garden of Bengali poesy will ever remain fresh and scatter fragrance for all ages to come.

His descriptions of Radha—the love-born lady of his songs—are not impregnated with a lofty sense of moral dignity. When the poetic fervour is on and his language is poetically impassioned, he makes his love on absolute sensuality and appetite. Vidyapoti seems to possess no other notion of the passion. His taste in music and poetry was exquisite, his education and way of life far superior to Chandidas. In spite of all this Vidyapoti has failed to reach the standard attained by Chandidas.

RESPONSIBILITIES OF LAND-HOLDERS

BY THE MAHARAJA OF DARBHANGA.

 GREAT progressive movement is sweeping through the nations of the world and like Phoenix, a new world is trying to arise from the ashes of the old. New ideas and new aspirations are afloat. It is therefore an inevitable corollary that India too, under the fostering care of British rule, should feel the touch of this world awakening. And we, zemindars, have to bear this in mind in considering our duty to the public. * * * * *

We owe it to our rulers that we should do everything in our power to be of service at all times; and we owe it to the public that

we should help them to realise their just aspirations on which the Government have set their seal of approval. Our position is difficult, our duties onerous and delicate. With loyalty as our creed and with an appreciation of the complicated and vast interests of the different sections and communities that constitute the Indian Empire, we should promote the evolution of the nation in a harmonious and healthy direction. As I said before, I am confident that the Government will satisfy the just aspirations of the people and grant the privileges for which the country is ripe, and I am also confident that

the great interests which we have the honour to represent will receive due recognition. And, meanwhile, it will be our duty to prepare ourselves for the share that may be allotted to us in the future political life of the country.

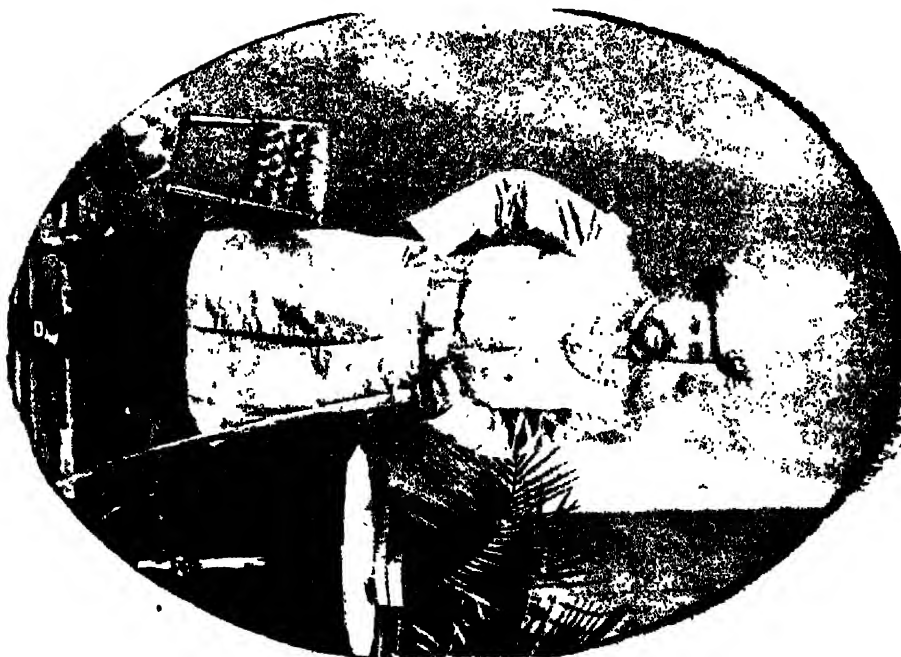
Our duty to the tenantry is obvious, and it is not necessary for me to speak at any length on this matter. In their contentment is our wealth—in their happiness our prosperity. I would ask landlords to take an ever-increasing interest in the education of their tenants; to see that the tenants do not fall into the clutches of *Mahajans* and make indiscriminate transfers of their land. I would ask them to see that the tenants are able more and more to manage their own affairs without resort to costly and ruinous litigation; to revive, popularise, and in every way encourage the institution of the village panchayat on a simple and useful basis. Perhaps I may draw your special attention to the co-operative movement, which has for its noble object the deliverance of the tenantry from the exactions of rapacious Shylocks, and which deserves to be encouraged by all and every means in our power. Equally it is our duty to draw their special attention to the new scientific and improved methods of agriculture, and popularise their adoption on an extensive scale, so that, as the phrase goes, there might grow two blades where one grows now, and greater harvests and consequent freedom of the tenants from indebtedness of every kind might accrue.

It is a sad reflection for me that the landlord class has lost a considerable portion of its former position and influence. Whilst I am aware that this decadence is due in some measure to causes over which we had no control, I am constrained to say that we have perhaps not helped ourselves as much as we might have and that we are not without blame in this respect. Charges of ignorance, illiteracy, apathy, and unwillingness to serve the country are now and again levelled against us, and

I would ask my brother zemindars to remove all causes of reproach and to stand upon their own legs; to see that our children receive proper and suitable education according to our means and to the needs and requirements, so that we may be sure that, while imbibing whatever is best and highest in Western culture and education, they retain their own religious traditions and national characteristics and excellence; to take an ever-widening and intelligent interest in matters pertaining to the urban and rural affairs of their districts in addition to taking their proper share in the larger Imperial and Provincial matters; to act as a link between the authorities and the middle classes and the people; to do what they can in composing differences of religion, race and community, so that the entire population, Hindu, Mussalman, European, may be united by the common tie of loyalty to the Sovereign and love to the Motherland. If we, as a class, have not had a proper hearing and if our claims have not received an adequate recognition, it is to be largely attributed to the want of organisation that lies at the root of our present unsatisfactory condition. It is indeed strange that ours is the only community which is so large in number and yet so weakly organised. Organisation is the keystone of success in the modern day, and unless we co-operate and harmonise all our forces, and are able to present, so to say "an united front," we cannot expect to make our wants made known, our influence felt, and our capacity to do good exercised to the fullest extent. It is only that community which can stand on its own legs, and the members of which are, without being factious or quarrelsome, bound together in friendly co-operation and are imbued with a real and elevating education and able to take large and broad-minded views, of the political issues—it is only such a community that can aspire to be the permanent leaders of our country.—*Opening Address to the All-India Landholders' Conference, Delhi, Jan. 27.*



SIR THOMAS HOLLAND
President, Chemists' Conference.



THE MAHARAJA OF DAIRANGHA
President, Landholders' Conference.



DR. SIR S. SUBRAMANIA IYER.

DR. SIR SUBRAMANIA IYER*

BY "AN ADMIRER."

INTRODUCTION

WORD Amphill has said thus in words as noble as they are true about Sir Subramania Iyer: "I regarded him as the soul of honour, as a man who had absolutely no personal ends to serve, and who devoted his great abilities solely to the public good. It seemed to me that in his life and conduct he effected an ideal compromise between adherence to Indian ways and the requirements of European methods. Neither too conservative nor too progressive, he remains the perfect model of an Indian gentleman and is broad-minded enough to adapt himself gracefully to the political and social requirements of the British connection with India. His life is an example to all, for the virtues of piety, modesty, industry, and patriotism are equally essential to all classes and conditions of men. I shall never forget his demeanour when His Majesty the King, at that time Prince of Wales, visited Madras, for it was a picture of that respectful dignity and dignified respect which are among the true characteristics and most forceful qualities of Indians."

HIS LIFE.

He was born in the district of Madura on 1st October 1842. In his ninth year he learnt the English alphabet and then went to a Mission school and then to an English school started by one Krishnaswami Chettiar. Then he studied in the Zilla school in 1856. He eventually won a scholarship there and passed the English examination held by the Government. He then accepted a clerkship in the office of the Deputy Collector at Madura. Mr. Rama Row, Deputy Collector, took him to Ramnad, but he came back to the Madura Collector's office. While there he studied law and appeared for the Pleaders' Examination and topped the pass list. But he was not able to get a pleader's *Sanad*, as Mr. Cotton, the District

Judge of Madura, was offended at his not salaaming him on entering the Court. Eventually the District Magistrate appointed him as Public Prosecutor. He then came back to the Collector's Office. Later on he passed the Matriculation Examination in 1865 and the F. A. Examination in 1866 as he desired to pass the B. L. Examination. He then passed the B. L. Examination in 1868. He was apprenticed to Mr. J. C. Mills, Official Reporter of the High Court. Then he was appointed as acting Tahsildar of Madura and continued so for six months. Then he went to Madras and was enrolled as a High Court Vakil. He decided to practise at Madura and found that fortune had begun to smile upon him.

In 1870 he was appointed as a municipal councillor of Madura and a member of the Local Board there. He had a park laid out at Madura at a cost of Rs. 18,000, his own family contributing Rs. 4,000.

In 1873 he conducted a suit against the temple committee in respect of a sum of Rs. 40,000 not properly accounted for, and won the suit. The people of Madura then elected him as a member of the Devasthanam Committee. Throughout his life he has striven hard to introduce rectitude into the management of temples and his Presidency of the Dharma Rakshana Sabha ever since its organisation is a fitting crowning of his lifelong labours in the direction.

In 1875 when His late Majesty King-Emperor Edward VII, then Prince of Wales, visited Madura, Sir Subramania Iyer had the unique honour of presenting to His Royal Highness an address of welcome on behalf of the people of Madura. Out of the funds raised for according a fitting reception to the Prince of Wales a surplus of Rs. 14,000 remained and Sir Subramania Iyer had the sum used to build a bridge across the Vaigai.

In 1884 Sir M. E. Grant Duff then Governor of Madras, visited Madura, and Sir

* Condensed from a sketch prepared for the "Biographies of Eminent Indians series." Price As. Four. G. A. Natesan & Co., Madras.

Subramania Iyer presented to His Excellency an address as the Vice-President of the Madura Municipality. The Governor came to know him and his worth and nominated him as a non-official member of the Madras Legislative Council. On 1st January, 1877, he was awarded a Certificate of Merit on the occasion of Lord Lytton's Durbar at Delhi.

His wife's death in 1884 turned his attention to the deeper problems of life. He became a member of the Theosophical Society and has been a staunch supporter of it ever since. This sketch is not a suitable place to discuss the origin or the development or the future of that movement which, whatever its merits or shortcomings in the light of Hindu thought and Hindu social ideals, has certainly played a large part in the life of a section of modern educated India.

In 1888 he was appointed as acting Government Pleader, being the first Indian to have that proud distinction in this Presidency. He conducted various important and sensational prosecutions, one of these being the famous Nageswara Iyer Forgery Case. He conducted also a sensational case against the Mahant of Tirupathi.

AS NON-OFFICIAL LEADER.

Thus his work as a non-official leader of the public was between 1877 and 1895 and was a record of honest and strenuous work for social uplift and regeneration. He never became the slave of his professional work or the spokesman of Government but stood up for justice, for manliness, and for honourable dealing. He regarded his professional success and eminence and his influence with the Government as means of effecting public improvement. He gave evidence before the Famine Commission in 1877 at Madura. He pleaded then for legislation to protect tenants from harsh and arbitrary eviction by landlords. He worked also for the lessening of the official element and the increase of the popular element in local boards and Municipalities.

AS CONGRESSMAN.

When the Indian National Congress, which is now such a great political and unifying force in India, was born, Sir Subramania Iyer took a prominent part in guiding and developing it aright. At the very first Congress, held in Bombay, he recorded the resolution advocating the reform and expansion of the local, and imperial legislative councils. Till he became a High Court Judge and also subsequent to his retirement he has striven to keep before his mind and heart the high and lofty ideals for which the Indian National Congress stands and to spread them broadcast and work for their realisation. In 1914 he was the Chairman of the Reception Committee when the Congress met at Madras.

During the two terms when he was nominated as a member of the Legislative Council at Madras the powers of the non-official members were very limited. The right of moving resolutions or even making interpellations did not exist. The non-official members tried to do what good they could within the limits rigidly and rigorously set for them by the paternal autocracy of the Government. Sir Subramania Iyer introduced into the Council in 1886, his bill for compensation for tenants' improvements in Malabar. The result of this measure was that the tenants were induced to reclaim and improve large tracts of uncultivated land and thus add to the agricultural wealth of the country.

AS FELLOW OF THE UNIVERSITY.

In 1885 he was appointed a Fellow of the Madras University and his valuable connection with the University continued till 1907. The proceedings of the Senate of the Madras University during those years show what a vital interest he took in the guidance of the education of the youths of the land. He pleaded for lightening the curriculum of studies, for making education less examination-ridden, and for other important educational reforms. He was the first Indian to

be appointed as the Vice-Chancellor of the University. He was also the first Indian to receive the honorary degree of the Doctor of Laws which was conferred on him in 1908.

AS A JUDGE.

In January 1895 he was appointed as a Judge of the High Court of Judicature at Madras in succession to Sir T. Muthuswami Iyer whose greatness and legal acumen were admired by the Government as well as by all sections of the people irrespective of caste, colour, or creed. To succeed Sir T. Muthuswami Iyer worthily and to maintain the high traditions of the supreme judicial office were no easy task. Sir Subramania Iyer distinguished himself as a Judge and justified his choice in every way. He acted as the Chief Justice of Madras in 1899, 1903, and 1906. He was given a knighthood on the New Year day of 1900. He retired on 13th November, 1907 on account of failing health, though if he had remained in office for eight months longer he would have got as annual pension £1,000 instead of £880 now received by him. The Madras Government issued the following Gazette Extraordinary on the occasion of his retirement :

The Hon. Justice Sir. S. Subramania Iyer, K.C.I.E., Dewan Bahadur, is permitted to resign the office of a Judge of the High Court of Judicature at Madras with effect from the 13th of November 1907. The Government-in-Council desires to place on record his appreciation of the eminent services rendered by Sir S. Subramania Iyer, K.C.I.E., during his long terms of office as a Judge of the High Court. The high judicial qualities, the independence of character, and the profound learning which he has at all times displayed throughout his long and honourable career have earned for him a name which will long be held in reverence and esteem by the Government and the public.

AS LAWYER.

He is widely read in law and took a keen interest in English and American Law and Roman Jurisprudence. Though he was not so subtle and acute a lawyer as Sir Bashyam Iyengar, he had rare legal acumen and splendid powers of advocacy and forensic eloquence. As a senior he was unique in his treatment of junior lawyers. In the annals of the legal profession he occupied a

unique place as one who was eager to help merit to cheer and brace up the timid, and to preserve the highest traditions of the noble and learned profession of law.

CONTRIBUTIONS TO HINDU LAW.

His eminence and learning as Judge were acknowledged on all hands. In 1905 when the Madras Estates Land Bill was being considered in the Madras Legislative Council, Lord Ampthill said : "I have heard it said that the ryot of Southern India will never know how much he owes to Justice Sir Subramania Iyer for having declared that 'the Common Law' of Madras gives every ryot an occupancy right irrespective of the period of his holding." The Hon'ble Mr. G. S. Forbes, who introduced the Bill, referred to him and Sir T. Muthuswami Iyer as great and distinguished Judges.

RETIREMENT AND AFTER.

Ever since his retirement he has been living at the Beach House, Madras. Life after retirement has not been to him a life of purposeless leisure but a life of strenuous work for India's regeneration. He has been the President of the Dharma Rakshana Sabha ever since he founded it and has been using it as a means of reforming the management of Hindu religious institutions.

LINES OF NATIONAL WORK.

We may refer to a few other valuable ideals given by him in respect of proper lines of national work. In 1915 he said when presiding over the great meeting at Madras convened to welcome Mr. and Mrs. Gandhi : "We want the soul-force which Mr. Gandhi is trying to work up. Soul force consists in a man being prepared to undergo any physical or mental suffering, taking the precaution that he will not lay a single finger to inflict physical force upon the other side. It was that soul-force that was manifested by the South African Indians and it was the same force that should be developed in this country."

THE INTERNMENT OF MRS. BESANT.

No account of Sir S. Subrahmanya Iyer's later activities will be complete which does not recount the leading part he took in the great agitation which soon spread throughout the country protesting against the famous speech of H. E. Lord Pentland, the Governor of Madras in May 1917, in the course of which His Excellency had attacked the Home Rule movement and its methods of work. It looked for a time as if His Excellency's threat of repression would dishearten public workers; but Sir Subrahmanya Iyer displayed remarkable courage in writing the following bold communication to the press which will certainly bear recital.

Before I was raised to the Bench I was a Congressman and to me Home Rule is no new thing. I believe and have long believed that its early establishment is vital for the welfare of the country and the stability of the Empire and that it is therefore necessary to carry on a constitutional and educative agitation for it as ordered by Congress at its last session. Believing this I gladly accepted the Honorary Presidency of the Home Rule League for India—honorary only because my health forbids active and strenuous work. I cannot retrace my steps. I will not resign my office even if the League be declared unlawful. I am ready to face any penalties which may follow on my decision. In the words of the Congress, in the reconstruction of the Empire after the war, to defend Home Rule is to me a civic duty and this duty I will discharge. I call on you my countrymen to do the same.

The effect of this was marvellous. It revived many a drooping spirit and it stirred up the public to a proper sense of its responsibility. And though Lord Pentland's Government followed up the famous speech with the internment of Mrs. Besant and two of her associates, Sir Subrahmanya Iyer, undaunted, pursued his campaign against the Government and the agitation for her release with characteristic boldness and vigour. When Mrs. Besant and her associates were released it was said on all hands that the credit of it was due, in no small measure, to the courageous and indefatigable activities of "old" Sir S. Subrahmanya Iyer.

AGITATION FOR HOME RULE.

But Sir Subrahmanya Iyer would not rest

content with the release of Mrs Besant. As President of the Home Rule League he has been urging ceaseless activity and propaganda work for obtaining the reforms set forth in the scheme of the Congress and Moslem League. He has written numerous communications to the press and delivered many public speeches, denouncing the evil effects of the present bureaucratic administration and insisting times without number that the only reform that could save the situation is the breaking up of the monopoly of the Civil Service and giving the people popular control over the Executive. In his memorandum submitted to the Secretary of State, he hit the weakest spot in the present system of administration.

He rightly urged that "the only solution history has ever found for such diseases in the body politic is the extension of popular control over the executive. That is why Home Rule appears to me not only inevitable, not only a gracious boon conferred upon the people of this country by Britain, but the only remedy adequate to the needs of the situation, the only measure that can insure the continuance of the British Empire."

CONCLUSION.

Sir Subrahmanya Iyer is still young in spirit though old in years. In the speech referred to above he said: "We are all young, not only you, but also I, in our dream of a new India, in our vision of a free nation discharging its own Dharma, fulfilling its own Mission." He is held in the highest esteem by all—young and old, Indian and European, official and non-official, as one who is "the soul of honour, as a man who had absolutely no personal ends to serve, and who devoted his great abilities solely to the public good."

CASTE: THEN AND NOW

BY THE MAHARAJA OF KASSIMBAZAAR.

IN many matters of national well-being the Hindu mind no longer gropes in the dark, uncertain of decision. Hesitancy and diffidence have ceased to remain the predominating features of the temperament of the average Hindu of to-day. We are moving with the times so far as possible, and the waves of progress are beating against the shores of our conservatism not in vain. I am, therefore, glad to find, included in the agenda of your business, such subjects as imparting suitable education to women and ameliorating the condition of widows, discouragement of child-marriage, and the raising of the condition of the Sudra and the untouchable castes. It is no good shutting our eyes to the fact that the ignorance of our women-folk and the condition of our backward classes have made the name of India a bye-word of contempt and reproach to the civilized world for a number of centuries and paralysed and atrophied the body politic even beyond Asiatic somnolence. We must look to the spirit of Japan and try to follow in her wake in our struggle for renaissance, and in this line we could do nothing better than to see our womanhood dignified and our backward classes elevated. As I said at Hardwar in 1915, as President of the second Conference of this Sabha, these have become questions of self-preservation with us. It is also conveniently forgotten that, at one time in the story of this ancient land, some of the best hymns of the Rig Veda were contributed by the daughters of India and that at a later stage not a few of them distinguished themselves in the study of mathematics, in the governance of kingdoms and in the fields of battle. Gargi, Maitreyi, Khana, Lilavati, Sita, Savitri, Damayanti, Tara, Draupadi,

Sakuntala, Padmini, Sanjukta, Rukshmini, Durgawati and Ahalya Bai—where is the country or the people that would not feel proud or honoured to have daughters like these? Similarly, you will find that, before the rigidity of caste was established in India in the way in which we know it to-day, a man of the untouchable class, Gubaka of Chunar, enjoyed the friendship of the great prince of Oudh whose name has passed into the Hindu pantheon, and that some of the most venerated Rishis of old—men like Viswamitra and Valmiki—who have left imperishable footprints on the sands of time, could trace their descent to no decent environment.

In a paper read before the International Congress of Orientalists at Berlin on the 14th of September, 1881, the following facts were brought out by a member:—

‘We read in the Aitareya Brahmana (ii. 3—19) for example, Kavasha Ailusha, who was a Sudra and son of a low woman, was greatly respected for his literary attainments and admitted into the class of Rishis. Perhaps the most remarkable feature of his life is that he, Sudra as he was, distinguished himself as Rishi of some of the hymns of the Rig Veda (Rig., X 30—34). It is distinctly stated in the “Chandogyopanishad” that Jabala, who is otherwise called Satya-Kama, had no gotra, or family name whatever (Chand Upa, iv. 4); all that we know about his parentage is that he was the son of a woman named Jabala, and that he is called after his mother. Though born of unknown parents, Jabala is said to have been the founder of a school of the Yajurveda. Even in the Apastamba-Sutra, (ii 5—10) and the

Manu Smriti (X 65), we find that a Sudra can become a Brahmin and a Brahmin can become a Sudra, according to his good or bad deeds. Panini mentions the name of a celebrated grammarian called Cakravarmana in the sixth chapter of his "Ashtadhyayi" (p. vi, 130); now Cakravarmana was Kshatriya by birth since he has the prescribed Kshatriya termination at the end of his name, which is a patronymic of Cakravarmana.

Yudisthira, you are probably aware, was once confronted by a Yaksha with the following interrogatory :—

'By what, O, king ! birth, character, study, or learning, doth a person become a Brahman ?

In the *Vana Parva* of the Mahabharata, we read Yudisthira giving the following reply :—

'Listen, O, Yaksha ! It is neither birth, nor study, nor learning that is the cause of Brahmanhood. Without doubt, it is character that constitutes it. One's character should always be well guarded, especially by a Brahman. He who maintaineth character unimpaired, never impairs himself. He, however, whose character is lost, is lost himself.'

In the Code of Manu, the great Hindu law-giver, we read (chapter 11, stanzas 238-240) :

'Receive pure learning even from a man of lower caste, the highest law even from the lowest, and the gem of a wife even from a base family. Wives, learning, (the knowledge of) the law, (the rules of) purity, good advice, and various arts may be acquired from any body.'

The Lord has himself proclaimed in the Gita :—

(The four castes were emanated by Me, by the different distribution of qualities and actions ; know Me to be the author of them, though I am myself actionless and inexhaustible.)

'The same am I to all beings ; there is none hateful to Me nor dear. They who worship Me with devotion, they are in Me, and I also with them.

'They who take refuge with Me, O Partha, though they may be born of the womb of sin, women, Vaisyas, even Sudras, they also tread the highest Path.'

Gentlemen, let me not be misunderstood. I do not appear before you to-day to condemn the system of caste. I personally believe in caste, and I do not think there is any nation in the world which has been able to do in the past or will be able to do in the future till the millennium without it in some form or another. What I am anxious to insist is that, while caste was intended in ancient India as a social insurance, it has degenerated in our day into a school of endless bitterness, hatred and hostility. The existing Varnashrama of to-day is only a travesty of its ancient original. While to-day it preaches the gospel of hate and cramps individuality, in ancient India it acted as a cement of society and inspired Hindus to assert their full and supreme manhood. The Hindus were then not, as now, irrevocably walled in by rigid and unalterable boundaries of social convention, but they were free to rise to the highest social dignities or sink to the lowest positions according to the inherent qualities or vices they might possess or the merits and demerits they might develop. The son of a Brahman sometimes became a Kshatriya, sometimes a Vaishya and sometimes a Sudra. At the same time, a Sudra certainly became a Brahman or a Kshatriya if he had many golden deeds to his credit. *Shankar Dig Vijaya* says :—

'By birth all are Sudras, by actions men become Dvija (twice-born.) By reading the Vedas one becomes *Vipra* and becomes *Brahman* by gaining a knowledge of God.'

A passage in the *Vana Parva* of the Mahabharata runs thus : 'He in whom the qualities of truth, munificence, forgiveness, gentleness, abstinence from cruel deeds, contemplation, and benevolence are observed, is called a Brahman in the Smriti,

A man is not a Sudra by being a Sudra, nor a Brahman by being a Brahman.

I will now quote a passage from a European writer of established reputation to show what the spirit caste really stood for in India before the age of soul-less materialism had established itself in this side of the world. Mr. Sidney Low, in his *Vision of India*, says :—

‘There is no doubt that the system of caste is the main cause of the fundamental stability and contentment by which Indian society has been braced for centuries against the shocks of politics and the cataclysms of nature. It provides every man with his place, his career, his occupation, his circle of friends. It makes him, at the outset, a member of a corporate body; it protects him through life from the canker of social jealousy and unfulfilled aspirations: it ensures him companionship and a sense of community with others in like case with himself. The caste organization is to Hindu his club, his trade union, his benefit society, his philanthropic society. There are no work houses

in India, and none are as yet needed. The obligation to provide for kinsfolk and friends in distress is universally acknowledged; nor it can be questioned that this is due to the recognition of the strength of family ties and of the bounds created by associations and common pursuits which is fostered by the caste principle.’

The picture thus drawn is very accurate and true, but, most unfortunately for Hindu society, the spirit of it has vanished to-day. We seem to have gone very far away from the spirit of the times which established caste in its original sense, and our decadence as a people is due not a little to our having forsaken the golden rules of ancient life. I hope most of us have seen the error of our ways and will be glad to retrace our steps to the ancient ideals. If this Conference will be able to draw up a scheme for the proper education of our womankind and the elevation of the untouchable classes and restore caste to its original purity, it will certainly deserve the endless gratitude of the Hindu community.—
Welcome Address to the Hindu Sabha.

SCIENCE TEACHING IN INDIA

BY DR. GILBERT WALKER.

WHAT is wanted in life is ability to apply principles to the actual cases that arise and the man who understands is of enormously greater value than the living compendium of information. When Pasteur as a chemist was asked to find a remedy for the pest that was ruining the French silk industry, he knew absolutely nothing of silk worms; yet he solved the problem, and it was general understanding of Nature's methods that brought him success. For mere information a sensible man goes to books of reference: he does not waste energy in burdening his memory with it.

But if it is a pity when the teaching of mathematics is made lifeless, it is fatal when that of physics or chemistry is carried on without constant appeal to experiment. A boy who has played with a force-pump has no difficulty in grasping what we mean when we say “head of water,” though the idea may be hard if based on the abstract definition of a “perfect incompressible liquid,” and such corresponding electric terms as “electromotive force” and “capacity” are just as easy to a boy who has played to an equal extent with electric apparatus. But how many are nearly as familiar with electric appliances

as they are with mechanical? And why should we wonder that electromagnetic theory is usually found difficult?

Now all that I have said applies more to Indians than to Europeans, for two reasons: First the wonderful memories of most students of this country must be a continual temptation to them to remember a discussion rather than to absorb its ideas when memorising is easier than grasping; and secondly, early training in handling tools and apparatus is not nearly as general here as in England. As an example of what I mean I may be allowed to refer to my old school days at St. Paul's in addition to splendid laboratories for physics, chemistry and biology, there were prizes to encourage mechanical ingenuity and skill, and as evidence of the standard reached I remember one boy was somewhere down the list although he had made a gyroscope that would spin for twenty minutes. I have no data as to the number of us that had collections of electric apparatus or small chemical laboratories or fitting shops at home, but it was appreciable and to those who had them they made an enormous difference. They made the laws of Nature real, concrete, and vivid, instead of mere abstract relations between quantities known only by definitions.

Training of the hands is necessary also for the acquirement of manipulative skill without which many discoveries would never have been made. As one example I will quote the Cape Astronomer Gill, who developed methods of measuring angles in the sky to one hundredth of a second, the angle suspended by a quarter-anna piece at a distance of 330 miles half the distance from here to Karachi. As another example we may take Ramsay's determination of the atomic weight of the rare gas niton. The largest volume of it that he could obtain was 1,200 of a cubic millimetre, not a hundredth of a pin's head in bulk; yet he

utilised a balance so inconceivably delicate as to weigh this minute amount correctly.

* * * * *

The only method of putting the science teaching of our universities into a satisfactory footing is to appoint sufficient numbers of first-rate teachers, men who are keen researchers and can impart their enthusiasm to their classes; and they cannot carry out investigations if their routine work leaves them no leisure. Further, unless they are to be professors of pure mathematics, they must have a laboratory training. For men who teach physics on its qualitative or experimental side this condition is universally accepted, but if it is to be taught on the quantitative side, this is just as necessary. To attempt to shuffle out of the obligation by re-labelling the subject as applied mathematics is dishonest and it has not even the merit of being good policy. For it gives you a man whose natural field for research work is barred to him; he is not familiar enough with current experimental work to apply mathematical methods to it—*From the Presidential Address to the Indian Science Congress, Lahore.*

INDIA.

BY

MISS ESTHER FARING.

India! for a moment O, listen to my voice!
Above all, what is precious and dear to my heart,
India alone, and none but India will be my choice
Thou my desire, more than a mother and lover
thou art.

Poor be my heart, but all will I give,
India will I serve, as long as I live
Not like a stranger, but as one of your own.
This is my prayer, and this is my vow.

"Land" of beauty in nature and art,
Country with ideals so high and so pure,
Seekers for truth with a longing heart
O, for a pain thou hast dared to endure.

Japan in the World War

Mr. Naoshi Kato, the editor of a very important Japanese periodical, writing in a recent number of the *English Review* explains how to constitute a constructive position for the attainment of that New World-Spirit which alone can permanently remove the Prussian philosophy of force and so lead to a new orientation of light based upon President Wilson's conception of a League of Nations. He says that Japan's entry into the War was solely due to the request of the British Government in accordance with the Anglo-Japanese Alliance, under the explicit condition that Japanese operations should be limited to the Far East and the Chinese seas, though the Japanese navy is now taking an active part in many oceans. The chief weakness of the Allies has lain in the lack of single-front strategy not only in the military sense, but also in politics, diplomacy and finance; and the need of a Grand Allied Head Quarters is overdue.

The writer then proceeds to observe:—

"The question is whether England and France have shown the same sacrifice of attitude towards their internal troubles as in their external affairs. At once I think of Ireland Why not settle their internal strife right out by the sacrifice of party contentions on both sides? Is not this world-war, involving the destiny of the British Empire, reason sufficient for the creation of a new atmosphere of reconciliation with regard to this age-long question? If this question be settled right now, at least 300,000 more troops could be sent to the front to fight against the Germans, instead of keeping large garrisons and beating marches against each other at this critical moment of the world's history. What about the Alsace-Lorraine question? Why does France attach the whole issues of the war to this question now, when surely the main objective is the defeat of the enemy? It seems like putting the cart before

the horse. It is all very well to have splendid national aspirations, all kinds of irredenta, re-mapping, vistas of a new Europe, etc, but is it not more urgent for the Allies to conduct the war in such a way as to ensure final and complete victory over the enemy? And in order to achieve such a victory, it seems to me essential for the Allies to put forth far greater efforts than they have done in the past. First of all, they, each and all, have to change their attitude of mind, forget all about their petty contentions, throw off their suspicions, and devote the whole of their minds and hearts to the all-inclusive cause of the Grand Allies as a whole.

"The spirit of a common task and of mutual sacrifice as of complete co-operation in "the single-front" is, to my mind, yet very far from satisfactory realisation. The supreme will of the Allies in order to win the war should lie in the amalgamation of all national interests in one grand scheme of an International Commonwealth, based primarily on the principle of justice and equality. Is it not high time now to liquidate all national interest and strengths, both spiritual and material, into one common account of all nations now engaged in the war to crush the world's enemy? The lack of wider vision, the narrowness of the scope of co-operation, the insufficiency of an all-embracing imagination—in short, the unreadiness to sacrifice traditional prejudice—is, to my mind, the chief cause of the Allies' weakness, at least at the present moment."

"ALL ABOUT THE WAR—THE INDIAN REVIEW WAR BOOK".—A comprehensive and authentic account of the War with numerous illustrations, portraits, cartoons, maps and diagrams contributed by officers of the Indian Civil, Military and Medical Services, Ministers of Native States, Engineers, Educationists, Journalists, Lawyers, Publicists and other Specialists. Edited by G. A. Natesan with an introduction by His Excellency Lord Pentland. Price Rs. 4. To subscribers of the "Indian Review," Rs. 3.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

The Protestant Reformation

In celebration of the fourth centenary of Martin Luther's protest against Catholicism in 1517, Mr. S. H. Swinny writes to the last December number of the *Positivist Review* and tries to answer two questions connected with the Reformation. (1) Why did it begin in Germany? (2) Why did it occur early in the sixteenth century? The first question is answered by the reply that it began in Germany because Germany had never been fully Romanised and had remained less conscious of the unity of western civilisation—at once less disciplined and more ready to rely on brute force to supply the place of a civilised orderly tradition. Germany was thus more ready to defy the common opinion of Christendom and to break away from the long-established spiritual unity than were any of the other great nations.

"The heresies of the fourteenth and fifteenth centuries were rather signs than causes of the coming storm. The relaxation of discipline, the schisms, the subservience of so many Popes to temporal powers and interests, did more to prepare the way, and were themselves a sign that new forces had arisen which the old Church was unable to control. At the beginning of the sixteenth century, all serious men were desirous of reformation—a reformation which the North affected by a violent breach, and the South in the end by a purification of the old institutions. And the scandals in the Church had another effect. The nobles had long resented the open path to merit that the Church offered. They grudged place and precedence to low-born ecclesiastics. They coveted the wealth of the monasteries. But so long as the Church was eminent for its learning and virtue, and encompassed by the love of the people, they could do nothing. Its degradation was their opportunity. Finally, there came in the fifteenth century the revival of ancient learning and the invention of printing, leading in

Italy to an absorbing interest in ancient literature, and in the more backward North to a study of the original texts of the Bible, making possible the religious controversies of the next age. The protest against the exactions, the ambitions and the luxury of the clergy found then its natural consummation in a return to the imagined simplicity of the early Christians, and in the elimination of the priest as the intermediary between the believer and his God.

As has already been indicated, the results of the Reformation were largely unforeseen by the Reformers; and its good or evil has been hotly discussed. The individualism inherent in its theology gave the Protestant countries the lead in the development of modern industry and the exploitation of the world. Hence the wealth and prosperity of the northern nations in which Protestants have taken so much pride. Again the toleration rendered possible and indeed necessary by the multitude of sects, and the general atmosphere of controversy, not only stimulated intellectual interests, but reacted on the political life of Protestant communities. Moreover, the toleration and the partial—though most illogical—rationality of Protestantism gave encouragement and shelter to the first pioneers of a more complete emancipation."

The Future of Asia

Dr. Yujiro Miyake, Editor of "Japan and the Japanese" writes in the new year number of the *Japan Magazine* about the grave doubts that Japan feels as to how the war would end, and about Japanese diffidence as to the consequences which might be effected in China and India. No matter what way the European war ends, China will be influenced more and more by the United States who will chiefly rely on her vast financial resources. As regards India, the writer proceeds thus:

"With an Allied victory India will be more submissive than ever to Great Britain and the

dream of her independence will be for ever past. England will probably subdue all lands between Turkey and India, and a great colonial empire will rise between the Mediterranean Sea and the Indian Ocean. Russia, who was previously not on very friendly terms with England, will be too busy with internal domestic problems to take much interest in the acts of England, much less to interfere with them. England will have a free hand in the whole of south-western Asia. If Germany wins she will occupy this position, and if she does not take India she will at least exercise a strong influence there. If the war results in a draw, the international rivalry will be much the same as it has been hitherto. The victory of the Allies is essential to England's safety in India. If England should ever lose India, the world's balance of power would be lost.

With victory for England, India will come more and more into line with British ideals and gratify her desire for independence in the direction of greater self-administration and government. If China is able to maintain herself as a republic, after the manner of America, India will, undoubtedly, be influenced by it and Washingtons will probably appear there. To attain independence may prove a hard struggle for India, but if she be given self-government, she will, no doubt, attain it in time. And if India and China become republics, will not Turkey be induced to follow suit? And if Russia forms a republic the greater part of Asia will have renounced monarchy. If the majority of Asiatic peoples favour democracy and achieve government for the people and by the people, the result may be a vast confederacy that will effect changes undreamed of for three thousand years. Chinese, Indians and Russians as well as Turks are rich in powers of imagination and if they can unite to extend their power, it will certainly constitute an epoch in the world's history."

The "Servant of India"

We are glad that the Servants of India Society has taken up the publication of a new weekly Journal "to advance the causes which it cherishes, disseminate its principles and apply these to the interpretation of current affairs" It is fitting, indeed, that the Journal should commence from the 19th February the third anniversary of Mr. Gokhale's death. It was one of Mr. Gokhale's desires that the public should be educated on current topics in a healthy way and the Society under the direction of the Hon. Mr. V. S. Srinivasa Sastri began a series of cheap and very useful publications on political questions. The new venture is an advance in the same direction and we wish the "Servant of India" every success.

The first number enunciates the policy and spirit of the venture in the wise words of Mr. Ranade :—

Liberalism and moderation will be our watchwords. The spirit of liberalism implies a freedom from caste and creed prejudices and a steady devotion to all that seeks to do justice between man and man, giving to the rulers the loyalty that is due to the law they are bound to administer, but securing at the same time to the people the equality which is their right under the law. Moderation implies the conditions of never vainly aspiring after the impossible or after too remote ideals, but striving each day to take the next step in the order of natural growth by doing the work that lies nearest to our hands in a spirit of compromise and fairness.

Then there is an appreciation of the late Sir William Wedderburn by Mr. N. M. Samarth; "Linguistic Provinces" by Mr. R. P. Paranjpye: a thoughtful essay suggested by Mr. Sarma's recent resolution in the Imperial Council; and a criticism of the "Income-tax Bill" by Mr. V. G. Kale. Altogether this number contains much interesting matter. The Servants of India Society have done well in fixing the annual subscription at Rs. 4 only thus placing the Journal within the reach of all. It is edited by the Hon. Mr. V. S. Srinivasa Sastri and published by Mr. A. V. Patvardhan at the Servants of India Society, Poona.

The Geography of To-day

Prof. B. C. Bhattacharya recently delivered a lecture in Calcutta (which is published in the February number of the *Modern Review*) in which he traces the broad steps which have led to the present high position now claimed by Geography. The migration of various races in ancient times must have contributed not a little to the widening of the scope of the geographical science as a whole. Likewise also, the great conquering expeditions of the heroes of the ancient world had the result of removing the physical barriers which had separated the different branches of the human race in perpetual ignorance of one another. The contribution of religious devotion which sedulously fostered pilgrimages to sacred places, should also be reckoned at its true value. A broad survey of the world being thus made, men's minds were naturally turned to something still higher than mere descriptive accounts. The result was the origin of Physical Geography. As the subject was progressing, it became evident to scholars that there existed, without doubt, an undeniable co-ordination between Physical Geography and human civilisation. On the geographical position of a country depend the essentials of man's livelihood, and those forces which are maintaining the very pulsations of the life of the present-day world. This in its turn led to the origin and growth of what is known as Economic or Commercial Geography. The present-day geography undertakes to study a country from several cardinal points of view, such as those of Geology, Biology, and Anthropology.

"Originally, Geography used to be defined in some such way as this:—Geography is the description of the surface relief of the earth. But certainly, a new definition, in view of the new conception of Geography, must supersede the old one and should rather take the following form Geography is the description of the earth in its

relation to man. Robert Mill, the great authority on the subject, gives the following definition:—Geography is the exact and organised knowledge of the distribution of phenomena on the surface of the earth, culminating in the explanation of the interaction of man with his terrestrial environment."

Present day Geography has been mainly divided into six branches; viz, Mathematical Geography, Physical Geography, Biological Geography, Anthropological Geography, Political Geography and Economic Geography.

Waste in Labour

The December number of the *Mysore Economic Journal* contains an able article by Mr. J. R. Clynes, M.P., who maintains that it would not be in the interests of trade and prosperity to keep up the same labour pressure after the war, which in national interest has been maintained during the war. It is not in this direction, he says, that trade prosperity can be found; trade must be made subordinate to life conditions. To fix a higher level of outlay and to expect the worker to always labour up to that higher level is merely driving the human being from his true life purpose. Trade should be made to live for man; and not man should be made to die for trade.

There is sometimes a mistaken impression that the trade and commerce of the country suffer through deliberately restricted output; and that in the working class establishments, there is a large amount of organised idleness. Piece-work, payment by various result systems, and the effects of keen superintendence tend to exact the utmost amount of service from most of the wage-earners of the country even where time is the basis of payment; most time-work is arranged so that the results produced shall be as near as possible similar to results produced on the piece-work basis. If work was performed under the conditions of ease and leisure which is sometimes

referred to in our platforms and newspapers, the victims of industry would be fewer than they are. Those who apply themselves to what must be done after the war must face more fully the human side of the question, as well as its trade and commercial side.

This attention to the human side is impossible whilst many employers look upon trade union organizations as instruments for fomenting trouble in workshops, or as a means for preaching amongst workmen the foolish doctrine of deliberately reducing the output, when men can well do better for trade without in any way doing worse for themselves.

National prosperity, therefore, must not be expected from any further industrial pressure, and the high level of production reached under war conditions cannot be maintained as a permanent feature of trade when peace has been restored.

Local Self-Government in India.

The November number of the *Journal of the Society of Comparative Legislation* contains a comprehensive survey of the results achieved in local self-government in India, from the pen of Sir H. Wheeler, K. C. I. E. In the writer's estimate, "difficulties still remain to be surmounted, but their existence does not indicate that the record hitherto has been one of failure." Of these, three defects are pointed out namely, (1) weakness of the civic spirit, (2) finance, and (3) the large area of the jurisdiction of many rural boards. "Of the three principal deficiencies which have been indicated, the remedying of the first would go far to cure the remaining two. If the civic spirit were stronger, heavier taxation would be accepted with greater alacrity, while smaller bodies could be constituted and trusted to display a competent and energetic interest in their affairs. The essential problem, therefore, is how to encourage the civic spirit, and in its growth time and education are the all-important factors."

The Path to India's Future

Dr. Miller, in his message to the members of the Christian College Day Association in December last (printed in the December issue of the *Christian College Magazine*) lays stress on the genuine desire of Britain to make India a fully self-directing member of the world-wide British Commonwealth. Though it is true that there has not only been remissness, but opposition to progress in the required direction, it is only on the part of men who naturally cling to power which they have long enjoyed.

"It is also well to bear in mind that in the moral and spiritual, as in the natural world, a certain amount of opposition must be overcome if the object aimed at is to be permanently gained. To all appearance this is a fundamental law of the world in which God has placed us. If rails were ideally smooth, no train could make its way along them: the friction they present is an indispensable condition for the forward movement of the engine. If there were no resisting force in the air, the aeroplane could never fly. If it had at any time to pass through a far-extending vacuum it would fall helplessly to the ground. Similarly in matters political and social, a certain amount of antagonism, not too great for persevering effort to overcome, is not a thing to be complained of but rather a thing to be desired. The one great lesson that such considerations teach is that, according to the inmost nature of all things round us, progress that is to be stable and enduring must proceed step by step by surmounting each particular difficulty as it arises. It is the lesson which I tried to emphasise to you a year ago—to the effect that if the India of the future is to be the self-directing nation which we desire it to become, that goal can be obtained only by the evolution of new arrangements out of those now in possession of the field, or in other words by following the path not of revolution but of steady and continuous reform."

Educational Aspects of the Kinematograph

The last December number of the *School World* contains an article by Mr. H. O. Hale summarising parts of educational interest in the report of the Kinema Commission which was appointed in America. The evidence of teachers and others offers encouraging suggestions on the subject of Kinema as an aid to education.

The difficulties and objections brought forward were chiefly as follows :—

(1) Kinema conditions are often far from hygienic. Ventilation is inadequate, while the glare and flicker, the rapidity of motion, and the concentration of visual attention promote eye-strain.

(2) It is affirmed that the first condition of education is mental effort, and that the dilution and peptonisation of the material presented render the child more difficult to instruct in other ways.

(3) The children have little appetite for educational films. The main interest is outside their school curriculum, and the residuum of information is small.

(4) The cost is out of proportion to the results obtained. Various makers, especially Messrs. Pathe Freres, have devoted much time and money to the production of scientific and educational films, but at a considerable financial loss.

The hygienic difficulties do not seem to be very formidable; while the second objection vanishes under a true conception of the educational use of the film, and the Kinematograph should be made first of all an instrument of inquiry. There is plenty of scope for mental effort in such enquiries not only in getting information, but also by explanation and improvement in method. The difficulty of cost is always with us for everything but it ought not to be made an insurmountable objection.

Re-Incarnation

In the last number of the *Occult Review* there is an article by Jocelyn Underhill about the growing belief in re-incarnation and about some personal memories with reference to the subject. The writer puts forward several experiences as evidence for the truth of re-incarnation, a hint of the continuity of memory from life to life, an echo of the certainty of life after death, and a suggestion of re-union in future lives with those we have loved and for the present lost.

A belief in the teaching of Re-incarnation has been growing steadily for the past forty years amongst the thinking minds who are devoting time and study to a consideration of the well-being of man, his past efforts and future destiny. The teaching was brought under modern notice most largely by Dr. Anna Kingsford—a brilliant and eccentric psychic and mystic who left no successor to carry on her teaching—and Mme. H. P. Blavatsky, the co-foundress of the Theosophical Society. A very large literature has grown up especially round the views expounded by Mme. Blavatsky, much of which is dogmatic and most of it the result of clairvoyant research on the part of two or, at most, three individuals, whose results often conflict with earlier testimony, and who give little information as to methods of research, beyond hinting at a special training in psychic investigation.

The conception of re-incarnation is itself so helpful, so satisfying, even when crudely expounded, that many people eagerly accept it without any direct perception or personal knowledge as to its truth. Although unable to remember past lives, they are resolute in believing that such lives have been lived. In some cases direct memory is claimed, but in these, generally speaking, the incongruity displayed between the present position and character and the previous character is so marked as to make one pause and wonder if self-deception has not entered in.

A Christian View of Indian Politics

In a lengthy article in the *Madras Christian Patriot* reviewing the present Home Rule agitation Mr. K. T. Paul, B.A., presents the following recapitulation of what Christians think of the present situation.

1. We are grateful to note the purpose of His Majesty's Secretary of State for India in regard to the 'progressive realization' of responsible Government in India as an integral part of the British Empire.

2. We offer to Government to accept a share in every responsibility to which the peoples of India may be called whether in Councils or in administrative machinery. In doing so, we desire to be recognized as one of the important minority communities in India which, in regard to capacity for rendering public services, is more advanced than its numbers would imply and is always on a thoroughly progressive path.

3. We ask for the immediate introduction of a measure of truly 'responsible Government' as understood in all democratic countries. For this purpose we recommend that the Imperial and the Provincial Legislative Councils be at least three-fourths elective, and that they be given definite portfolios of administration to execute through their leaders over whom they should have virtual powers of nomination and removal.

4. That the policy should be gradually to devolve more of the portfolios on the Councils so empowered.

5. That as regards the portfolios not so devolved the powers of the Councils be no greater than they are at present.

6. That the principle of communal representation be strictly adopted in making up the membership of these Councils, which should for this purpose be greatly enlarged.

7. That for the purpose of affording a real training and equipment for the art of 'responsible Government,' immediate advances be made along

two lines, (a) Education, and (b) Local Self-Government.

8. (*Education*). That a scheme of education be introduced such as will suit the bulk of the people of India we cannot and obviously should not go to Universities.

9. (*Local Self-Government*). That a really liberal policy be pursued in introducing local self-government all over the country in village, taluk, district, and town.

That membership in all their governing bodies be made mainly elective and on the communal principle: in village and town the franchise being on the territorial basis, and in taluk and district on the community basis.

That all these bodies be given the privilege of electing their own executives.

10. That many more posts in all the services be thrown open to Indians; That community interest be carefully safe-guarded in appointments; that during the process of devolution, however, the posts reserved for Indians be always less than half and that preference be always given to candidates who have had training abroad.

Cattle Farms in Native States

In his article on cattle-farming in the *Agricultural Journal of India*, H. E. Lord Willingdon says that some Native States, in the Bombay Presidency have done good work in that line. "I am glad to be able to state that already in this Bombay Presidency two ruling princes are establishing stud herds in their States. His Highness the Raja of Rajpipla having started a herd of Kankreji cattle at Nandod, and His Highness the Nawab of Junagadh a herd of Gir cattle at Junagadiano, while the Chiefs of Sangli, Jamkhand and Aundh are directing attention to the Krishna Valley and Khallari breeds—examples which I trust may be followed by many more princes, chiefs, and landowners.

Ideals of Womanhood

The "Vedic Magazine" for January contains a number of interesting articles dealing with different aspects of womanhood. The articles are all written by ladies of culture, both English and Indian, and discuss the mission and destiny of womanhood in the light of the Vedas and modern thought as well. Kumari Vidyawati Devi, B.A., writes with special reference to Vedic teaching in her paper on the education of Indian women. On the other hand, Kumari Krishnabai Tulaskar is all for the most up-to-date American system of education. She writes feelingly of the condition of Indian women and urges a strong plea for the training of the future citizenness of the new "old" India. "She sees no harm in co-education." Eight other articles are devoted to the same topic. The Editor in his notes offers an instructive review of education for women in India and with ample arguments from the Vedic scriptures defines the supreme destiny of womanhood. He urges that the education of the two sexes must essentially be different as facilitating their respective avocations. He rails at what is now known as the economic independence of women. He also condemns the idea of educating women for professions as such occupations interfere with her supreme mission of womanhood. The Editor contends, however, that though physically and intellectually weaker than man

Woman is not only not inferior to him but has actually been the goddess of his worship in all ages and in all civilized communities. She is emotionally superior to him and therefore exercises a potent and unshakable sway over his heart. She has finer intuitions, greater practical wisdom, greater capacity for judging individual character, perceptions more refined, greater charm, sweetness and persuasiveness, stronger love, deeper powers of attachment, stauncher fidelity, tenderer mercy, sweeter compassion and a more capacious and warmer heart. She rules by love, and the influence of a good, sweet, beautiful and cultured woman is uplifting, sanctifying and holy. She can, by her charm, regenerate sinners much more effectively than can the thundering sermons and withering and shrivelling fulminations and pasquinades of a hundred pastors and moralists.

Caste and Communal Representation

The Brahmin, observes the *Wealth of India* for January, (which by the way is amply illustrated) has come in for a great deal of criticism and abuse of late, specially in the Madras Presidency, on account of his supposed oligarchical tendencies; "but he gave up his claim to superiority long ago when he entered the Abkari Department and began testing the proof strength of arrack in liquor shops frequented by 'Pariahs'." A visit to the Mysore Tannery, Ltd., will show how freely the Brahmin mixes with and works for the amelioration of the much despised chuckler. The fact is the difficulties on account of caste are not so much due to the wily conduct of the Brahmin as to the non-Brahmins themselves. It is the latter that want the perpetuation of the caste in India. How else can be justified the loud cry for communal representation in the political controversies of the day. No better means could have been devised to retard the progress of social and political reform in this country than the grant of communal representation for Mussulmans under the Morley-Minto reforms some years ago."

INDIA IN INDIAN AND FOREIGN PERIODICALS.

DISABILITIES OF MUNICIPAL SWEEPERS IN BOMBAY.

By A. V. Thakkar, L. C. E. ["The Social Service Quarterly" January, 1918.]

THE VERNACULAR FINAL IN BOMBAY. ["Indian Education" January, 1918.]

ECONOMIC IMPORTANCE OF THE MARWARIS. By Prof. V. V. Tamhaukar, M. A. ["The Mysore Economic Journal" December, 1917.]

MARRIAGES BETWEEN ENGLISH WOMEN AND NATIVES OF BRITISH INDIA. By Sir E. J. Trevelyan ["The Journal of the Society of Comparative Legislation" November, 1917.]

THE PROBLEM OF INCREASED FOOD PRODUCTION IN INDIA. By Nagendranath Gangulee B.Sc., ["The Modern Review" February, 1918.]

THE STUDY OF INDIAN ART ["The Indian Review of Fine Arts," January and February, 1918.]

University Education in Calcutta

The Rev. W. E. Holland, Principal, St. Paul's Cathedral School, Calcutta, in his recent criticism of University education as now conducted in Calcutta, observes:—

As regards the University, quite frankly we confess that we are rebels. But the instruments of our rebellion are not violence, but persuasion. For we recognise that the pass to which things have come is not of any one's designing. The sheer weight of overwhelming numbers and the pathetic keenness which brings students swarming into the University have brought about a situation, quite impossible to be grappled with by a single Senate. But we are out against a system that prostitutes education to examination, and makes knowledge not an end in itself but a means to a salary of so many rupees. We are out against a system that measures learning horizontally, by the quantity of surface it can cover, and not vertically by the depth it reaches. We prefer quality to quantity every time. We are out against an education that has no standard except the average attained in recent years. We maintain that there is nothing arbitrary in University standards: that a University is a place where the greatest teachers give their best; and its proper students are those who can assimilate that best. We are out against a system which so crowds colleges that the students cannot get the individual guidance they require, and which drags down the teaching given to the better students to the level of the bottom benches of students who should never have been admitted. We are out against a system which dooms half its matriculates to failure, when experience shows that given decent standards of admission and decent teaching the success of the great majority can be ensured. We are out against a system which encourages booksellers to advertise little paper cram-books "the perusal of which," so the advertisements tell us "will make it superfluous

to study the books prescribed by the University." We maintain that even to handle decent books, and to peruse their table of contents is the beginning of a liberal education; that a library which is used is three parts of a University. We are out against an education that has killed the ancient Indian *gurukula*, where training of character had a foremost place; and has substituted for it a soul-less, Godless system, under which the moulding of his student's character is no part of the teacher's concern; partly for the sufficient reason that his classes are so huge that he can never know his men by name. We are out against a system which Mr. Gaganendranath Tagore depicts, not as a garden where tender plants are helped to grow, but as a mill which rolls its alumni into one flat pattern of insipid uniformity. Its system of cramming engenders not a love of learning but a loathing of all books. We are out against these things because we greatly care; because Bengal has as bright brains as any other country; because we long that it should have the glorious opportunity of the education we ourselves enjoyed at Oxford or at Cambridge; because Bengal is being intellectually starved.

Our aim then is the inspiration of our students with a passion for the truth, and the disciplining of their character for the service of the Motherland. To this end we insist on being small, that we may be a true collegium, a real society where each knows all, and every one contributes to the common life. We pride ourselves on being the smallest or one of the smallest colleges in Bengal. Our small numbers enable us to select our students; and so to secure homogeneous classes for teaching. Our rolls are called by name, not number. Our professors have to know their students personally, or they will be unable to report on them when they appear one by one before the staff in the terminal review.

UTTERANCES OF THE DAY

Lord Chelmsford on Reform Proposals

In concluding his speech at the Imperial Legislative Council H. E. the Viceroy said :—

In the addresses presented to us we have had clearly placed before us the hopes and aspirations as well as the doubts and fears of the various communities in India. In the interviews we have endeavoured to elicit the opinions of those whom we were meeting. We have proved those opinions by searching cross-examination, not for the pleasure of mere dialectics, but to satisfy our minds that beneath the opinions expressed there was a solid substratum of fact and experience. I can say for my part, and I believe I can also speak for the Secretary of State, that we regarded these interviews as a liberal education. They enabled us to clear our minds and they assisted us to see how far opinions expressed in addresses were based on genuine conviction and solid thought. I should like to pay a tribute to the great ability with which so many of the addresses we heard had been drafted and to the careful labour and thought which they embodied. I also take the opportunity of cordially acknowledging the almost universal spirit of genuine co-operation which animated those who came to meet us in interview.

Availing ourselves then, of all the help that offers, we are threshing out the great problems with which we have to deal and I have every hope that the Secretary of State may be able to take home proposals embodying a sane and sober advance with future steps duly outlined so that provided we get that co-operation on which the announcement of August the 20th laid stress, we shall be able to progress towards the realisation of responsible government. Let me remind you of the words of the announcement that "ample opportunity will be afforded for public discussion of the proposals which will be

submitted in due course to Parliament." If His Majesty's Government accept our request for publication, then it will be for those who represent the numerous communities interested to put their heads together and make reasoned representations to me upon them for transmission to His Majesty's Government.

I notice that it has been suggested that a deputation should go home and lay the case for the Congress-League scheme before His Majesty's Government. The same intention may exist in other quarters. I think that at the right moment that is a course worthy of consideration, and I would not have it thought that there is any desire on the part of Government to hamper any such representations. On the contrary I will gladly give all the advice and all the help which it lies in my power to give. You will observe that the procedure we propose to adopt is that which was followed on the occasion of the Morley-Minto Reform Scheme. It opens the door to full discussion and seems to me a highly convenient course to pursue. I do not disguise from myself that there will be those who will criticise our proposals whatever they may be, as not going far enough, while others will regard them as going dangerously far. That is inevitable but they will represent a sincere and honest attempt to give effect to the announcement of August the 20th which the Secretary of State and I have regarded as constituting our terms of reference, and therefore binding upon us. I would ask people generally to re-read that announcement as a whole, resisting the temptation to select that portion which suits their particular views and to reject the rest. I believe in the main, the announcement commanded general acquiescence and it behoves us all to endeavour to work together in general harmony with it, and to accept its spirit.

Extension of Female Education in Mysore

It is understood that the education committee of the Economic Conference has recommended among other things, the formation of a special faculty and special degrees for women in the University of Mysore, the medium of instruction for girls to be vernacular and English a compulsory second language, the sanction by Government of 100 scholarships of Rs. 10 each in addition to existing ones to pupils who join the English classes in high schools to be awarded on a communal basis, the starting as an experimental measure of boarding schools in selected taluks of each district, the establishment of a residential college for the science side at Bangalore, the appointment of three inspectresses of schools and the payment to women of salaries higher than those given to men in the public services.

H. H. The Nizam and the Aligarh College

His Highness the Nizam during his visit to Aligarh inspected the college building and received address of welcome. His Highness directed the Honorary Secretary to announce an annual grant of Rs. 1,000 for Arabic education and donation of 50,000 for the reconstruction of Kachha barrack.

The Hon. Nawab Sir Fayaz Ali, Khan Bahadur, President of Trustees, announced a donation of seven thousand in honour of Nizam's visit. Before leaving the college H. H. the Nizam announced personal reward of Rs. 500 to Maulana Hakki, Professor of Arabic and Rs. 500 to Imam and staff of the Mosque.

Raja of Kalahandi

Raja Braja Mohan Deo, Feudatory Chief of Kalahandi—a native State in Orissa, was installed by His Honour the Lieutenant-Governor of Bihar and Orissa at a Durbar held at Sambalpur on the 10th January, 1918. The State has an area of 3,745 square miles, and a population of nearly 4½ lakhs. The ruling Chief has a permanent salute of 9 guns.

Sikkim's War Contribution

It is gratifying to find, writes the *Pioneer*, that since the outbreak of war this picturesque little State in the North-Eastern Himalayas has in proportion to its population contributed very largely to the armed forces of His Majesty. The actual figure is equivalent to slightly over one per cent. of the population, a proportion which will bear comparison with that of the Punjab.

Industrial Exhibition in Gwalior

The special feature of this year's Industrial and Agricultural Exhibition at Gwalior which comes off on March 11 will be the display of the varied and vast economic resources of the State: agricultural, forest and mineral. Like the two recent exhibitions at Bombay and Madras special encouragement is being given to the manufacturers of articles hitherto supplied by enemy countries. The work of fine arts, ladies' works, archaeological and educational exhibits are included, while for the first time an exhaustive collection of indigenous medical drugs will be exhibited. The Gwalior spring race meeting will also be held during the exhibition season and already there are indications that there will be a large gathering at Gwalior in March. Large bazaars have been laid out besides the exhibition and for the convenience of visitors a separate camp has been provided to supplement the accommodation available in the hotels at Gwalior. In view of the growing importance of horse breeding in this country, special encouragement is being given by the exhibition committee to horse dealers and breeders and a large sale of horses and cattle is expected. The methods of commercial farming for which the Gwalior State offers such vast possibilities will be demonstrated in a big farm covering an area of several acres where a varied collection of big and useful machines of the American type have been brought together.

INDIANS OUTSIDE INDIA

Indian Emigration

Mr. Henry Polak whose comprehensive paper appears on another page in this issue, delivered a lecture before the East India Association on February 12, criticising the scheme of assisted Indian Emigration to the West Indies and Fiji, propounded by last year's Inter-Departmental Conference.

Sir Valentine Chirol said that, in the interests of the wider Confederation of the Empire, such questions must be settled gradually by a conciliatory attitude on both sides. It seemed to him that the interests at stake in such a scheme were infinitesimal, compared to the harm which might be produced by a revival of the elements criticised by Indians in the indenture system.

Lord Lamington urged that it would be unfair to place any obstacle in the way of voluntary Indian emigration.

Natal Indian Congress

The Maritzburg Indians, at a meeting held recently, passed the following resolution on the question of the Natal Indian Congress :—

"That this Meeting of Indians of Pietermaritzburg, although recognising the urgent necessity of resuscitating the now defunct Natal Indian Congress, is of opinion that the Indians of Durban should consult the Indians of other centres in Natal with a view to affording them their due share of representation in the step taken to reform that body."

Mr. C. D. Paruk, in moving the above resolution, said it was highly desirable that, in view of coming events to organise themselves, thus aiming at the solidarity of all sections. The Natal Indian Congress was the first political body formed in Natal. Owing to several causes, it had become dormant, and steps were being taken by the Durban Indians to resuscitate that body. It was nothing but proper that Indians in other centres should have a say in its formation.

South African Indian Brigade

The *Natal Advertiser* wonders why the Government of the Union have not approved of the formation of a combatant brigade of Indians from South Africa for service on one of the fighting fronts : So far, Natal Indians are represented only by the Indian Bearer Corps, a non-combatant unit which has done excellent work in East Africa, but which surely should not represent the sum total of South African Indian activities in the war. It is a matter upon which Indians themselves should take the initiative by representing to the Government that there are a certain number among them willing to go forward as members of a fighting unit.—*Indian Opinion*.

Indians in British Colonies

The *Panjabee* writes : While the galling distinction existing between the coloured and the white races there (British Colonies) are bad in all conscience, new restrictions are being introduced to further deepen the colour bar. The new Railway Regulations approved of by the Governor-General contain the following clauses applying to coloured passengers, including British Indians : (1) Non-Europeans (coloured persons or natives) will only be allowed to travel in the compartments or coaches specially set apart for their use, and they may not frequent or remain standing in the corridors in any portion of a coach which is set aside for European passengers ; (2) Non-European (coloured persons or natives) may not travel by the Imperial or Royal mail trains or by fast passengers trains or any other trains specially excepted from time to time either in the official *Tariff* book or by public poster. Needless to add, these regulations have caused deep resentment among the Indian settlers in South Africa. We look to Lord Chelmsford to move in the matter. His Excellency should see that no Indian is treated in the un-British way in which he is being treated in the British Colonies, because of the crime of his colour.

Shipbuilding in India

It is stated that Colonel MacGregor, of the Admiralty Construction Branch, is coming to India to inquire into the prospects of shipbuilding in the chief Indian ports and to discover how the labour problem in this country can be dealt with and what the needs are as regards material. Calcutta and Bombay shipbuilders are quite enthusiastic about the new scheme and are making all arrangements to provide every item of information for the Admiralty's representative. Some of them say that the great handicap is that of getting shipments of material needed for construction. The labour question is quite satisfactory, and it is believed that a start could be made in existing shipyards with a number of small craft and that as development went on bigger building will follow.

India's Foreign Trade

Before the Society of Arts Mr. D. T. Chadwick, the Indian Trade Commissioner, read a paper on Indian trade with Russia, France and Italy. He emphasised that before the war nearly fifty per cent. of Indian trade with Russia was done by Germany. The Russian demand for Indian products was varied and growing. There had been recently a desire in Russian circles to develop direct trade with India. Mr. Chadwick emphasised the importance of the questions of shipping and freights, and said it was stated that trans-shipment of goods at Hamburg was much cheaper than at London or Hull, and that it was in every way cheaper to ship from India via Hamburg.

With regard to France complaint was made with regard to the state in which certain Indian products arrived and also of depreciation in quality. This required attention, especially in view of the increasing competition. Italy promised to offer an alternative to Germany for several of India's products and he opined that there would be a wider field for Indian produce in Italy in future,

though Germany would undoubtedly try to regain some of her position. In all three countries British weights and measures were criticised wholesale, (*as telegraphed*) and cleanliness, purity and quality were most important.

Lord Islington, who presided, said he hoped that the trade policy of the British Empire after the war would be characterised by broad-minded tolerance, even of enemies, but the products on which the safety of the Empire depended must be manufactured within the Empire not by enemies, and our raw materials must no longer be permitted to be the prime instruments, and sometimes the exclusive instruments of German trade and industry.

Japanese Line to India

Announcement has been made by the Toyo Kisen Kaisha that the firm will inaugurate a line to Calcutta with Kobe, the terminus in Japan. Its service will be two ships monthly with three ships in commission at the start. Among the ports of call decided are Kobe, Hongkong, Singapore and Calcutta, and the line may probably be extended to Rangoon later.

The Empire's Resources in Rice

Since the war it has become apparent that the resources of the Empire in food and raw materials have not hitherto been used to meet the needs of the Empire itself to anything like the extent that is desirable. Rice is a striking example of this state of things. Of the exports of Indian rice in the year 1913-14, Holland took 13·8 per cent., Germany 13·1 and Austria-Hungary, 8·7 per cent. the United Kingdom coming next among European countries with only 6·7 per cent. While this country occupied a relatively unimportant position as a direct importer of rice from India, it imported considerable quantities of rice from Holland and Germany, which had been first exported from India to these countries, and after being milled and polished there, had been re-exported to England.

AGRICULTURAL SECTION

All-India Landholders' Association

A meeting of the All-India Landholders' Association was held at Delhi on January 27 under the presidency of the Maharaja of Darbhanga. Many zemindars from different parts of the country attended. The proceedings began with the opening speech of the Maharaja, the main portion of which is reproduced in page 143. In welcoming those present, the Maharaja referred to the last meeting at Calcutta in November last and said :—

"It was in November last that we met in Calcutta to consider the memorial that was to be presented to His Excellency the Viceroy and the Right Hon. the Secretary of State for India and in December we waited upon them in deputation and were most favourably received. I think you will all agree with me that our November meeting was of an unique nature and one fraught with far-reaching consequences. Among the business transacted the most important was the proposal to start an organisation which would adequately safeguard and, with timely watchfulness, promote the great interests of our community; and for this purpose a sub-committee was formed. Since then much spade-work has been done. The rules have been drafted and the organisation which was proposed to be formed will, we trust, begin its lease of life with its headquarters at Delhi."

The Maharaja then reviewed the present situation indicated the lines of work in the coming year to facilitate the progress of the country, dilated at some length on the duties and responsibilities of Zemindars to the Government on the one hand and to the public on the other and concluded :—

"The picture I see before me is of the landed noblemen throughout the country, fully and suitably educated, vying with each other in discharging in the best manner their duty by the tenants, the public, and the Crown; standing in

a corporate and organised body and taking their place as the natural and acknowledged leaders of the country. And let me express my fond and earnest hope that the organisation which will be inaugurated into full life from to-day will lay the foundation for the realisation of this glorious picture of our future."

On the conclusion of the opening address, the draft rules were, after some discussion, adopted with modification providing for the formation of a central committee at the capital of the government and of provincial committees to carry out the work of the organisation, and for the holding of an annual conference at such place and time as may be convenient.

Lord Willingdon on Cattle-Farming

In the course of an article in a recent number of the *Agricultural Journal of India*, H. E. Lord Willingdon writes :

"It is said that the farmer in India cares little for milk production but breeds entirely to produce good draught stock. My answer to that is that a good milking cow will produce just as good a draught bullock as a bad milker, that milk is becoming more urgently necessary for the inhabitants of our big cities, that a good milker costs no more to keep than a bad milker and therefore it must be a more profitable animal for the farmer. Again, it is objected that the buffalo is par excellence the milking animal of India as it is claimed that its milk contains more butter fat than that of ordinary cow, which is essential for the production of ghee. That may be true at the moment, but I am inclined to think that, with careful selection and breeding from the best milking strains and good management, dairy cattle may be produced in this country economically as paying an animal as the buffalo. Of this I am certain that no lover of cattle would prefer to keep a herd of buffaloes, if he can secure equal good results from the many beautiful animals I have seen since I have lived in India."

[ONLY SHORT NOTICES APPEAR IN THIS SECTION.]

Sir William Wedderburn's Speeches and Writings. G. A. Natesan & Co., Madras.
Price Rs. 3.

This is a handy cloth bound volume of 560 pages containing a comprehensive and exhaustive collection of the speeches and writings of Sir William Wedderburn. In a touching tribute prefixed to the book Mr. Natesan points out that Sir William was good enough to help him in the selection of the matter and that but for the exigencies of business the book should have been published by the end of last year. "It is to me nothing short of a misfortune" writes Mr. Natesan, "that I have been denied the privilege of presenting him with a copy of this book." The Publishers have made every endeavour to make this collection comprehensive and up-to-date.

Twelve Portraits. By Mukul C. Dey, Amal Home, Suken Street, Calcutta.

Mr. Mukul Chandra Dey is a typical representative of the new artistic revival in Bengal under the inspiration of his master Abanindranath Tagore to whom this volume is appropriately dedicated. His is perhaps the first attempt at etching in India, as Sir John Woodroffe says in his introduction, and his studies of the twelve representative Bengalis are more than surface likenesses. They are singularly expressive of the "fundamental characteristics of the sitters."

Life of Ranoji Rao Sindhia. By Mukund Waman Rao Burway. Judge, Small Cause Court, Indore City.

This work, as the author observes in his preface, purports to be one of a series of "Short Studies of Great Marathas." The hero of this narrative, Ranoji Rao Sindhia, laid the foundations of the Gwalior Raj in the first half of the eighteenth century. Mr. Burway who has already written a similar biographical sketch of Sir Dinkar Rao, brings much scholarship and judgment in his treatment of such historical studies.

Sandhyavandana. By B. V. Kameswara Aiyar, M. A., Dewan Peshkar, Pudukottah State.

A thoroughly revised and enlarged edition of this useful book has now been issued by Mr. Kameswara Aiyar. The text has been printed in Devanagiri as Part I and the trans-literation of the mantras, translation, notes and commentary in English have been printed as Part II. The book is sure to interest the English-educated Brahmans to understand and appreciate the spirit and purport of the Sandhya-
True Tales of Indian Life. By Divijendra Nath Neogi, B.A., Macmillan & Co., London.

This book, as its title indicates, contains select episodes from the lives of Indian celebrities. There are no less than sixty-six stories in all: and being illustrated they must afford instructive reading for children.

Maharana Kumbha By Har Bilas Sarda, F.R.S.L., Ajmere.

Mr. Sarda has in this study offered an informing sketch of one of the greatest of Rajput heroes who flourished in the fifteenth century. The versatility of the Maharana as statesman, soldier and scholar is very well brought out in this interesting biographical study. We are glad to learn that this is the first of a series of monographs bearing on Rajput history.

BOOKS RECEIVED.

A PLEA FOR THE REPRESENTATIVE AND RESPONSIBLE GOVERNMENT IN BRITISH INDIA. By N. Chelapati Row, B.A., Pleader, Ongole.

THE KINGDOM OF THE YOUTH. By J. H. Cousins Ganesh & Co., Madras.

A GARLAND OF SONGS. By Mr. V. Subba Aiyar, Police School, Vellore.

REPORT OF THE FIRST MYSORE CIVIC & SOCIAL CONFERENCE. By M. Venkatakrishnayya and G. R. Josyer, Government Press, Mysore.

MOONLIT LILIES OR H. H. SIR SHIWAJI RAO HOLKAR OF INDORE. By Jagannath Raoji Tullu, Indore.

DIARY OF THE MONTH

I-

- January 23. Attack on the *Goeben*.
- January 24. Judgment was delivered to-day on the Bakrid riot cases.
- January 25. A wild sensation of shop-looting in Bombay.
- January 26. The death is announced of Sir William Wedderburn.
- January 27. A railway collision at the Itwariyard.
- January 28. Dr. P. C. Ray lectures at the Madras University Senate.
- January 29. Air-raid on London.
- January 30. Allied War Council met in Paris.
- January 31. Strike in Berlin of 700,000 employees.
- Sir Edward Carson speaks on the peace offers.
- February 1. The Committee of the Imperial Indian Citizenship Association, Bombay, has addressed the Government of India on the report of the Inter-Departmental Committee.
- February 2. British aircraft bombed enemy aerodrome.
- The Swiss are reinforcing their troops on the frontier.
- February 3. A purse containing Rs. 2 lakhs was presented to Sir J. C. Bose in Bombay at a meeting presided over by Sir Dinshaw Wacha.
- February 4. Lady Willingdon opened an exhibition of educational work at the University Hall, Bombay.
- February 5. Sir Douglas Haig's *communique* reports reciprocal activity at Hargincourt.
- February 6. First Meeting of the Imperial Council. H. E. the Viceroy opened with a speech.
- February 7. H. M. the King's Speech to the Parliament.
- Aerial attack on Zeebrugge.
- The "Ayuthia" disaster.
- February 8. The Special Tribunal in the Behari riots delivered judgment to-day in the Bagan case convicting 34.
- Judgment was also given in the Mukhmilpore case convicting 9 of the accused.
- February 9. Calcutta University institutes a faculty of commerce.
- February 10. Sir Edward Carson has resigned. German ultimatum to Roumania.
- King Constantine's subsidy has been stopped.
- February 11. Lord Ronaldshay opened the Carmichael College at Rangpur.
- February 12. Mr. H. S. L. Polak lectured on Indian Emigration at the East India Association, London.
- February 13. Sir James Meston has been appointed Financial Member in succession to Sir William Mayer.
- Death of Sir Sundar Lal.
- February 14. Sir James Meston presided over a meeting at Lucknow for inaugurating a fund for establishing a Kshatriya College.
- February 15. Sir Harcourt Butler took charge of the Lieutenant-Governorship of the U. P.
- February 16. Air attacks on London.
- British aerial activity in the Western front.
- February 17. Russo-German negotiations for peace.
- February 18. Behar Planters' protest against the Champaran Agrarian Bill.
- February 19. Third anniversary of Mr. Gokhale. The Servants of India Society has started a new weekly "The Servant of India."
- February 20. The Dewan of Travancore opened the University Committee at Trivandram.
- February 21. A dinner was given by the non-official members of the Imperial Council to the Secretary of State and his party at Delhi.
- February 22. Annual meeting of the Bombay Medical Union was held at Bombay, Dr. K. M. Dubash presiding.
- February 23. The meeting of the All-India Congress Committee came off to-day at Delhi.

Literary

ALL-INDIA LIBRARIES' CONFERENCE.

The first All-India Conference of Libraries met on the 4th January at the Government College Hall, Lahore, the Hon. Mr. Sharp, Educational Commissioner with the Government of India, presiding. There were thirty one members present including representatives from the Libraries and Colleges of the different parts of India.

The President after welcoming those present, said in the course of his address:—

"The main subject, which as it seems to me, we have to consider is the mobilisation of India's library resources. We are often told that India is a poor country; and there is no doubt that it is a very large country with the major centres of population often situated at great distances from one another. The seeker after truth often finds himself inevitably cut off from books—or at least from books of a particular kind—collections are inevitably concentrated in the larger centres and even every such centre cannot offer all specialist facilities. We have to consider how the student in Peshawar may have access to the wealth, say, of the Connemara Library, or how the great collections of Calcutta, the Imperial Library, the Library of the Asiatic Society or the Botanical Survey may be made available to the dwellers in various parts of India which are not provided with such works as these contain. All the same, the number of important libraries in India is not so small. There are, of libraries that are public in one sense or another, the Imperial Library, the Connemara Library, the Libraries of the Asiatic Society of Bengal, the Bombay Branch of the Royal Asiatic Society and the Madras Literary Society. There are four or five large University Libraries and a considerable number of important College Libraries. Some of these contain large

collections of scientific periodicals. Apart from that they are what might be described as "all round" libraries, not generally specialising, on the scientific side. The Scientific Libraries are those of the Geological Survey in Calcutta—Geology—the Indian Museum Library—Zoology—the Sibpur, Pusa, Cawnpur, and Dehra Dun Libraries—Botany and Forestry—the Simla and Alipur Libraries, Meteorology—the Library of the Surgeon-General, Bengal, that of the Medical College, Calcutta, and many others Medicine. There are collections of Engineering books at Roorkee, Sibpur, etc., of Agricultural in Calcutta (in the office of the Director of Agriculture) and elsewhere; of Survey at Dehra Dun and Calcutta.

"The main object of our meeting, as I understand it, is to devise means for bringing these Libraries into touch with one another and for making the contents of one readily available to the readers of another."

On the conclusion of the address the session considered the nature of the numerous topics brought forward by the members and settled which should be discussed in full Conference and which in Committees. This done, the different Committees were formed for the discussion of the various topics on which resolutions were passed, notably some relating to "Reciprocity between Libraries" which was moved by Mr. G. A. Chapman of Calcutta. The Conference met again in full session on the following day. After the reading of papers on kindred subjects resolutions touching the principle of inter-borrowing of books between Libraries and the desirability of dividing India into a number of circles in order to afford facilities for circulation of periodicals and books and numerous other matters of allied interest were considered.

Educational

COMPULSORY EDUCATION IN BOMBAY.

Three more municipalities in the Bombay Presidency have decided to take advantage of Mr. Patel's Bill. Out of these, two are very small municipalities, Islampur and Baramati. The *Kesari* in drawing attention to this fact says that it shows that the desire for the spread of education is not restricted to any class or community, nor to any special areas, but that the desire exists all over the country.

SCHOOL FOR THE BLIND IN BURMA.

A Meeting was held at Bishop's Court, Rangoon, on January 19, under the presidency of Mr. Justice Young, to consider ways and means of raising funds for the support of a school for the blind in Burma, who number some 15,000. What is wanted is a school to serve as an adjunct to the present building. Dr. Jackson, recently appointed as clergyman in charge, has been himself totally blind since the age of three, and the chairman remarked that he was a living example of what could be done by training. He had won high honours at Oxford and had shown that a blind person could hold his own in other walks of life, he being a swimmer, an oarsman, and a skater. At the close of the meeting over Rs. 18,000 was subscribed or promised towards the starting of the building.

STUDENTS AND POLITICS.

The young citizen, says the Rt. Hon. G. W. E. Russell, must be, first and foremost, a lover of Freedom—Heaven's best gift to the individual and to society. The liberty, which Milton loved, "to know, to utter, and to argue freely"—the liberty to act in things secular and sacred, in public and in private according to one's own conviction of what is right—is the one incomparable good of life, the one priceless possession for which no earthly equivalent can be found, no conceivable boon be taken in exchange.

THE WEDDERBURN PRIZE.

Dr. P. C. Ray, C.I.E., who had been to Madras last month to deliver a series of lectures under the auspices of the Madras University has handed back to the University the honorarium paid to him for his lectures, to be instituted as a prize for proficiency in Chemistry. The prize is named after the late Sir William Wedderburn and will be awarded every year on the occasion of the University Convocation.

EDUCATION IN PUNJAB.

The Report of the Director of Public Instruction of the Punjab for the quinquennium ending March last year offers some interesting figures and observations. The programme drawn up in 1912 aimed at the establishment of 2,750 schools, but only 1,500 schools were actually established during the five years. The total educational expenditure for the year 1916-17 was Rs. 109 lakhs corresponding to Rs. 69 lakhs in 1911-12. The total number of students of all classes numbered 477,000 as against 381,000 and the number of institutions increased from 7,400, to 9,400. The number of primary schools for boys and girls increased from 3,417 with an attendance of 179,410 pupils at the end of 1912, to 4,913 with 245,628 pupils at the end of 1917. For every ten villages in the Punjab there was a school five years ago, but now there is one for every seven villages. The Director points out that "the average duration of school life is less than 4 years, and more than half the total number of pupils at school are in the two lowest classes. A year or two of a child's life spent in an infant class with children in varying stages of progress can have no lasting effect on the mind. Not only so but it discredits education in rural areas." The Government suggest that an increased staff and improved methods are the remedies, but they also point out that "before we force people to accept our gift, we should satisfy ourselves that the gift is one that they can turn to good account",

Legal

THE PRIVY COUNCIL.

IN recording the elevation of Mr. Justice Darling as a Privy Councillor on December 21, the *Daily Chronicle* observes :—The office is old and honorable, and the Council has made important history during many centuries. Its Judicial Committee is the final Court of appeal for the Empire. That Committee decides questions which the Dominions themselves cannot settle; but its attention is called to strange minute affairs in India whose coming to England for trial is a mystery to the man in the street—the ownership of a field, the ownership of a baby claimed by two Indian mothers. At home the Privy Council has done great things and strange things. It abolished the curse of army purchase; it decreed the blood-red profits painted upon stricken houses in the Plague; it has even sent a needy scholar to a university and a fellowship.

A CHARGE AGAINST THE BURMA BAR.

Some remarks in the recent judgment of the Senior Magistrate of Mandalay in awarding four years' rigorous imprisonment on a charge under Section 326, I. C. P., to a Mandalay Burman have aroused the indignation of the Mandalay Bar, and four well-known Burman Barristers in Mandalay have promptly lodged an appeal for the appellant against this judgment, in the course of which they ask that these remarks be expunged as uncalled for and irksome. The chief remark to which exception is taken is as follows :—"The defence is the usual ready-made collection of perjury with which my friends of the Bar see fit to beguile the tedium of my afternoons in Court. I wonder if it ever occurs to these gentlemen what a lot of harm a stupid defence may do their clients, quite apart from the extra time they have to spend in jail before sentence is passed."

ANGLO-INDIAN LAW.

Presiding at the Rhodes Lecture at the University College by Sir John Jardine on "The Building up of a Corpus Juris in British India," Lord Islington said that a broad survey of law-making in India during the century and half in which Britain had been closely connected with India showed that there had been a genuine desire not to interfere with the customs and personal laws of the people of India. British administrators had treated with scrupulous care Indian usage and custom. Law and practice in many vital respects have remained undisturbed as they had been handed down through centuries. He paid a tribute to the ability and probity of the long list of lawyers and judges to whom the system of Anglo-Indian law was due.

Sir John Jardine emphasised that statesmen should only with great consideration modify the laws of India, which had grown from old customs many of which were based on religion.

THE LATE SIR C. M. GHOSE.

The death of Sir Chandra Madhab Ghose, Kt., retired judge of the Calcutta High Court, last month, removes one of the oldest Indian Judges. Born in 1838, he was educated at the Hindu and Presidency Colleges and passed the law examination at the age of 22. He rapidly rose in his profession and commanded a leading place at the Calcutta Bar. He was law lecturer for some time and among his students then were Sir Gooroo Das Banerjee and Sir Rashbehari Ghose. In 1885 he was raised to the bench of the High Court. He officiated as Chief Justice in 1906 and retired in the same year. He had also been a member of the Bengal Council and President of the Faculty of Law of the Calcutta University. He was elected President of the Indian Social Conference in 1906. The deceased was 80 at the time of his death.

Medical

DR. ROW ON MEDICAL WORK.

In concluding his presidential address to the recent All-India Medical Conference at Calcutta, Dr. Row of Bombay said :—

There is only one more matter which I might refer to here and that is to study carefully how the medical profession in Great Britain and Ireland has built up its own reputation and the prestige it enjoys to-day. Is it by Government support or favour of State concessions? The conditions in the two countries, I admit, are entirely different especially with regard to the attitude of the public to the medical profession. This is why the medical profession in India has a greater up-hill task before them, because it will be imperative for us in our own interest not only to do the self-sacrifice required for the professional work but undertake a propagandist work not by so much precept as by example and actual work done, with the hope of enlightening the public and awakening them to the sense of responsibility towards their fellow-men. Once we bound ourselves as enthusiastic and earnest workers, it does not seem to be a difficult task to work out a scheme of *modus operandi*. All one has to do is to impose on each one of ourselves a graduated tax and thereby collect a fund which can be utilised by the central body and distributed according to the contribution of each focus, for (1) founding small medical institutions and (2) to finance the pioneer workers with at least a minimum living allowance. Once such institutions are broadcast, they will not only be soon self-supporting, but will contribute to the popularity of the workers who will establish for themselves a reputation and even a good income for themselves when they once make their usefulness felt, and thereby also increase income for the central body. The details of such a scheme can be left to the

committees, local as well as general, and a regular organised effort should be undertaken. Should these suggestions I have put forward commend themselves to this Conference, we need have no cause to fear or regret for this opportunity which is quite now in our own grasp, quickly slipping from our hands and mourn that some one else had done the work of "exploitation" in a sphere of work which is our own, and where labours of love can be achieved by us as by anybody else, independently of any extraneous aid, to the lasting benefits for the profession and the country in general.

ANTI-MALARIAL CAMPAIGN IN BENGAL.

At the end of January a very important Conference was held in Calcutta, when the members of the District Boards of Nadia, Jessore and the 24 Pargannas met, at the invitation of Lord Ronaldshay, to consider some questions regarding the anti-malarial campaign which His Excellency proposes to inaugurate in those districts. There were also present some Zamindars. His Excellency dwelt on the acute danger of malaria which was sapping the vitality of the people with almost fiendish relentlessness. Even the Bengal Census Report of 1911 mentioned this as one of the main causes of the poverty of the people. Lord Ronaldshay mentions the 'Magra Hat' undertaking, where the drainage scheme has resulted in a wonderful prosperity. The land thus reclaimed has proved to be remarkably fertile and has yielded an outturn of crops worth almost Rs. 46½ lakhs, i.e., more than twice the amount spent on it. The three schemes now proposed would mean an expense of almost Rs. 19½ lakhs, out of which the Government is prepared to contribute Rs. 4½ lakhs. The District Boards will have to find the rest of the money, and it was in order to induce the Boards so to co-operate with the Government that H. E. the Governor of Bengal called them to this Conference.

Science

THE CHEMISTS' CONFERENCE.

The Chemists' Conference assembled at Lahore on Tuesday the 15th January with Sir Thomas Holland, President of the Indian Munitions Board in the chair. Sir Thomas put in a strong plea for the organization of chemical research in India especially in its bearing on the utilisation of raw materials in this country. The main portion of his speech on this subject appears in another page (112.) Sir Thomas pointed out that the war has shown the necessity for every country to be self-contained and that the chemist is a more dangerous fighter than either the gunner or the cavalryman. He then alluded to the work of the German chemists in the war and concluded by urging that research work should be organised and carried out on broad and efficient lines in India.

* THE INDIAN SCIENCE CONGRESS.

The fifth session of the Indian Science Congress was held in the Town Hall, Lahore, on Wednesday the 9th January. Over three hundred delegates from various parts of India were present. His Honour Sir Michael O'Dwyer opened the session with a short speech welcoming the delegates on behalf of the people of the Punjab. Dr. Gilbert T. Walker, C.S.I., M.A., F.R.S., then delivered his presidential address which was illustrated with lantern slides. The president began with a reference to Sir Denzil Ibbertson "the only member of the Imperial Executive Council during the past twenty years with a scientific training." He then referred to the loss sustained by the Congress by the death of Dr. E. G. Hill and Prof. J. H. Barnes since they met last, and proceeded to discuss some features in the teaching of science which we reproduce on page 151. The president went on to observe that the initial cost of efficient

equipment in research work would be more than compensated by the splendid results that would follow this experiment.

"It would be idle to contend that the initial cost of efficiency will not be large; but the importance of the issue is enormous, and there can be no doubt that the expenditure would ultimately be remunerative. Let us consider wheat-growing as an example. Before the war an acre of wheat in England yielded about twenty-three maunds, but in India about eight maunds. In view of recent research work, however, it would appear not impossible to improve the Indian yield by two maunds an acre after which it would still not be half what is obtained in England."

The improvement of sugar and the revenues from forests afford further proofs of the need and value of scientific training and research work. Dr. Walker then spoke at some length on the prevalence of fever and malaria and urged that more attention should be paid to statistical methods.

"In conclusion I would urge on those of you who have any control over the collection of statistics to exercise all the care within your power in order to secure accuracy, and so by laying up invaluable materials for their use to deserve the gratitude of posterity."

On the conclusion of the President's address the Congress broke into sections with different presidents. The Congress came to a close on Saturday the 12th. The public functions of the Congress included a lecture by Major Norman White, Officiating Sanitary Commissioner to the Government of India, on "Some little living things: parasitism and disease," illustrated with cinematograph films. Major Hutchison and the officers of the Royal Flying Corps gave an interesting aviation display followed by a lecture on aviation by Lieutenant-Colonel Griffiths. The last day's functions included a garden party at Government House to meet the delegates, followed by a lecture on the same evening by Dr. D. N. Mudlick, of the Calcutta University, on the planetary system, ancient and modern.

Personal

THE HON. MR. V. S. SRINIVASA SHASTRI.

The Bombay correspondent of *Capital* (5th January 18) writes :—

It is generally admitted by the official members of the gilded chamber that the non-official members who represent the Bombay Presidency are far and away from the soundest students of political science in the popular party; they are always worth listening to; Mr. Shastri, for instance, enjoys a reputation similar to that long possessed in the House of Commons by Mr. Tim Healy. When he begins to speak everybody, who had fled from the Chamber to escape some bore, returns at once and remains to the end of the speech. I have heard a European critic declare that Mr. Shastri combines the pungency of Mr. Joe Chamberlain with the graceful suavity of Lord Roseberry. Then we have the torrential Wacha, whose declamation is packed with facts, strong as Holy Writ; the shrewd Rahimtula; the reliable and self-reliant Fasulbhoy; and the collected Malcolm Hogg.

THE LATE SIR SUNDERLAL.

The Hon'ble Sir Sunder Lal, Vice-Chancellor of the Benares Hindu University, and the leader of the Allahabad Bar, died on the 13th instant after a brief illness, at the age of 60, from heart disease. Sir Sunder Lal was one of the oldest Congressmen, having been Chairman of the Reception Committee of the Allahabad Congress of 1910, when he had the honour of welcoming Sir William Wedderburn. He was respected both by the Government and the people. Sir Sunder Lal was very popular with all classes and his death is widely mourned throughout the country. In his death the Hindu University of which he was the Vice-Chancellor has sustained an irreparable loss. Sir Sunder Lal has two brothers, Pundit Baldeo Ram Dave, Vakil, and Pundit Kanhya Lal, Additional Judicial Commissioner, Oudh.

MR. GANDHI ON THE SITUATION IN KAIRA.

Speaking at a largely attended public meeting at Bombay on February 5, Mr. M. K. Gandhi explained the present situation in the Kaira District which had been the subject of a press note recently issued by the Bombay Government. Mr. Gandhi said that the responsibility of the notice issued by the Gujrat Sabha of Ahmedabad was his; and nobody expected that the Government would misinterpret the objects of the notice. The Gujrat Sabha had sufficient proof of the plight of the people in the Kaira District and that the people were even obliged to sell their cattle to pay taxes, and the notice was issued to console those suffering from hardships. The Sabha's request was to suspend the collection of dues till negotiations were over. If the Commissioner of the Division had not been angry with the deputation and had talked to them politely, such crises would not have happened. He fully expected that the deputation which would wait on the Governor would be able to explain the situation to His Excellency and the people's cause would succeed in the end. Public men had every right to advise the people of their rights. He trusted that those who had given the people the right advice would stand by them and would not hesitate to undergo hardships in order to secure justice. Mr. Gandhi continued :—

The first and last principle of passive resistance is that we should not inflict hardships on others but put up with them ourselves in order to get justice, and the Government need not fear anything if we make up our mind as we are bent on getting sheer justice from it and nothing else. We can have two weapons on occasions like this :—revolt or passive resistance, and my request is for the second remedy always. In order to remove distress through which the Gujrat people are passing, it is my firm conviction that if we tell the truth to the Government, it will ultimately be convinced and if we are firm in our resolve, the Kaira District people shall suffer wrongs no more.

The Chairman (Mr. Jamnadas Dwarakdas) then exhorted the merchants to contribute Rs. 25,000 needed for opening grain shops in the District, and announced that Rs. 10,000 has already been collected.

Political

COMMUNAL REPRESENTATION.

Mr. Lionel Curtis writes:—

Communal representation, as I understand it, means that Hindus and Moslems are to vote in separate constituencies, in such manner that a Moslem voter must vote for a Moslem candidate. He may not vote for one of any other religion; and the same applies to any other community to which communal representation is accorded. Moslems will thus learn to depend on an artificial protection, instead of facing the real source of their weakness, their relative backwardness in education. It is like keeping in irons a weak but healthy limb, which only needs exercise to recover its strength.

The concession of this principle when electoral institutions were inaugurated a few years ago, is the greatest blunder ever committed by the British Government in India. I believe that, if this principle is perpetuated, we shall have saddled India with a new system of caste which will eat every year more deeply into her life. So long as it remains, India will never attain to the unity of Nationhood. The longer it remains, the more difficult will it be to uproot, till in the end it will only be eradicated at the cost of civil war. To enable India to achieve Nationhood, is the trust laid on us; and in conceding the establishment of communal representation we have, I hold, been false to that trust.

The system has eaten into the life of this people so deeply that, already, it is not possible to abolish at one stroke what might have been refused a few years ago. But I feel that we shall be guilty of an unpardonable crime against India if we fail now to make provision where—by these fetters, in which we have allowed her to bind herself, can be loosed.

The experience of America, in the matter of slavery, may help to a solution. When the cons-

titution was framed, it was laid down that the importation of more slaves from Africa was to cease in a particular year; I think in 1808. And the slave trade ceased in that year. But the courage of the convention failed them in the matter of slavery itself; and no time was fixed after which slavery should cease to stain the soil of America. The result was that eighty years later slavery was abolished, but only by drenching that soil with the blood of a million men.

I plead this precedent for a definite time-limit, to be set in the matter of communal representation. India is tied and bound by the chain of her past. Our first duty is to help her to break that chain instead of allowing one generation to rivet it more firmly than ever on those who come after. The least we can do is to fix a time-limit after which any arrangement now made for communal representation shall expire. Then we may hope that, meanwhile, the people of India may have learned such trust in each other that minorities will not insist on a system fatal to the development of all national life.

These, I know, are hard sayings for the Moslem community; yet "faithful are the wounds of a friend." Things there are bitter in the mouth, that chewed, swallowed and digested are sweet in the belly.

APPOINTMENT OF ASSISTANT ENGINEERS.

The following *Press Communiqué*, dated the 6th February, Delhi, says:—

The Secretary of State for India in Council has decided under the existing conditions not to appoint any Europeans as assistant engineers in the Indian Public Works and State Railways Departments in 1918. Applications for appointments will, however, be accepted from the Natives of India. They should be submitted on the prescribed form and addressed to the Secretary, Public Works Department, India Office, London, in time to reach him by the 31st March next.

General

THE ALL-INDIA HINDU SABHA.

The fourth session of the All-India Hindu Sabha met at Allahabad on the 9th January, with His Holiness the Jagatguru Sri Sankaracharya of Karvir Peeth, (formerly Dr. Shri Maha Bhagavat, Ph.D., M.R.A.S., F.R.A.S., etc.) There was a large gathering of learned pundits and the proceedings commenced with the singing of devotional songs by Pundit V. A. Kashalkar, Professor of Music in the Kayestha Pathshala. The Maharaja Manindra Chandra Nandi of Kassimbazar who welcomed the delegates made a lengthy speech describing the evolution of the Hindu people and the development of the system of caste. He eulogised the freedom and heroism and learning and piety displayed by women in ancient India, traced the growth of caste and the true meaning and import of that system (see page 149), and concluded :—

“Let us not interpret Hinduism in the light of its modern exegists and exponents, and let us not deceive ourselves into thinking that Hindu ideas are not capable of improvement and development. We must realize the fact that so long as we do not take care to interpret at every step the great truths of our philosophy in terms of our social and national life, there is no hope of our again occupying a place in the sun. I appeal to you, gentlemen, from the very bottom of my heart, to do your very best to resuscitate the best precepts of Hindu culture and to put them into practice every day of your life, to preach what you practise and practise what you preach, to have the old Hindu ideals always before your mind's eyes and to take courage in both hands to translate them in your life and conduct.”

Pundit Deva Ratan Sharma then gave the substance of the speech in Hindi. The Hon. Lala Sukhbir Singh then having proposed the

Jagatguru to the chair, the latter made an eloquent address in Sanskrit which was listened to with much respect.

He exhorted all Hindus to do all they could to uplift the Vedic *Dharma* which inculcated adherence to truth and *dharma*, (*Satyam vada, dharmam chara*) He regretted the neglect into which Sanskrit had fallen, but did not agree with those who called it a dead language. In his opinion it was not dead; rather it was life-giving. He was not an opponent of the English language. On the other hand, he had a great regard for it. But what he urged was that proceedings of religious gatherings should be conducted in Sanskrit. He hoped that Hindu religion and language would again rise as a man wakes up after sleep.

Urged to speak in English, His Holiness said that they were gathered together to find means for guarding the ancient ideals and for preserving the unity of the Hindus.

Speaking of current events his Holiness said that the whole world was marching towards democratic ideas and no Government, no systems of repression could stop it. The attacks made the march swifter and more dangerous. His Holiness in conclusion dwelt at length on the resolutions on the agenda and showed how Hindu society could again be elevated.

Several resolutions were adopted, including one on loyalty to the Crown and success of British arms and another in connection with the recent Hindu-Muhammadan riots, calling upon Muslim and Hindu leaders to impress upon their respective communities the paramount necessity of respecting the religious feelings of their neighbours and of promoting a spirit of fellow-feeling and mutual regard and to exhort them to respect the agreement mutually entered into and requesting the authorities to work in full co-operation with the representatives of both communities.

The session concluded on the 14th January.

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THE RISE OF PRICES DURING THE WAR

BY PROF. BRIJ NARAIN, M.A.,

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It is probable that, apart from the action of non-monetary causes, the rise of the prices in India during the war is in some measure due to inflation. The causes of inflation are:— (a) increase in the circulation of rupees and notes probably much greater than the amount of gold withdrawn from circulation and (b) the indirect effects of the war loan.

It is well known that the absorption of gold into circulation in India before the war was increasing. It amounted to 10.78 lakhs of rupees in 1910-11, 11.40 lakhs in 1911-12, 15.37 lakhs in 1912-13 and 16.26 lakhs in 1913-14. The import of sovereigns into India was also increasing as is shown by the following figures.

Year.	Import of sovereigns (in lakhs of Rupees)
	(NRT)
1909-10	13.82
1910-11	12.24
1911-12	27.34
1912-13	26.43
1913-14	11.34
Average for 5 years	18.23

The average for the five preceding years, from 1904-05 to 1908-09 was only 7.1 lakhs of rupees. The chief cause of the decline in imports in 1913-14 was an unfavourable balance of trade. In 1914-15 the net import of sovereigns amounted to 165 lakhs only and in the following year there was a net export of Rs. 2.68 lakhs of sovereigns.

In 1915-16 "there was actually a small absorption of gold," says the Report on the Operations of the Currency Department for that year. But the sovereigns absorbed did not "represent any real addition to the circulating medium of the

country, for the reason that since the commencement of the war, the sovereign has gone entirely out of effective circulation in India, and has passed into hoards." It disappeared from circulation when it rose to a premium, amounting to 5 or 6 as. in the early months of the war. Toward the end of March 1916 the premium increased to about 10 as. per sovereign and later on to two rupees.

The disappearance of the sovereign from circulation in the early months of the war caused a contraction of the currency, but no special inconvenience. Trade was generally slack throughout the year. There was a decrease in the circulation of rupees and half-rupees (6.7-lakhs) and in that of notes (3.43 lakhs). In 1915-16, however, trade improved and the absorption of rupees and half rupees in that year amounted to 10.4 lakhs, and that of notes to 7.87 lakhs of rupees, a total of more than 18 crores of rupees.

The place of sovereigns in circulation has been taken by rupees and notes. The question that we have to consider is whether the increase in the rupee and note circulation was just sufficient to replace the sovereigns that disappeared or whether it was in excess of the total value of the sovereigns which were used as currency before the war. There can be no inflation if one form of currency is substituted for another while the total volume of the currency in the hands of the public remains unchanged. But if the increase in the rupee and note circulation more than fills up the void caused by the disappearance of gold from circulation, the way is paved for inflation.

Prices have risen all over the world during the war and one of the most important causes of the rise of prices is inflation. In England, Germany and other European countries involved in the war the circulation at the present time consists chiefly of paper. "All the warring countries have been calling in gold from circulation and replacing it with a much larger quantity of paper." The gold has been shipped to neutral countries to pay for imports. Prices have risen in neutral countries on account of the increase in gold circulation and credit circulation based upon gold. "The thing has gone to such a pitch" says Mr. Hartley Withers in his new book on "Our Money and the State," "that the Scandinavian countries have in effect closed their ports against the entry of gold and in America (no longer a neutral country), the danger of the inflation produced by the great mass of gold imported has long been a commonplace among economic writers."

That there has been a considerable increase in our rupee and note circulation during the war will not be denied by any one. The amount of notes absorbed in 1915-16, 7·87 lakhs of rupees, was greater than that absorbed in any other year of the quinquennium 1911-12 to 1915-16. The total number of rupees absorbed during the year 1915-16, viz., about 10½ crores, has been exceeded on several previous occasions, as the Report on the Operations of the Currency Department says, but that is not a very convincing argument against inflation. The war has affected trade and production; the demand for money, therefore, cannot have increased much. The absorption of rupees and half-rupees amounted to 11·54 lakhs in 1911-12 and 10·49 lakhs in 1912-13, but the figures for the foreign trade of India, imports as well as exports (excluding treasure) are very much larger for these years than those for the year 1915-16, viz., £24,40,00,000 (1911-12); £27,10,00,000 (1912-13) and £21,90,00,000 (1915-16). It might be argued that the decrease in the demand for money on account of the decline in foreign trade in 1915-16 was more

than offset by the increase in the demand caused by the growth of domestic trade, but this is a matter of doubt.

The fact that prices have risen shows that the increase in the rupee and note circulation during the war has been greater than the amount of gold which has been withdrawn from circulation. If it had been otherwise, then, in spite of the operation of other non-monetary causes tending to raise prices, prices would have fallen owing to the scarcity of money. Prices however would have risen even if the amount of currency notes and rupees added to the circulation had been just equal to the amount of gold withdrawn from the circulation. For prices depend upon the relation of the total amount of purchasing power to the volume of goods, and if the supply of goods decreases, the amount of the total purchasing power remaining the same, the value of money must fall, i.e., prices must rise.

The amount of gold which formed part of our active circulation before the war is not known, and it is, therefore, impossible to say precisely how much our currency has been enlarged by the increase in the circulation of rupees and notes, after allowing for the disappearance of gold from circulation. But there are also other causes of inflation in war time, besides the direct action of the Government in enlarging the currency. They next claim our attention.

(1) A very large number of people in the villages, where there are no banks, hoard their savings. The money hoarded is not in actual circulation; it does not constitute a demand for goods and therefore it does not affect prices. But suppose you induce a large number of people whose savings are lying idle in hoards to buy Post Office certificates of Rs. 7-8-0 each. The Post Offices all over India receive the money in the first instance; then the whole amount is transferred to the Presidency Banks where it swells the balances held by these Banks on account of the Government. Sooner or later the Government must spend the money—it will make payments to contractors and other people to whom it owes

money. Thus the money will eventually find its way into circulation. If the contractors and other people who received the money hoarded it, instead of spending it, the demand for goods would not increase and prices would not be affected. But it is more natural to suppose that a very considerable proportion of it would be deposited with the banks and deposits, we know, are potential currency.


(2) When any one, for patriotic reasons, anticipates future savings in order to subscribe to a war loan, he helps to inflate the currency. Suppose a large number of people obtain advances from their bankers in order to subscribe to a war loan. The balances of the government increase. The new money, when it goes into circulation in the way explained above, will tend to raise prices. The anticipation of future income increases the purchasing power of the government, while, for the moment, it does not diminish any one's purchasing power, for by assumption, the advances are not made out of present income. If, however, money is saved and paid back to the banks before the government is able to spend it, or as fast as the government spends it, no inflation will be caused. The longer the interval which elapses between the creation of credit and its cancellation by payment of the sums lent by the banks, the greater will be the tendency towards inflation.

This point is well explained by Mr. Hartley Withers in his book referred to above.

(3) Is the currency in the hands of the people increased when, for example, the Trust Society of a college or a university lends to the government part of the deposits held in its name by a bank? Thinking in a hurry we might say that the currency is increased by the whole amount lent to the government. For it might be argued that the government will use the new money while the Trust Society was not using it. But though the Trust Society was not using the money, the bank which held the deposit, was bank. Bankers could not pay interest on deposits if they were not able to make a profitable use of them. When any sum of money is transferred from the account of the Trust Society to that of the government carrying on a war, the bank which held the deposit can no longer employ it for making loans or advances to its customers. There is thus no increase in the total purchasing power of the community or the total demand for goods. It may, however be argued, on the other hand, that the banks can lend only a certain percentage of their deposits and therefore when say a loan of a lakh of rupees is subscribed by the Trust Society to the War loan, the demand for goods is increased by a greater amount than when the deposit remains with the banker.

AN IDEAL INDIAN KING

BY THE HON. MR. YAKUB HASAN

“ KBAR has always appeared to me among sovereigns what Shakespeare was among poets.” So wrote Sir William Sleeman in his *Rambles and Recollections*, and Mr. Vincent A. Smith while editing that book twenty-four years ago was so influenced by that author's enthusiastic comment that he resolved to deal some day with this “the finest great historical subject as yet unappropriated.” But a quarter of a century was too long a period to sustain unimpaired an author's enthusiasm for his subject

and the book * we have now before us is anything but a panegyric of the great Moghal.

Not being a Persian scholar Mr. Smith has entirely depended for his material on the translations of a few Persian works and on the Jesuit writings, the free use of the latter being “a special feature of this book.” The bibliography attached to the book shows that although the number of books known by name to European

* *Akbar, the Great Moghal, 1542-1605*. By Vincent A. Smith, the Clarendon Press, Oxford. 16s.

historians is quite large only a very few are available to them in the form of translations, most of which are incomplete and misleading. Only two volumes of Beveridge's translation of *Akbarnama* by Abul Fazl have been published and the third volume is still in the press. Lieut. Chalmer's version in the possession of the Royal Asiatic Society, which was much utilised by Elphinstone for his history, was never printed in full. The *Tarikh-i-Badaoni* is translated only in part. The translation of *Ferishta* is very defective. "The publication of a complete version is desirable" of *Wikaya*. Of *Zubdatul Twarikh* only a few passages are translated and no complete version exists of *Tarikh-i-Alfi*; while *Tabakat-i-Akbari* is only partially rendered into English. A nearly complete translation of *Tarikh-i-Humayoon* is in the British Museum in manuscript, but Mr. Smith was content with merely a reference to the abstract given by Mr. Beveridge in the "Journal of the Asiatic Society of Bengal." Only some passages have been translated of *Tuzkiratul Wakiat* of Jauhar the ewer-bearer of Humayoon. The *Wakiat* or collection of letters of Shaikh Faizi is set aside for "it is said," (by whom?), "to be of slight historical importance," and the manuscript translation of the whole which was got prepared by Sir A. M. Elliot "was not accessible."

The Moghal kings were highly cultured personages who wrote their own autobiographies and memoirs in which they recorded their failings and weaknesses as faithfully as they did their achievements and triumphs. Able scribes were employed in their courts to record not only the important events from day to day but also the utterances of the kings and nobles, their debates, incidents of court life, excursions, invasions and battles. The imperial letters to princes, governors of provinces, commanders of armies and other dignitaries, the sanads and the firmans formed quite a large volume of record of each reign. Literature and art were never patronised by any court in the world as much as they were by the Moghals, and the number of savants, poets and authors at these courts

was legion. There were also independent men like Badaoni who dared to record adverse criticism of the emperors. It is a great pity that the bulk of these valuable materials has been lost owing to the ravages of time, upheavals of dynasties and also by wanton destruction. Still much valuable material can now be unearthed, for there is scarcely an old Musalman family in India that does not possess some *purvāna* or other that has a bearing on Moghal history. There is indeed a rich field for research if only systematic efforts are made to gather and conserve the scattered material. Those who engage themselves in it are not only to be good scholars of Persian, but if they happen to be non-Muslim they should also be equipped with the knowledge of the general history, traditions, usages, customs and beliefs of the Musalmans. Mr. Smith not possessing these qualifications is very much handicapped in his undertaking. Still by dint of industry and penmanship he has been able in the short period of two years to produce quite a handy and readable volume.

Coming of an illustrious mixed stock Akbar combined in him the dash and daring of the Mongol, the bravery and chivalry of the Turk and the refinement and courtliness of the Persian. His immediate progenitors, both Baber and Humayoon, were highly cultured men with an artistic bent of mind and great force of character; while his mother was a daughter of a learned man of Persia who was for sometime a preceptor to Humayoon's brother Hindal.

Born in an Indian desert where his father had taken refuge after his defeat at the hands of Shershah, brought up in his infancy and childhood at his uncle's court at Kandahar and Kabul, where at one time he was exposed on the ramparts to the fire of his father's guns when Humayoon attacked Kabul, Akbar spent his period of adolescence in the peculiarly inspiring atmosphere of Delhi. While on the one hand, Islam had, during the 370 years of its rule, taken a firm root in the soil of Delhi, and its sway had extended for 350 years over Bengal in the east,

for 150 years over Gujrat in the west and Malwa in the Central India and for 200 years over Deccan in the south, Hindu religion and civilization remained as firm and unshaken as ever, and Rajput kingdoms, next door to Delhi and Agra, maintained untarnished the high traditions and glories of the Hindu race. While Moghal kings fought Pathans on the one hand and Rajputs on the other for territorial possessions, the Hindu and Muslim people at large plied their peaceful avocations side by side and lived on neighbourly terms with one another, one as little or as much affected by the changes in the ruling dynasties as the other. In towns as well as in villages the two communities had learnt to accommodate themselves to one another and to respect—nay even to copy their social customs. A common language had begun to evolve out of the Persian of the Musalmans and the Bhasha of the Hindus. While the Hindu mason was building Muslim arches, Hindu engraver was mingling Arabic tracery with Indian sculpture, the Musalman craftsman wove Persian gold thread into Dacca muslin to deck the Hindu women and the Muslim metal-worker shaped the Hindu vessels after the patterns he loved best. Goodwill and tolerance born of mutual dependence and trust was the order of the day.

The times were, therefore, ripe for the coming of a king who, whatever was his religion and nationality by the accident of birth and fortunes of war, would be capable of holding the scales evenly between the two great peoples and to be loved and respected equally by either class. Times loudly demanded such a king and Akbar came in response to fill the place Providence had, as it were, kept waiting for him. History has recorded how nobly he fulfilled his great mission.

Akbar, like the great Prophet of Islam, (if it is not impertinent to compare the temporal with the sacred) was nominally illiterate, but like the Prophet again, his intellect had been well cultivated and his mind enriched with knowledge notwithstanding the mechanical disability to read and write. This disability is some-

times an advantage rather than a drawback, for an individual depending on his memory, rather than on books and notes, assimilates knowledge better than a literate person, and his mind is free from pedantic intricacies and wordy trammels and trappings which often hinder rather than facilitate the free expression of truth. Akbar was, therefore, able to take a more rational and detached view of Islam and of other religions which he caused to be discussed in his presence than the learned divines of those faiths. He came to realize that the essential basic principle of all religions was the same, the difference being only in the matter of form and details, and that all religions aimed at uplifting humanity out of the mire of sordid materialism, gross ignorance and debasing superstitions. Attempts were made from time to time by great minds to find a *via media* for the followers of all religions to meet on a common ethical ground and yet retain their several beliefs and practices, but they always ended in creating new schisms and the spiritual tangle was all the more complicated on their account. Akbar's attempt in the same direction was not calculated to succeed any better—indeed it did not even succeed in creating a schism. But the attempt was worthy of his great mind and of the noble motive that prompted it.

Mr. Smith has not grasped the real inwardness or the significance of this movement. In Akbar he only finds a man groping in the dark, dissatisfied with the religion he was born in, and frantically clutching at any straw that gives him a semblance of support. Akbar, according to our author, professed in turn Islam, Christianity, Zoroastrianism and Hinduism. He then invented a religion of his own and proclaimed himself a prophet of it. He at last changed places with the Deity and became himself a God and Divinity! The last monstrous assertion is based on nothing better than the fact that Akbar while reciting a *khutba* or address in the chief mosque at Fatehpur Sikri had used the formula of "Allah-u-Akbar" which means "God is great," but Mr. Smith in his ignorance wants his readers

to believe that the words might be read as meaning that "Akbar was God." He produces further proof in the shape of a coin bearing the two words "Allah" and "Akbar" and concludes that this "distinctly suggests his claim to divinity."

Mr. Smith thinks that Akbar introduced "a startling innovation by displacing the regular preacher at the chief mosque in Fatehpur Sikri and himself taking his place in the pulpit." The four Khalifas after the Prophet always led the prayers on Fridays and delivered the customary *khutbas* just as the Prophet himself used to do in his life time. Other kings have followed this example and Akbar far from introducing an innovation only revived the orthodox practice of Muslim kings. It is not, therefore, correct to infer from this that Akbar wanted to become a dictator in the matter of religion. As a just king he was *Imam-i-Adil* and there was nothing wrong and curious in the fact that the learned divines of his day following the practice of Shaikhul Islam elsewhere made a pronouncement that "the rank of Sultan-i-Adil (a just king) is higher in the eyes of God than the rank of Mujtahid (interpreter of laws)" and they proceeded to lay down that "should therefore in future a religious question come up regarding which the opinions of the *Mujtahids* are at variance and His Majesty in his penetrating understanding and clear wisdom be inclined to adopt for the benefit of the nation and as a political expedient any of the conflicting opinions... we hereby agree that such a decree shall be binding on us and on the whole nation." They also declared that should His Majesty think fit to issue a new order they and the nation shall likewise be bound by it "provided always that such order be not only in accordance with some verse of the *Koran*, but also of real benefit to the nation."

Considering that there was no priesthood in Islam and every-one was competent to solve a problem according to his own lights, it was, we should think an ideal arrangement that the king who was acknowledged to be "a most just, a most wise and a most God-fearing king," should be appointed a final referee when

doctors differed about a dogma or law. One would have thought that Akbar would have been content with this leadership; but Mr. Smith will have us believe that "the pretence or profession of a desire to define and propagate the teaching of Islam was soon dropped and Akbar definitely ceased to be a Muslim." Yet soon after this he "made a pilgrimage to the shrine at Ajmere," and on his way back "caused a lofty tent to be furnished as a travelling mosque in which he ostentatiously prayed five times a day as a pious Muslim should do."

The "*Din-i-Ilahi*" or "Divine Faith" that he promulgated was nothing but the monotheism which forms the distinguishing feature of the teaching of Islam. Any one who believes in the unity of God was, according to Sir Syed Ahmad Khan as well as other authorities, a Musalman though albeit an ungrateful one. For it was Prophet Muhammad who made the faith in *tawhid-i-Ilahi* perfect and absolute and one who came to put his belief in that faith should also acknowledge its source and become a Muhammadi Musalman. The first and the principal article of faith of Islam was simply this. "There is no Allah but One and Muhammad is the Message-bearer of God." Akbar invited all his subjects, irrespective of castes and creeds, to recognise the essential part of this truth. He said: "For an empire ruled by one head it was a bad thing to have the members divided among themselves and at variance one with the other. We ought, therefore, to bring them all into one, but in such a fashion that they should be both 'one' and 'all'; with the great advantage of not losing what is good in any one religion, while gaining whatever is better in another. In that way, honor would be rendered to God, peace would be given to the peoples, and security to the Empire." (Bartoli)

From the above, two inferences can be drawn. (1) That like many other reformers who sprung up in Islamdom from time to time, Akbar, who was disgusted with the wranglings of the Mullahs of his day and who had in vain sought to

reconcile the different schools of thought, preferred to have his own interpretation of the Law than to adopt that of the Mullahs. (2) That he wanted his Hindu subjects to believe in the Unity of God and pray to Him alone direct without any intermediary. He neither renounced Islam himself nor did he ask others to give up their own faiths.

Such an attitude of his could not but be resented by bigoted Musalmans, one of whom, Abdul Kadir Badaoni virulently criticised Akbar. His History (*Muntakibat-i tawarikh*) contained so much hostile criticism that it had to be kept concealed during Akbar's reign and was published

only after Jehangir's accession. Mr. Smith bases his account of Akbar's apostasy and the promulgation of the "Divine Faith" entirely on the testimony of this writer and on that of the Jesuit priest Bartoli.

Mr. Smith is so much obsessed with the alleged duplicity of the great Emperor in the matter of religion that he casts aspersions even on his general character, and almost every chapter is tinged with reflections which considerably detract from the merits of a book that would otherwise have been accepted as a fairly good record of an illustrious reign.

MODERN IDEALS IN EDUCATION

BY THE HON. MR. JUSTICE T. V. SESHAGIRI AIYAR

EDUCATION is a subject of parochial interest. To-day the theory of the settled fact has no application. Although constant and unthinking changes should be avoided as far as possible there are periods in a nation's growth when the requirements of education should be re-adjusted. Education should be of such a character as to adopt itself to the changing environments of the times. If it is stereotyped progress will be impossible. The war with its multitudes of horrors has shown not only to Europe but to Asia and to every other continent the necessity for recasting the nature of education that a citizen should receive. Naturally enough this has induced many thinking men in England to set about the ways of remodelling the system of education prevalent there. In this country also there has been a great clamour for a change in the course of studies. Under these circumstances any man who has given some thought to the educational topics is bound in duty to place before the public his ideas on such a question and it is in this spirit that I offer a few observations for consideration to all persons who may consider my ideas worth dealing with.

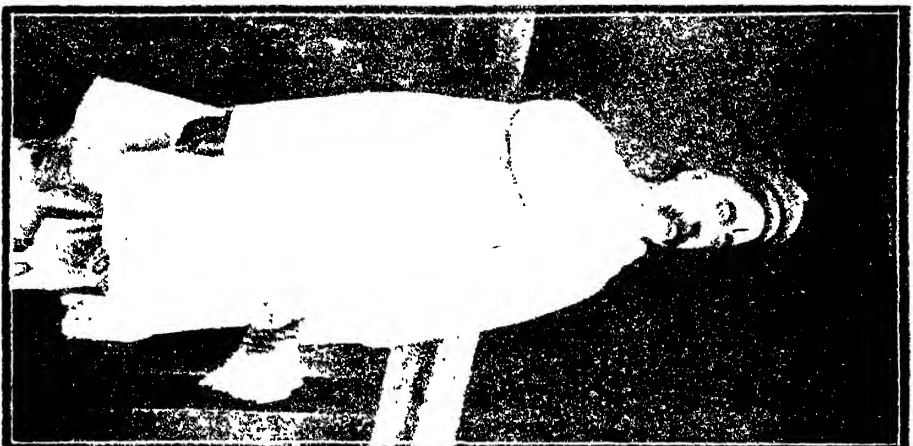
In the first place I should premise my observations by saying that it is a mistake to treat

education as if it were a parochial subject. It is not even a local subject nor entirely a national one. It is a question of international importance. In the few words that I say I take my stand upon the discussion initiated in the House of Lords some months ago on the subject of education. The debate in which many noble lords of considerable worldly, educational and ecclesiastical experience took part showed one thing very prominently. They were dissatisfied with the educational ideals which have been growing for centuries together in England. In the older Universities of Oxford and Cambridge the main ground-work of education was calculated to produce a citizen who would in the best sense of the term be called a gentleman. Education in what are known as the humanities was regarded as of first importance. The other subjects took a secondary position. It is a wonder how with the educational ideals so prominently kept in mind in the older Universities England should have produced the heroes and heroines who have expanded the empire so conspicuously and who have made the name of England so much respected all over the globe. Probably the answer may be found in the class of men produced by the public schools of England. However I do not wish to be dogmatic

upon the point because I am speaking without the book, and I have not given as much attention to the study of this subject as to enable me to speak with authority. Whatever that may be there is no question now with the kind of education given in the older Universities is regarded as being out of date. In the same debate attention was focussed upon the nature of the German culture. Its main theme seems to have been to make a person aggressive, self-reliant and covetous. More attention seems to have been paid in Germany to enable men to conquer the forces of nature than to soften his ideals respecting the rights of property and the rights of persons. This has produced in that country the grasping ambition which has forced it to covet other people's goods and other people's territory. The general trend of the discussion in the House of Lords was that in England there should be education which would combine not simply the old ideas of turning out a perfect gentleman but also the idea of making a person self-reliant and aggressive. Returning to this country I doubt very much whether these ideals are enough for our people. We have been a deeply religious nation. Moreover we have in our midst agencies for education who are carrying on propagandist work. Although the ostensible object of these changes is to education in schools, recognised by the Government, it will not be denied that their aim is to convert the Indian to their religion. Therefore any system of education which may be devised for this country will have to take note of the general inclination of the people to be religious and to provide them with such facilities as would enable them to acquire the well-grounded knowledge of their own religion. In my opinion the Indian system of education should combine three elements; first education such as would fit in with the national ideals as to religion; secondly education as would enable the student to attend to the paramount requirements of the country and lastly education as would equip the student to rub shoulders with foreigners with a feeling of equality and comradeship. I would certainly give prominence to this third essential. Where the whole world is aggressive the Indian will be trampled under foot if he is meek and unassertable. These are the three fundamental characteristics which should dominate in the course of the education that may be thought of for India. I have been reading from time to time appeals made

to promote what is said to be National Education. I hold no brief for any particular party on the question of education. I have a free and open mind on the subject. But, if national education means simply that we are to go back to the old days when religion took such a prominent part in the nature of the education that was imparted to Indian student then I would say that such a step would be entirely retrograde and unprogressive. The old system of Indian education was calculated to compel a man to give up the world and to regard the salvation of his soul as the main object of life. Such an ideal is altogether inconsistent with the times we live in. Moreover Hindus have to work with Muhammadans and Christians for the regeneration of the country. If undue importance is attached to religious education the cleavage between the communities would become wider than there is at present. If I had a free hand I would even restrict religious education to outside school hours. But at any rate religious education should be so adjusted as not to clash with the work in the class room along with students belonging to other communities. In the second place I recognise the justice of the clamour for educational institutions being in the hands of Indians. But that again in my opinion is a secondary object. It is no doubt desirable that a mixed board of Indians of all communities should be entrusted with the management of educational institutions. That must be only in subordination to the main ground of giving education on the lines indicated by him.

Coming to the details which I have no time to elaborate now, the system of education should be such as would enable the recipient of it to develop the resources of the country. It must be apparent to any one who has given the least attention to the subject that unless our commercial improvement is well attended to, in the immediate future we cannot rise up in the scale of nations. Therefore every endeavour should be made to adjust our educational needs in such a way as to give to the future citizen every facility to give his time and labour to the turning out of the articles upon which he is so dependent upon other countries. This is a subject of which I may take an opportunity of saying a few words on a future occasion. I have here simply outlined the essentials of education and have indicated as to what the aim of such an education should be — *From a recent address at Tiruvallore.*



MR BAL GANGADHAR TILAK



THE LATE JOHN REDMOND



RAMDAS AND SIVAJ



SAINT RAMDAS

BY

MR. K. V. RAMASWAMI, B.A., B.L.

“ **W**HEN the Faith is dead, death is better than life ; Why live, when Religion has perished ?

“ Gather the Marathas together : make Religion live again : our fathers laugh at us from Heaven ! ”

Such was the message which a Hindu saint and patriot, in the darkness that covered the whole of India in an age of Mahomedan misrule and oppression, gave to a rising soldier and national leader, the famous Sivaji.

RAMDAS'S BIRTH AND PARENTAGE

Ramdas came of the Brahmin family of the Thosars of Jamb (Satara District). His father was a village officer of Chafal on the banks of the Godavari, by name Suryaji Pant. Suryaji Pant lived a pious life with his wife ; but for a long time, he had no children. At last, two sons were born to him, the elder of whom was named Gangadhara and the younger, born in 1608, was called Narayana. When Narayana was barely three years old, Suryaji died. Gangadhara, the elder, who had grown into youth and had by this time received some education, succeeded to his father's office and looked after his mother and younger brother. While Gangadhara married and settled down as a householder, looking after his family, a far other destiny opened before his strange younger brother. Somewhat other-worldly and ascetic in his disposition, Narayana, before he had even emerged into bare youth, broke off from home and society.

FOREST LIFE AND ASCETIC EXERCISES

The crisis, according to the story, occurred when Narayana was twelve years old, and his marriage, arranged by his loving mother, was about to be celebrated. All of a sudden, when the marriage-pipes began to sound, on the recitation of the mantra beginning with “ *savadhana*, ” Narayana flew out

of the marriage-hall and disappeared from the sight of his kin. The intrepid and ascetic youth betook himself to the hills and the wooded valleys near Nasik where the Godavari takes its rise and there exercised himself in mystic and contemplative practices. Roaming among these woods and hills rich with the memories and traditions of the divine Rama and his consort, Narayana imbibed his love of Rama and his notions of a kind and merciful God. Legend tells us that God Rama Himself vouchsafed him His sight in these classic valleys, initiated him into His Love and gave the ascetic and devoted youth the name by which he is now known to the world.

RETURN TO THE WORLD AND SOCIETY

As Ramdas's love and devotion to Rama grew, as his religious outlook was broadened, he gave up his seclusion in the forest and began to frequent villages and cities and teach men the faith and the love that filled his own breast. By thus forsaking his seclusion and asceticism, and by coming forth into society, teaching and companioning men and women, he indubitably demonstrated the influence of the new ideals that were shaping this epoch. For a soul immured in seclusion and austere meditation was not the dream of this age ; but prayers and loving faith and service and fellowship with men were the ideals of the new epoch into which India was passing.

Before, however, he settled down to a life of preaching and service, Ramdas went on long journeys to the various sacred places of India. This *thirthatana* was a well-known item in the mediæval scheme of culture and spiritual education. Chaitanya, Nanak and many another mediæval mystic, went on similar wanderings and pilgrimages before they settled down to work as preachers and religious men. Among the places Ramdas is said to have visited are Benares, Ajodhya, and Mathura in the north ; Jagannath in the east

* Condensed considerably from a sketch prepared for Natesan & Co.'s “ Saints of India Series.”
As. Four each.

and Rameshwar and Ceylon in the south. He returned to Maharashtra after 12 years.

HIS RELIGIOUS AND NATIONAL IDEALS

His wanderings and pilgrimages seemed to have not only deepened his religious experience and increased his love of the ancient Faith but also to have filled him with new national and social ideals. For when he returned to Maharashtra to labour and preach among his countrymen, we find his activities two-sided, religious as well as socio-political.

Ramdas's two great objects, as he afterwards put them in a famous epistle addressed to Sivaji's son, Sambhaji, were "to unite all who were Marathas together and to propagate the religion (dharma) of Maharashtra." The "religion of Maharashtra" was the new Vaishnavite faith that had already been made current by the apostles and poets of the land. Ramdas resolved to make strong, to spread and nationalise that religion. His second object embraced the work of national consolidation and political liberation that was already agitating the minds of the nobles, the jaghirdhars and even the peasants and hillmen of the country. The clear conception and enunciation of this two-fold aim—to spread the Vaishnavite religion and educate the people in its ideals of *Bhakti* and Brotherhood, to unite the people together in bonds of fellowship and love and inspire them with ideals of national independence and national glory—attests the remarkable insight and wisdom of this Prophet-Saint of Maharashtra. Within a few years of his return to Maharashtra, he covered the whole country with a network of *Mutts* and *Ashrams* presided over by well-trained disciples, which served as schools of religious culture and national and political training for the sons of the land.

RAMDAS'S MUTTS AND ASHRAMS

The *Mutts* and the *Ashrams* were established in almost every village and town of Maharashtra. They were in the nature of societies and clubs of a politico religious character. A temple of Hanuman, which could be found in almost every village of Maharashtra or where there was none, a new one was erected, served as the meeting-place and the young men of the

village formed the members. These societies and *ashrams* had for their aims the religious and spiritual culture of the members by celebrations of religious festivities, recitals of Purans, Harikirtans and Bhajan Melas (forms of congregational worship and prayer) the development of physical strength and skill in arts of war by means of wrestling, gymnastics, riding, fencing, shooting and other similar exercises, social service and succour and mass instruction. There were no hard and fast rules governing the admission of members, or defining the scope of work or the extent of duties. There was no special creed to be signed nor any preliminary declaration or oath to be made. They were open to all, young and old, timid and courageous, moderates and extremists alike. No peculiar qualification nor any warrant of character was required. The societies had for their basic principles *Bhava* and *Bhakti*—Faith and Love—Love for God and Faith in His dispensation, love for the Motherland and faith in her glory, love for our brethren and faith in them, love for Self and faith in Self—this was all that was necessary. At the head of each of these societies was placed one of Ramdas's disciples who remained the head of the society, a worshipper of God and keeper of the temple. From there, he guided, advised, encouraged and brought together the youth of the village; held and organised religious services and discourses; himself in the while communicating with and acting under the instructions of the guru. Before the disciple was so deputed, he had to undergo severe training at the hands of Ramdas and prove his worthiness to undertake the important charge of the society and the temple.

RAMDAS'S DISCIPLES

Ramdas gathered and trained a large number of disciples of all castes, as earnest and religious and self-sacrificing as himself. Notices of some of these disciples occur in his biography written by Mahipathi.

Nothing attests the supreme wisdom and sympathy of Ramdas than the welcome he extended to women into his order. Since the days when Dnyandev and Namdev proclaimed the

new faith, the cult of Bhakthi had attracted pious women. The story of Jani, "the Lord's pet"—a winsome child of song and true devotion—is well-known. Some time after came Ganopathra, the courtesan's daughter of Mangalwedha, whose "conversion" ranks as the highest achievement of Maratha Vaishnavism. Many more, whose names have not been perhaps recorded, should have taken up the new faith and spent their lives in adoration and service under the protection and fellowship of the saints. Among the disciples of Ramdas the names of two women are handed down to us who seemed to have played a worthy part in his life and work.

RAMDAS AND SIVAJI

Perhaps, there is no more remarkable episode in modern Indian history than the meeting of Ramdas and Sivaji the saint and the soldier, and the life-long fellowship that ensued between them. Ramdas, saint and preacher of religion as he was, was yet burning with a great patriotism and deep national and social ideals. Dreams of a consolidated faith and national independence were in his mind. The institutions he was now establishing all over the land were doing their work among the masses. The acquisition of Sivaji, the rising soldier and patriot, was the final step in the work of religious and political consolidation already begun. Sivaji, under Ramdas's guidance and association, became the Captain of the National forces and the Defender of the Faith.

The chronicles are full of the deep love, reverence and enthusiasm with which Sivaji ever sought the counsel and company of Ramdas. They disclose eager and frequent visits to the saint, journeys with him on various pilgrimages and constant attendance at his devout vigils and discourses. Ramdas taught him the sacred *mantra* and initiated him into the Vaishnava religion, and the soldier-disciple often exercised himself in contemplation and devout exercises. Mabipathi tells us that, at the time of the consecration of Sujjangad, Ramdas set his royal disciple to discourse on religion, and all the people assembled rejoiced saying that Sivaji had become a worthy and noble Vaishnava. The episode is remarkable,

for, in the best days of India, secular work was never thought to unfit a man for religious life and service. The influence of Ramdas on Sivaji comprised, however, more than the initiation of the latter into the new religion. During all the thirty years that the influence lasted, Ramdas guided him, advised him, taught him, filled him with solace or inspiration; while there is nothing to countenance the idea that the saint had any share in the purely secular or warlike acts of Sivaji, we have no doubt that the hero's patriotism and national ideals were greatly kindled and fortified at the hands of the saint. A few remarkable poems of Ramdas addressed to Sivaji are preserved to us in his *Dasabodh*, which show the high faith and ideal and the noble mission which the saint was constantly teaching and inspiring Sivaji to fulfil.

RAMDAS'S DAILY LIFE

As in the lives of the other great mystics and saints of this age, there was nothing remarkable or noteworthy in the daily life of Ramdas. It was a life of ascetic simplicity spent for the most part in wanderings, in religious expositions, in devout vigils and in the service and teaching of others. In the morning after the usual *puja*, he or his disciples went soliciting alms through the village or town where they happened to stay. The grain collected was ground, made into cakes and eaten by guru and disciples. Even in latter years when the great Sivaji and his peers joined him, and offered him lands and mutts to stay in, he rejected them all and kept on to his wandering and houseless life. It was not till he had become more than sixty years old that he consented to stay in the new mutt, the Sujjangad, which the gratitude of his royal disciple had erected for him.

SIVAJI'S DEATH

Before a few years passed, Ramdas's crowned disciple died (1680). Ramdas who had long shaped, inspired and guided Sivaji's deeds and whose affection for him was great, was much grieved at his death. It is said that the noble saint ever after refused to stir out of his room (*mathi*) in the mutt. Greater grief, however, was in store for the dying saint. Shortly after the loss of his disciple came the

invasion of Aurangazib which for a time threatened the work of the king and saint alike with destruction. As Ramdas lay in his room in Sujjangad and heard the tramping of the invading host, his heart was greatly perturbed. Calling Sivaji's son to his side, he long taught and exhorted him. —A remarkable epistle which he sent to Sambhaji has survived to us which sums up the two great ideals which Ramdas and his great disciple had tried all their lives to achieve.

LAST DAYS

The grief-stricken saint did not survive his miseries long. In the next year, 1682, finding that his death was near, he sent for the numerous disciples of his, who were working in the various parts of the country. They all gathered; nominating one of them, Gangadhara by name, to the *gaddi*, Ramdas turned towards the assembled disciples, and, in dying accents, reminded them of their vows of poverty and self-sacrifice, exhorted them to preach and spread the cult of *Bhakthi* and carry on the work of religious and social regeneration they had begun. A remarkable episode is told of how Ramdas next commissioned his disciples to burn him (ascetic though he was) and not to bury him, fearing lest his *samadhi* should usurp the worship that ought to be directed to God. He breathed his last on the 9th day of the second fortnight of Magh, Shaka 1608 (February 1682). The disciples unwillingly gave the body to the fire. The funeral rites were celebrated under the order and auspices of the king. For many days, people, high and low, flocked to Sujjangad to pay their condolence to the departed saint. The mutt long resounded with chantings of God's name and prayer and worship.

RAMDAS'S CHARACTER

Ramdas, as might be seen in the foregoing sketch, was a strange blend of the old and new ideals. Ascetic to the core, full of the old-world simplicity and restraint, he also had the deep humanity, the overflowing love, and the emotional spiritualism of the new epoch. Unlike the other great saints of his own or other lands, he contented himself not with mere religious work, but added to it social and

political activity. In thus combining religious and national ideals, Ramdas stands unique in the history of Indian religious reformers and saints. His great and fervid patriotism, his love of country and religion, his genius for organisation and work were virtues which were not to be met with even in the purely secular heroes of this epoch.

As a saint, Ramdas was notable for his great kindness, charity and liberal-mindedness. He took under his shelter disciples of all castes and degrees—low-born, ordinary men, even unlettered and ignorant ones; and with a genius and kindness of a typical guru of men, trained them to love of God and service of fellow-men. Ramdas's great genius and practical capacity earned him the name of 'Samartha' or 'the Able' among his contemporaries. At once saint and reformer, poet and statesman, prophet and organiser, Ramdas is one of the most remarkable characters that have appeared in mediæval or modern India.

RAMDAS'S RELIGION AND WORKS

The two chief compositions of Ramdas are his great work on Religious Philosophy and Practice entitled the *Dasbodh* and a poem called *Manacheslok* containing admonition to the mind. The *Dasbodh* is divided into twenty chapters called *dashakas*, each *dashaka* being again sub-divided into ten *samasas* or cantoes. The book deals with various themes such as Devotion, *Jnan*, *Vairagya*, the nature of the Atman and the Brahman, the forms of *Bhakthi*, the methods of Worship, the Principles of Virtuous Living, the duties of disciples, the Dharma of kings and even the art and attainments of the religious preacher. The work throughout bears the impress of Ramdas's great genius and vast Sanskrit learning. Ramdas's creed is ostensibly Vedantic; there are traces of Advaitic thought as propounded by Sankara. But more often his thoughts lean to Vaishnavism, the religion of the day. In those supreme poems of his, dealing with the various forms of *Bhakthi*, the Saguna Brahman, the praise of the Divine Rama, he embodies the doctrines of that Vaishnava faith which was the *religion* of Northern India in this epoch.

Transition of Religious Faiths in British India

BY

ABINASH CHANDRA GHOSE, B.A.

FROM the very outset of the British rule in India the original intention of the English was not to disturb the faiths or practices of the people of India. Indeed, the Regulation of 1793 made it absolutely clear when it promised "to preserve to them the laws of the *Shaster* and the *Koran*" and "to protect them in the free exercise of their religion."

But the difficulty which the English rulers had to countenance in the administration of the country was when they discovered that the Hindus were governed by sacred laws which were in the custody of the Brahmins, and the Moslems by the sacred letter of the *Koran*. The former were treasured up in a vast collection of sacred writings and the latter in the Arabic Quaran itself. For the maintenance of these two great faiths, therefore, and the art, literature and science in connection therewith, Warren Hastings founded the Muhomedan Madrassah at Calcutta in 1781, and Jonathan Duncan, the Sanskrit College at Benares in 1791. Thus under the patronage of the East India Company the Hindu and Islamic sacred learning received a fresh impetus though each has had a history of at least forty centuries behind it. Naturally, therefore, as these two faiths became hoary with age the crust of ignorance that gradually accumulated on them had become so hard that when the East India Company took possession of Bengal a period of decadence in both had already set in. This decline though principally due to the ignorance of the people of their sacred books and religious ideals could also be attributed to the apathy of the religious leaders of each community. The faiths had absolutely lost all spiritual vitality, and what was urgently needed at the time was a force from without which would rouse the moral consciousness of the nation and bring them to their senses that a decadence had actually taken place. But the help could not possibly come from the East India Company as they had already maintained a policy of *status quo* in regard to the religious practices of the nation under their charge.

Thus when the spiritual life of the people in India was flowing at a low ebb there was started "a great religious movement in England and America more popularly known as the Wesleyan movement which indirectly influenced the beliefs of the people to a very great extent. Directly

under the influence of this movement which operated on the two countries at an eventful period of their history the souls that came out to India in their missionary zeal and fervour were William Carey and Henry Martyn. They were remarkable men in their own sphere of life for the spark they brought with them from England was soon communicated to the people with an electric speed. There were at first many obstacles thrown on the way to William Carey but he overcame all by seeking refuge in non-British territory for carrying on his proselytising work. Martyn paved the way of the Christian religion in India by delivering to the people the message of hope. After Wilberforce and Grant, Macaulay and Shore had persuaded the East India Company to change its policy of obstruction to the preaching of the gospel. The cases that were instrumental in bringing about this change of policy in 1813 were besides the pioneer efforts of the two missionaries, the reports that systematically reached the English ears of the oppression of the Gentoos by Englishmen, of salutes fired by British soldiers in honour of temples of idols, and of the horrors of the *Suttee*, Thuggee and infanticide. Two other Englishmen who gave an active support to the encouragement of English education and to the spread of the Christian faith in India were David Hare and Alexander Duff. Under the patronage of the former, education received such a good start that in the year 1819, the Central Vernacular School was established entirely through his untiring energies; and this was at a time long before Lord Macaulay wrote his omniscient minute directing the course of education in India. Alexander Duff, however, was regarded virtually as the pioneer of true missionary efforts in India.

But the figure that illuminated the orb of the time and inaugurated the new policy of imparting education in English was Rajah Ram Mohan Roy. The state of things in Bengal at the time his philanthropic labours began is thus described in one of the volumes of his "English Works":—

In the religious world there was much excitement. The *Saktas* or the worshippers of the goddess *Sakti*, and the *Vaishnavas*, mostly followers of Chaitanya, were both strong and now contending with each other for supremacy in the land. But however great might be the bigotry of the two sects, their general immorality and corruptions were simply revolting.

The social condition of the people was also deplorable. The rigid caste-system of India, with its blighting influence, reigned in its full rigour. The horrible rite of *Suttee* and *Infanticide* were the order of the day. There were indeed many instances of true *Suttees*. . . . But it should not, therefore, be forgotten that in a great many instances the *Suttee* was the victim of her greedy relations, and in more of rash words spoken in the first fit of grief, and of the vanity of her kindred who considered her shrinking from the first resolve an indelible disgrace.

As to education among the people, of what even the *Muktes* could impart there was little. What little learning there was, was confined to a few Brahmins, and it was in the main a vain and useless learning. Ignorance and superstition reigned supreme over the length and breadth of the country. There was darkness over the land, and no man knew when it would be dispelled.

From the above it will be seen that the spiritual nature of Ram Mohan Roy was roused by the evils around him, and he felt heavily for the fallen condition of his country. He devoted all his energies to the study of the *Vedas* and the *Upanishads*, and found in them a purer religion than what was practised by his fathers. His next step towards truth was his denunciation of idolatry and his attempt to re-establish the Hindu faith on a theistic basis. From a perusal of his memorable book "The Precepts of Jesus" it will be clear to echo a casual reader that he must have obtained the inspiration for this new faith from the New Testament. Soon after Ram Mohan Roy formed an association of a few personal friends, called *Atmiya Sava*, which met in his house periodically for discussion. The movement attracted some of the leading luminaries of Calcutta among whom Dwarkanath Tagore and Prasanno Kumar Tagore deserve special mention. It was with their help mainly that Ram Mohan Roy first founded the Brahmo Samaj in India. It inaugurated a new era in the history of Indian religious thought. It ushered in the dawn of the greatest change that has ever passed over the Hindu mind. It was the first introduction of public worship and united prayer—before unknown among the Hindus. The first to join the movement was Debendranath Tagore who was literally inspired with the teachings of the great Rajah. Ram Mohan Roy's was an unique personality. He exerted an influence not only upon Lord William Bentinck and Alexander Duff but gave an impulse to the best of his countrymen which made them ready for the change when it came. Perhaps it might be said without fear of contradiction that the success of the new reform party was due to a Brahmin leading the van.

The effect of the first contact with the East and the West through the channel of English education

was indeed startling. The rudiments of Western learning backed with a new spirit that the Brahmo Samaj had inaugurated threw the people completely out of gear. It was Henry Vivian Derozio who came to the rescue of the rationalist party, that had then already come into existence. The two movements that claimed many votaries from the party are those led by Alexander Duff and by the Brahmo Samaj in India.

But at this time the breeze that was blowing helped to fan the two movements to a great extent. The new educational policy formulated by Macaulay and Lord, William Bentinck on the lines indicated by Ram Mohan Roy and Alexander Duff, was gradually extended to the whole of India. The policy, however, became mature when the Universities of India were founded and a system of schools and colleges both under private and official patronage grew up. Bengal retained the leadership during all this time, and her exalted position is still due to the fact that she was the first to introduce reforms in politics and religion in Modern India.

Keshub Chunder, on whom the mantle of Rajah Ram Mohan Roy fell, practically carried the faith of the Brahmos beyond the basis of the *Vedas* and *Upanishads*. Though caste and the Brahminical thread were the first objects of his attack yet he entered upon a career of other more bold and uncompromising reforms. He formed a party of his own, therefore, seceded from the Brahmo Samaj, and started both in practice and creed, what he called the New Dispensation. This is nothing but straining the principles of Brahmoism to the farthest limit from which the religious and intellectual outlook upon life is as clearer than ever. But perhaps the most striking fact in his whole career was his advocacy of the Brahmo Marriage Act, in which the contracting parties had to declare that they were not Hindus. A reaction has since come upon the Brahmo feeling in that it has receded from the extreme position; and though the latter-day Brahmos do not observe caste, they would still like to be designated as Hindus.

The Brahmo Samaj in India formed the nucleus of an intellectual and religious advancement for the people of Bengal. Indeed the movement in Bengal, though purely started with the object of forming a religious life for the people, had much to do with the growth of politics, literature and art. During the first few years of the movement as the people began to break through the orthodox Hindu faith their ideas and tendencies

receded more and more from the popular ideals until most of them were thoroughly denationalised. This, however, did not continue long and the spirit died down to a great extent with the revival of the Bengali literature. The pioneers who helped to rouse national instinct were Iswara Chandra Vidyasagara, Michael Madhu Sudan Dutt, Akhoy Kumar Dutt, Peary Chand Mittra, Bankim Chandra Chatterjee, Dinobandhu Mittra, Chandranath Bose and Nabin Chandra Sen. But the cause that received a fresh impetus in our own days is due to the remarkable talents of Sir Rabindra Nath Tagore, the greatest living poet and writer in India of the present day. Some of the members of his family have devoted themselves completely to the cultivation of art and music in Bengal, and it might be said without fear of contradiction that the artistic impulse of the people has for its mainspring religion on the one hand, and the national movement on the other. One other direct good which the Brahmo Samaj has brought in its train is the education of women and the improvement of their status. Even a casual on-looker of Bengal will not fail to notice that the Brahmo Samaj has turned out to-day some of the noblest specimens of educated womanhood whose influence is being daily and hourly felt in almost every walk of life—in and out of Bengal. Education, higher education in a woman has now become the chief factor of her usefulness in society.

One other movement which made a sufficient footing in our soil is the Theosophical Society founded by Col Olcott and Madame Blavatsky. The religious and social services rendered by them form some of the landmarks of the nineteenth century. But the work though prematurely left by them, is now carried on with consummate ability by Mrs. Annie Besant whose personality is in some ways even more striking than that of her distinguished predecessors. The doctrine of universal brotherhood is the keynote of the whole movement and through the untiring exertions of Mrs. Besant hearts in different climes and regions irrespective of the caste, creed or sect, have been harmoniously blended together.

The account of the religious changes in Bengal will be incomplete if we do not deal briefly with the founder of the new Vedantism, Sri Ramkrishna Paramahansa. With a saintly vision in him he saw the need of reforming Hinduism and strove to do it by seeking recourse to the highest philosophic teaching that is contained in the religion of the *Upanishads*. By this he did not denounce idolatry and caste, but only allegorised their meaning.

Though illiteracy was his born asset, his teachings were remarkable in the sense that they were lit up with the practical wisdom of the highest order. Perhaps he would have himself remained in comparative oblivion if it had not been for the very great influence he exerted on Swami Vivekanand, who carried his master's voice far and near eloquently through the medium of a foreign tongue. His education was purely western in its origin and inception, but his thoughts were absolutely oriental from start to finish. The new Vedantist movement has a closer resemblance to Neo-Platonism as there is the same allegorising and the same reliance on the abstruse principles of philosophy to solve the hard problems of practical life. The personality of Vivekanand was perhaps the greatest asset to his teaching. The movement carried on by him apart from advancing the cause of religion on a new Vedantic basis among the people has undoubtedly helped to bring on a spirit of patriotism in them as will be seen from the many organised philanthropic activities that have already been started in modern Bengal under its direct auspices in which young men emulate each other in their zeal for doing unstinted service to humanity.

The movement which has gained a considerable footing in Punjab is that of the Arya Samaj started under the distinguished auspices of its founder Swami Dayanand. At the time when the movement made its headway into the Province caste and idolatry had a less firm hold upon the people. The non existence of these factors has contributed much to the vigour and activity of the movement. Dayanand though born in Kathiawar had practically no following till he came to Punjab. The view he held of the Hindu religion was peculiar. His position was in many respects that of a Protestant Reformer. He accepted and rejected what he pleased of the Hindu sacred books and put his own interpretation upon them; his idea of the *Vedas* was that they are eternal and that they have been given just in their present form to this world and other worlds in their long passages from formation to destruction. Professor Maxmuller in his "Biographical Essays" thus speaks of the creed he professed:—"To him not only was everything contained in the *Vedas* perfect truth, but he went a step further, and by the most incredible interpretations succeeded in persuading himself and others that everything worth knowing, even the most recent inventions of modern Science, were alluded to in the *Vedas*, steam-engines, railways and steam-boats, all were shown to have been known, at least in their germs, to the

facts of the *Vedas*, for *Veda*, he argued, means divine knowledge and how could anything have been hid from that?" Thus with this strange interpretation before them the followers of Dayanand were able to engage in modern social and educational activities, because by doing so they were only bringing back their own national past. The insecure intellectual foundation of Dayanand's creed could not stand the light of criticism in Bengal though people there have still the highest regard for his personality. It is no doubt significant that the Brahmo Samaj rejects along with the Aryas, the later accretions of Hinduism, but the Brahmo Samaj still indignantly refuses to accept the infallibility of the *Vedas* themselves. But while this has considerably weakened their hold on the popular mind, the Aryas having a clear-cut creed have managed to captivate the hearts of people in the north of India. It will, however, be interesting to note that in the matters of marriage, re-marriage of widows and female education, a progressive policy has been adopted by the Arya Samaj.

The religious reform movement in the Bombay Presidency though started late has not been of so marked a character as those that sprang up in Bengal and in Punjab. This is because the movement owes its inception to liberal social ideals. The religious movement in Western India, has from the first taken a social trend. The leadership of the movement can fairly be attributed to the late Justice M. G. Ranade who founded the Prarthana Somaj in Bombay for forwarding various non-sectarian social activities. The direct outcome of these are the Students' Brotherhood, and the *Seva Sadan* Sisterhood, and perhaps we shall not be very wide of the mark if we include in them the Depressed Classes Mission also. Among the living forces that still carry on the work of the Prarthana Somaj with undiminished zeal and energy is Sir Chandavarkar who has already endeared himself to the people by his selfless devotion to its cause.

The movement to make nationalism a religion and to trust to its impulses for creating self-sacrifice and devotion both in social and political spheres of a man's life was first started in Poona under the distinguished auspices of the late Honorable Mr. G. K. Gokhale. It was represented by the Fergusson College and the Servants of India Society. Never before modern thought and education were brought in so effective a way, into the organism of Indian society as it is now done through the agency of these two great

institutions. They are living forces of Indian nationalism that work their way slowly and steadily through the inner microcosm in order to elevate man irrespective of the religion he professes, to a perfect sphere of life.

In the south of India there has been no religious stirring for the whole of the last and the present century due mainly to the fact that the forces of Islam and those of Christianity have been weak and disorganised in that region from the very beginning. Caste and a number of gorgeous ceremonials and elaborate rituals still hold a sway over the people whose emotional and sensuous side of nature is, indeed, very strong. Though the movement of Swami Vivekanand during the modern times has gained some footing there yet the majority of people who are more advanced in their thoughts and ideas have found a temporary palliative in the work and teaching of the Theosophical Society at Adyar. It does not appear, therefore, that orthodox Hinduism which has found a resting place in the south has any chance in the near future of being flouted.


The advent of the British in India has worked out miracles in the short space of a century or so. The moral force of education on western lines introduced in India through the philanthropic efforts of David Hare, Henry Derozio, William Carey and Thomas Babington Macaulay has flowed into the veins of the people with the richness and majesty of a mountain torrent. Learning is not now confined to any particular class, nor is education confined to Sanskrit, Arabic or Persian. Every one who has time and inclination can sip through the wealth of past and the present stores of knowledge. The influence of the Brahmins and the *Mullahs* is no longer felt in society as it used to be in the past; and free organised efforts to countenance all sorts of evils and to advance the well-being of society are now possible throughout the length and breadth of the country. The powers that were in the hands of the makers of our Society are now gradually shifting into those of men turned up by the Universities. The old state of stagnation in Hindu and Moslem society in India is gone; but it may safely be asserted that under the civilising influences of British rule in India the millennium is still to come to which we shall all look for our eternal inspiration, guidance and life.

THE CARE OF THE EYES

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BY

MAJOR KIRPATRICK, I.M.S.

 NE of the common causes of defective vision in India is a chronic inflammation of the conjunctiva called Granular Ophthalmia trachoma which renders the membrane unfit to perform its functions so that the cornea loses its transparency. This disease is a most serious one and if not properly treated will often destroy the sight completely. The disease is met with in most places where dirt, ignorance and general bad hygienic conditions prevail. The public can help in the control of the disease by remembering that it is infectious and will spread through a household if no steps be taken to guard against the discharge from the eyes of the patient reaching the eyes of others.

A common source of infection in this country is the paste used by ladies to enhance the beauty of their eyes. Once an infected finger has been dipped in the paste it becomes a danger to all others using it. Again, an ointment for sore eyes may be used by more than one person; if one of these be infected by trachoma the ointment will be infectious to all others seeking a cure for a milder complaint.

Another common cause of blindness, which is due to the rays of light being obstructed in their passage to the retina is cataract. This, as you are all aware, is a very common condition in this country and there must be few of us who have not had some experience of it amongst the more elderly members of our families. The disease is due to changes taking place in the lens which cause a loss of transparency in it. In course of time the lens may become completely opaque so that nearly all the light is reflected from it instead of passing through, and it appears grey or white in consequence. The only part of the lens which is visible is that part exposed by the aperture in iris which is called the pupil. Consequently when the lens becomes opaque the pupil changes from black to grey or white. Cataract generally occurs in elderly people but may be seen in young persons as the result of injury or other causes. The opaque lens lies in the way of the light rays like a screen and blocks their path. If this screen is removed and the retina and optic nerve retain their powers vision

will then be restored. It should be realised, however, that the function of the lens is to aid in focusing the rays of light and, if it is removed, its place must be taken by a lens of glass. The artificial lens is, of course, worn in a spectacle frame. The operation for the removal of this cataractous screen from the pupil is one of extreme antiquity and was well known to Arabian physicians some thousands of years ago and still survives practically unchanged in this country amongst itinerant so-called cataract curers. This form of operation only aims at displacing the opaque lens from the pupil so that the light may again pass the lens itself being pushed out of the way downward and backwards into the jellylike vitreous. The purpose of the operation would be completely achieved were it not for the fact that in the large majority of cases the lens is not tolerated in its new position. The eye is an exceedingly delicate organ and it resents this variation from the normal. The result is that in three out of four patients so operated upon, the newly regained sight does not last for as long as six months. The modern operation for senile cataract aim at the complete removal of the cataractous lens, the eyeball being laid open for the purpose and this is found to be highly successful, so much so that out of every 100 patients operated upon for cataract 96 or 97 will regain useful sight in most well-equipped eye hospitals. Although cataract is in many ways such a simple disease and the results of its treatment, when properly conducted, are so satisfactory yet people should understand that its diagnosis is not always so very simple and many persons think they have cataract when they have not, or the disease may be complicated by more serious conditions in their case. The importance of this lies in the fact that there are forms of cataract in which the patient is likely to recover his sight more fully after operation if he first becomes completely blind. A person knowing this and falsely believing that his gradual loss of sight is due to the so-called ripening of the cataract from which he thinks he is suffering will sometimes allow himself to become completely blind before seeking

advice. It is a very sad but fairly common experience of an ophthalmic surgeon for such a patient to appear before him expecting to be speedily relieved of his blindness and to have to tell him that his case is hopeless. What makes it all the more pitiable as the knowledge that, if advice had been sought earlier, the sight could in most cases have been saved. The public must often wonder at the hatred the medical profession bear to quacks and possibly they often consider it is due to jealousy. A small experience of the amount of misery caused by blindness or the pain and hopelessness of a cancer, which have outgrown the possibility of cure whilst the patient has been treating his symptoms with a variety of well advertised cures, is quite sufficient to account for such detestation.

Conditions of modern life involve a considerable strain on the eyes of educated people. This is due to the necessity of obtaining a clear image of near objects in reading and writing and the consequent strain thrown upon the focusing apparatus of the eye.

A sharp image of a distant object is formed on the retina of a normal eye when this apparatus is in a condition of absolute rest, but it must at once be brought into use if anything nearer to the eye than six yards is looked at, and the closer the object is to the face the greater must the effort of focusing be.

In fact the eyes afford the clearest indications of changes in the general health just as a barometer gives indications of the weather. This is very little realised by the public as it is exceedingly common for people to attribute headaches to billious causes, in ignorance of the fact that the headache is due to a faulty condition of their eyes which is made apparent by the temporary upset of the general health. When these faulty conditions of the eyes are present the first thing to do is to remedy the faulty focusing by suitable glasses which will form sharp images of distant objects on the retina without any expenditure of energy on the part of the eye muscles. Then particular care should be paid to the circumstances under which work is carried out. No object should be brought nearer to the face than the length of the forearm. Stooping over a desk whilst writing should be avoided and attention should be paid to proper lighting. It is impossible to lay too much stress on the importance of a proper "working distance" as it is called, and I should advise every one of my audience to notice the distance at which he ordinarily holds his book or writing and check it by seeing if it is nearer to

his eye than the length of his forearm. It is no exaggeration to say that nine headaches out of ten are due to an upset of focusing conditions and can be nearly always remedied by the wearing of suitable spectacles. Infinite harm may be done to the sight by neglecting Nature's remonstrances and continuing to strain the eyes.

In some of the remote up-country parts the application of irritant drugs and substances to the eyes is in high repute as a method of treating unconsciousness and delirium. Hardly a week passes but some unfortunate appears, in the out-patient department of the Government Ophthalmic Hospital, blind for life as the result of such treatment. It is difficult to conceive any reason for this practice but is possibly based on the idea that the medicines are being applied directly to the brain. This is, however, quite erroneous as medicines placed on any part of the head would be closer to the brain than those placed on the front of the eye. No doubt the wise person who has destroyed the eyes would point out that the survival of the patient proved the efficacy of his treatment, but this argument can hardly be considered logical, though it would very likely be convincing to the friends of their victims. In sickness when a patient lies unconscious, special care should always be paid to his eyes both to prevent such dangerous practices and because, when very ill, he often lies with his eyes half closed so that the front of the eye becomes dried up and soon ulcerates. The eyes should therefore be constantly cleaned and a little vaseline or castor oil put in them to prevent drying.

A very common cause of blindness all the world over is that which results from an inflammation of the eyes coming on a few days after birth. The infant's eyes discharge a quantity of matter which frequently glues the eyelids together and is retained in the eyes. If this disease is allowed to go untreated and the matter allowed to collect, the eyes will very likely be destroyed. All mothers and midwives should know this and take measures to prevent such disease.

People sometimes injure their sight by looking at the sun directly. The rays falling on the most sensitive and delicate part of the retina cause changes in it which lead to great impairment of vision. This loss of sight is permanent and without remedy. Such cases are commonly met with after eclipses of the sun when people watch the eclipse with the naked eye instead of looking through a smoked glass. I am aware that looking

at the sun at midday forms part of the religious ritual of some people and have met with cases of blindness resulting from it but I think I am right in saying that the true ritual is not to look at the sun directly but through the partly closed fingers.

A common cause of blindness in the Madras Presidency is a disease which attacks the retina in early life and shows itself first of all by inability to see at night time. After the lapse of some years it usually ends in complete blindness. The disease is a disease of degeneration and chiefly shows itself in the offspring of parents who are close blood relations. As you are well aware, it is a very common custom in the Madras Presidency for a man to marry his maternal uncle's daughter or his sister's daughter. I think it is generally accepted that, provided that parents are healthy and their fathers and mothers before them have been healthy, the produce of such a union may be quite of the normal standard or even above it but if it be carried on for more than a generation degeneration in the stock is

likely to take place and if continued for generation after generation then degeneration is certain. This eye disease is one of the marks of degeneration and it is impossible to impress too strongly on the Indian public the inevitable degeneration of the race which must follow on this custom.

I hope you will understand from what I have said in my lecture that though our eyes are wonderful and delicate organs it is not so very difficult to take care of them. It is largely a matter of common sense and cleanliness. Whenever a person has a discharge from the eyes, that discharge is likely to produce the disease in the eye of another person if it gains access to it. The discharge is usually carried and conveyed by cloths and fingers and if these are kept clean the disease will not spread. Nature soon draws our attention to any misuse of the eyes by causing headaches and mild inflammations. If these hints are disregarded then loss of sight follows but in that case we have only ourselves to blame.—*Paper prepared for the St. John Ambulance Association Lecture, Madras.*

RELATIVITY OF PROPERTY IN INDIA

BY

PROF. RADHAKAMAL MOOKERJEE, M.A., P.R.S.

[We have much pleasure in announcing to our readers that by special arrangements with the author we are able to publish from this issue onwards a series of valuable contributions on Indian Economics from the pen of Professor Radhakamal Mookerjee, M.A., Premchand Roychand Scholar, Lecturer on Sociology of the Calcutta University and author of "The Foundations of Indian Economics." These papers formed the subject matter of a course of special lectures delivered recently before the Punjab University. Ed. "I.R."]

THE whole edifice of economic life is based on the foundation of property as a social institution. There are remarkable differences in ideas about private property in the west and the east which are responsible for a striking dissimilarity of economic institutions. The differences in conceptions of private property are due not merely to a different economic environment but also to a different race psychology. Indian Economics works within the limits set by the characteristic institution of property in India and the social ideas it implies here. It is true that some of our governing ideas relating to property are being greatly modified on account of the contact with western industrialism. The decisions of the Courts also facilitate the transformation of

ideas. But we have to analyse the nature of the change and find out whether such transformation of ideas relating to private property will be best conducive to our economic progress in the lines of the past. It is well known that law follows at a respectful distance behind economic forces and conditions. Law adapts itself to them. But it has not seldom been in India that law fails to interpret tendencies correctly and brings about conditions that might hinder economic progress. Thus good law may be bad economics.

Indian economics will tell us what property is in India, why it is and what it ought to be. It is then for law to follow up its teachings.

The Roman doctrine of private property seems still to hold the field throughout the world. The

Roman jurists laid down that property belongs to him who has first seized it. The assertion of the right of occupation involves a theory of force which can easily be explained by the facts on the development of Roman life. Private property was considered to be a part of the law of nature. Private property was a natural right. But what was Nature? Does Nature imply the reign of the natural law, of brute force which operates in the physical and animal world? Or, does Nature mean the condition of perfection?

The latter meaning could not be accepted, for the philosophers of antiquity regarded slavery as a natural institution and private property in slaves a natural right. This was utterly repugnant to the democratic ideas of the time. Nor could the theory of occupation be accepted without modification, for seizure implies coercion not justice. Locke argued that when a man first occupies the soil he mixes up his own labour with it. Thus the land belongs to him for he has a natural right to the fruits of his own labour. Thus the pure and simple Roman theory of force was given a colouring of justice and equity by the philosophers of the 17th and 18th centuries. In France Camus emphasised the element of prescription as a content of private property. This introduces a moral element into what otherwise would be a creature of force. The principle of seizure may be anti-social but prescription is conservative, if not constructive. The limits and extent of prescriptive right may have been determined by convention and may have appeared subsequent to law, but the principle itself is prior, being among the foundations of law.

Turgot in his luminous essay on the limits of proprietary rights especially as vested in corporations was the first to enunciate boldly the principle that the interests of the common weal must be acknowledged as paramount and therefore as a source of certain restrictions or limitations on exclusive possession and enjoyment of property in large masses, specially as these may be employed to the detriment of the State and be a source of political risks. It is unfortunate that amongst Western economists and jurists Turgot's anticipations have not received the close study and examination which they deserve.

Western theories of private property from Locke to Spencer are all defective because of their exaggerated emphasis on the individual element and their neglect of the social. It is for this reason that we find thinkers of all ages in Europe from Phaleas of the ancient times to Bakunin and

Kropotkin protesting against the injustice of private property.

And America at the present day, is witnessing a revolution of the old ideas of private property. This has been found chiefly in connection with the problem of irrigation. The English common law conception of private property is a product of conditions where there is an abundance, even a super-abundance of water and where private interest could be safely depended upon to give the best results. But in the arid and semi-arid regions of America, neither occupation nor labour is deemed to give an equitable title to the river or the adjacent riparian lands. The code of private property that is now in process of evolution in America restricts individual rights and emphasises social interests. In India where by irrigation works or otherwise the Government makes waste and unoccupied lands fertile and productive, it is at liberty (and it exercises the power sometimes) to give to the cultivators whom it establishes there a mere occupancy right instead of full ownership. This is what has been done, for instance, in the Chenab and Jamrao Colonies, in the Punjab and Sind.*

In New Zealand where immense private holdings checked social progress there size had been restricted. In Ireland the agrarian problem became so acute and private proprietary rights of the landowners became so detrimental to agricultural progress that the form of property right had to be altered.

Throughout the West the socialistic demands for the modification of private property rights have become imperative, and socialistic legislation has become the rule rather than the exception. The municipal ownership of gasworks, waterworks and street car lines as well as the public ownership of railways and waterways also indicate the same dissatisfaction with private property. Throughout the West the accumulation of enormous fortunes has become economically and politically dangerous, and has affected art, religion and culture. There is a growing opinion that private property slights should be greatly modified in order to secure social stability and the full development of democratic virtues. Bequest has been greatly limited. The development of progressive inheritance taxes and more especially of collateral inheritance has been remarkable in recent times. In the United States the rate of taxation reached 15 per cent. in England and 20 and 25

* Chailley—"Administrative Problems of India."

per cent. in some of the States of Switzerland and Australia. Professor Ely has expressed the common feeling for inheritance taxation thus; "All inheritances of every sort should be taxed, provided the share of an heir exceeds a certain amount. The State or the local political unit—as town or city—must be recognised as co-heirs entitled to share in all inheritances. A man is made what he is by family or town or the local political circle which surrounds him, and by the state in which he lives, and all have claims which ought to be recognised. Taxation of inheritance is the means whereby this claim of the state and town may secure recognition."

The idea of property as a true and genuine trust is developing and this operates in the direction of the diffusion of wealth. Prof. Seligman writes: "What phrases are more common today than the obligation of wealth—the public trusteeship of wealth? How long will it be before we tread the same path that has been opened up in the fiscal domain, where voluntary contributions have become transmuted into compulsory payments and where the moral duty is now converted into a legal obligation?"

There is every reason to think that the development of private property rights has now been arrested in the West at the point where it has become perilous to social stability and social progress. The Roman law with its exaggerated emphasis on private proprietary rights has done incalculable harm and in spite of the encouragement to individual initiative and private enterprise has proved a menace to the stability of democratic government, peace and general well-being.

In India we find from very early times a sense of individual property in land and at the same time, associated with it, a sense of a certain right in others to have a share of the produce. The laws of Manu justify private property on the same way as Locke has done. The land belongs to him who has first cleared the jungle and killed the deer of the forest. But the land cannot be enjoyed alone by the first settler. When the crop is reaped, the King or the chief or the headman and the villagers get their traditional shares of the produce. The lands are separately cultivated, but there is a sense of ownership by the whole tribe, arising from co-operation, however indirect, in the work of settlement. It is the same idea that the local political unit (which in our agricultural communities is called the tribe) is a co-proprietor and co-heir entitled to a share in all inheritances which has, as we have

already indicated, recently received emphasis in the West in the discussions about inheritance taxation. Prof. Bluntschli proposes that the property acquired by taxation of inheritance by the local political units should be used as fund to promote the interests of the property-less classes, also that it should be used to reward persons who have distinguished themselves in science or in art, or who have rendered especially valuable service to the poorer classes of society. In the village communities in India, the land, though distributed in parcels for separate enjoyment amongst the members of the tribe, belongs in theory to the tribe: because it is the tribe working collectively that cleared the jungle, formed the settlement and created the property and because the individual can cultivate and enjoy the plot of land on account of the economic, social and political benefits he gets from the tribe. Thus no member can postulate individual proprietorship. From the earliest times the power to alienate land, which on theory belongs to the tribe or village was limited by the power of the tribe or village to prohibit it absolutely, then to prohibit certain forms of alienation or to impose restrictions as to the purposes for which alienation might be effected, or when these purposes were satisfied to limit the choice of alienees to members of the tribe who would have the first right to take up the alienation, in other words had the right to pre-empt.* It is also characteristic that institutions like the Darmsala or a shrine or the common-room of the village for the benefit of the property-less and the intellectual classes respectively are supported from the common funds of the village, or from property endowed on their behalf by the whole body of proprietors. In the West it is only about inheritance taxes that the idea of communication has been emphasised. In India the interests of the property-less and intellectual classes have a sort of first claim on all earnings from the use of capital or the holding of land which might lead to cumulative profits or unearned increments.

The sense of private property in India was indeed always governed by the sense of a certain right in the local political unit or social. This can easily be understood if we investigate into the chief forms of tenure in our typical agricultural communities.

Any intelligible account of land tenures must proceed by the genetic method, i.e., it must deal

* Ellis' Law of Pre-emption.

primarily with origin and development therefrom. From this point of view villages may be divided into those.—

(1) in which ancestral shares were recognized and utilized from their foundation ;

(2) in which this was not the case, but the user and occupation of land was distributed and determined from the first in other ways.

To clear the ground it may be promised that in early times (which may roughly be taken to mean those prior to our rule) ideas of proprietary right as an exclusive and general right of dealing with material objects attached themselves not so much to the land or soil as such, but rather to the products of land, including in that term not merely agricultural produce, but dues, services and such like exacted from or rendered by actual cultivators.

The two classes of villages detailed above respectively point back directly to the sources of the two main streams of ideas, the gradual fusion of which has resulted in the modern conceptions of property in land current in this and in other countries. They are (a) political authority or social domination in various grades and shapes ; (b) the actual occupation of land by the self-cultivating clansman.

As regards (a), political authority had tended to become proprietary connection with land by a process of attrition or degradation through the stages of feudal superior, seignor or overlord (Sirdar), assignee of land revenue (Jagirdar), farmer of the State revenue (Ijaradar) and such like. In each successive stage the actual personal connection of the above classes of persons with the management of land and the control of its cultivation became closer and more intimate than could be that of the Raja, political ruler, or tribal chief of a more or less wide tract of country, although as a rule they would not themselves actually drive the plough. As the political power of such a chief or of his descendants became more and more curtailed by conquest or by a process of fission set up by the necessity of providing appanages (Guzara) for the younger scions of the family, in so far did political connection with land give place to a closer and nearer personal and proprietary connection coupled, of course, with a concomitant restriction of the area concerned.

It seems to be a reasonable conclusion that in the case of villages in which proprietary status resulted, in the manner sketched above, from the gradual degradation and curtailment of political authority, or in the case of those whose founders belonged to clans imbued with aristocratic tradi-

tions of political status and functions, ancestral shares would be recognized and followed in the original distribution of land among the original founders. In such cases the inchoate ownership of land would imply the enjoyment of dues, services and feudal privileges ; perhaps also of some vestiges of political power over and above the mere right to appropriate a certain share of agricultural produce. On the other hand, cultivation was perhaps more of a burden and a responsibility than a privilege ; while failure to develop the area of the village and to bring it under cultivation would involve expulsion by the ruler or his local deputy or else the forcible introduction of outsiders who were capable and industrious. Distribution of the area in shares would clearly enable a family of non-cultivating landlords of this class to meet such responsibility more easily, and would also tend to prevent friction and trouble in the collection of produce, and in the enjoyment of dues, services, etc. It is the same history of land settlement and demarcation of rights that is to be found in the occupation of Gaul and adjacent provinces by the Gothic and other tribes from the north after the break-down of the Roman empire.

On the other hand, where the founders or original settlers were a group of more or less closely related kinsmen of a comparatively low social status who actually tilled the soil themselves (halbah), each family appropriating the produce of its own labour, the necessity for a distribution of area on a definite system of shares would not arise, at least in the earlier stages of the life of the village. Land would be plentiful in most cases, and the main object would be for each family to break up and cultivate as much of the area round the young settlement as its resources would allow. As development proceeded and the group grew in size, the need for a more regular and definite method of assigning land for the use of the various households might arise.

Enquiries made into the history of a considerable number of villages throughout Northern India in the main tend to confirm the theory sketched above as to its chief features. Up to a comparatively recent period the Rajput clans with their aristocratic and political traditions regarded the work of tillage as one entirely beneath their social status, to be left to Jats, Sainis, Arains and others of lower rank. The idea is of course now rapidly disappearing, but is by no means even yet extinct. It is among Rajputs that those villages are principally found which were originally held on a system of ancestral shares

and which may properly be called Pattidari villages. They were in the great majority of cases founded by an individual. After his death his sons or grandsons proceeded to divide a considerable portion of the village area among themselves on ancestral shares, the remainder being kept joint or Shamilat. The area assigned to each sharer was sometimes in a compact block and sometimes in scattered plots on the Kurabandi or Dheribandi system, to be noticed below. Each sharer and his descendants were at liberty to bring under cultivation so much of the joint (Shamilat) waste as their means allowed and to add it to the severalty plot or plots assigned to him or his predecessor on partition. The result of this process and of other incidental causes, such as transfers and abandonments, was to sooner or later introduce and foster discrepancy between the area of lands actually held on severalty and the ancestral shares. The more or less definite application of these to the Shamilat appears, however, to have been preserved; but what the practical results of this application were it is difficult to see, as the Shamilat area which each sharer could appropriate for cultivation by his tenants does not appear to have been definitely limited by his share. However this may be, the application was sufficiently definite at the time of the British Settlement to cause Shamilat lands in Pattidari villages to be recorded, generally as owned jointly on ancestral shares, while lands held in severalty were treated as owned by the holder without reference to his ancestral share. The above was the normal type of development in the case of Rajput Pattidari villages; but there were of course cases of more or less wide divergence from it. The early definite partition on shares appears to have been absent in some cases. For instance, villages are settled without definite partition, each family appropriating land for cultivation according to its means and ability. It was only in the course of the first Regular Settlement that it was definitely partitioned according to ancestral shares. The case illustrates the Rajput instinctive tendency to preserve the recognition of ancestral shares, even when cultivation has been in severalty and in temporary disregard of those shares. In other cases a Pattidari tenure appears to have overlaid and displaced a true Bhaiachara tenure (dealt with below) in consequence of the forcible assumption of proprietary status by Rajput interlopers or by the development of such a status from that of jagirdar or ijaradar. This aspect of the matter will be more fully noticed below.

The pure Bhaiachara (class II in paragraph 1) is the tenure par excellence of the self-cultivating Jat clans. Enquiry tends clearly to show that generally the original settlers or founders of a village, to which this class of tenure applies, formed a group of families more or less closely connected by blood or intermarriage. Often, but by no means always, the families were of the same clan. In the earlier stages of the settlement each household appears to have occupied and brought under the plough so much of the waste area surrounding the infant village as its means allowed. The common expression in the records is *taraddud hash istatdat apni*. As population increased and the advantageously situated lands near the village site became more fully occupied, the initial stage of promiscuous occupation appears in many cases though by no means in all, to have been followed by a re-organization which took the shape of a redistribution of the occupied and cultivated area among the original settlers or their descendants on a definite system, the nature of which was somewhat as follows:—The area to be distributed was divided into large blocks (*hars*), each characterized throughout by general similarity of situation, quality, etc. They, perhaps, corresponded roughly to the soil classes framed for purposes of partition under our modern procedure. Lots, variously known as *dharis* or *kuras*, were then formed, each consisting of non-contiguous plots selected out of the different *hars* so as to render the lots so far as possible all generally equal in regard to quality of soil and situation, etc. A lot would be assigned to each cultivating household, or more commonly subdivided by the same principles into plough holdings, one or more of which would be assigned to one or more households to be held by them in inchoate proprietary right. The size of a lot would not necessarily be uniform, but would depend on the number and cultivating strength of the households to which it was intended to be assigned on the plough distribution. The care with which the original distribution was made is apparent from the generally scattered character of the existing proprietary holdings, and from the fact that at the last settlement a distribution of revenue at a uniform rate on area without reference to soil distinctions was found possible in a large number of villages.*

Before the English rule, individual property in land, in the sense in which this is at present understood, was unknown. Each village held the

* Vide Mr. P. T. Fagar's interesting note on *lapd tenures* in the Punjab.

area surrounding its homestead, the dividing boundaries being hardly defined. Land was plentiful, cultivators were scarce, almost any body was welcome to break up as much as he could cultivate, and the owner who induced a tenant to settle and bear a share of the burden of the revenue conferred a benefit on the community at large.

The distinction between the members of the proprietary body and mere tenants holding from them was of course carefully preserved, the latter having no voice in the management of the village, and making formal acknowledgments of their subordinate tenure; but so far as actual burdens were concerned there was practically no distinction between the classes.

The land was carefully divided according to quality so that each should have his fair share, and the same rule was observed when a newcomer was admitted to cultivate. The long dividing lines at right angles to the contours of the country which mark off the valuable rice land into minute plots and the inferior sandy soil into long narrow strips including a portion of each degree of quality, and the scattered nature of each man's holding, still show how carefully this was done. The revenue was then distributed equally over ploughs, or over cultivated areas. The ancestral shares of each household of the land-owning community were carefully observed and regulated the interest of each in the common lands and the adjustment of the minor village accounts; but the area of land held by each cultivating possession varied with the ability to cultivate rather than with its rateable share in the village.

The redistribution of land in the Russian mir which is only the continuity of traditions of pastoral and even nomadic life falls far short, in the organisation of agricultural efficiency, of the equitable distribution of plots of land which the instinctive capacity for group-action of the Indian people has established. The periodical redistribution of land is also to be found among certain tribes in the fastnesses of India, but this crude type of tribal communalism has been superseded by a more complex type of agricultural organisation on a communal basis which satisfies the interests of individual efficiency as well as those of collective well-being. Western writers are always apt to confound group communalism based on conscious co-ordination of individual and group action with tribal communalism

based on gregarious instincts and biological necessities. In India the social organisation in our village communities which has advanced much beyond the tribal-stage but has also wisely conserved the value of such social and group instincts, has been misinterpreted by western thinkers from Maine to Baden-Powell. Group-action has in the Indian economic and social organisation developed from instinctive plane in the stress of biological adjustment to a conscious co-operation for realising ideal ends through social necessities. It does not represent an archaic and obsolete type of social life, as western thinkers have misinterpreted it. It represents a transitional form of communal life which will organise the social instincts it has inherited from tribal communalism into ethical ideals in adaptation to the growing complexities of social and economic life.

HARVEST IN FLANDERS.

BY LOUISE DRISCOLL.

In Flanders' fields the crosses stand—
Strange harvest for a fertile land!
Where once the wheat and barley grew,
With scarlet poppies running through.

This year the poppies bloom to greet
Not oats nor barley nor white wheat,
But only crosses, row by row,
Where stalwart reapers used to go.

In Flanders' fields no women sing,
As once they sang, at harvesting;
No men now come with scythes to mow
The little crosses, row by row.
The poppies wonder why the men
And women do not come again!

In Flanders, at the wind's footfall,
The crosses do not bend at all,
As wheat and barley used to do
Whenever wind went running through.
The poppies wonder when they see
The crosses stand so rigidly!

O God, to whom all men must bring
What they have done for reckoning,
At harvest-time what byre or bin
Have you to put these crosses in?
What word for men who marched to sow
Not wheat, but crosses, row by row?

(From the "N. Y. Times")

THE HISTORY OF BENGALI LITERATURE

BY MR. HARI PADA GHOSAL, M.A.

CHAPTER III.

BENGALI LITERATURE IN THE SIXTEENTH CENTURY.

FROM the sixteenth century onward Bengali literature begins to assume a more definite shape. This is one of the fruitful periods in our literary history. Variety and multiplicity are its special characteristics. The volume is so large that we are astonished to see it. Most of the writings centre round Sri Chaitanya. In religion as well as in literature, his influence was marked. Baishnavism received an impetus at his hands. Once more Hinduism became a living thing and the whole of Bengal was overflowed with the choric songs of Kirtan. The literature that followed in his wake was indeed marvellous. Thus the literature of the 16th century falls into two important branches, the first being that under (I) the influence of Chaitanya and (II) the second being the strictly popular branch.

I. *Literature under Sri Chaitanya*:—Sri Chaitanya was born in a learned family of Nuddia in the year 1485 A.D., where his father Jagganath Misra had come to study from Srihattya (Modern Sylet). His ancestral home was at Jajpur in Orissa. After finishing his study, Jagganath married Sachi Devi who bore eight daughters and two sons, all of the former having died in their infancy. Biswarup, the elder brother of Chaitanya, was learned in the Shastras and became an ascetic at the early age of sixteen. Jagganath, disgusted with his son, became averse to learning and kept his youngest son at home. Without the salutary and restraining force of education, Chaitanya became very naughty and oppressed the people who came to bathe in the Ganges. In course of time he grew so wild and mischievous that the parents were compelled to put the boy to school. He tasted the sweet fruits of Sanskrit lore and became engrossed in study. He contested and defeated many learned men of reputation by his keen intelligence, vast learning and great acumen in logic. Thus by the time he reached the age of twenty, his fame of learning spread throughout the whole of Bengal. He travelled as far as the Padma in Eastern Bengal. He went to Gya where the flower of his superhuman love of God first bloomed. He became disconsolate and lived

in perfect uneasiness of mind until 1509 when he adopted the life of a Sanyasin.

Chaitanya was regarded by his followers as an incarnation of Sri Krishna. These wrote a good many books in praise of their God. There are many extant writings by Jib Goswami, Sanatan Goswami and others. The age of Chaitanya was the happiest period in the history of Bengal. The people were enjoying peace and prosperity under Husan Shah, a great patron of Bengali literature. Before Chaitanya all the writings in Bengali were fragmentary but from his time books began to be written by his numerous Baishnavite followers whose object was to preach the religion of their master among the people. They presented in clear homely language the lessons of their master. It was only through the followers of Baishnavism under the new cult of Chaitanya that Bengali literature was born. It was only through their medium that our literature improved.

The various poets of good many fragmentary songs perpetuating the mystical union of Krishna with Radha, were, except Vidyapoti and Chandidas, contemporaries of Chaitanya. Their number has not been definitely settled. About one hundred and seventy names are known; a good many are still lying in obscurity. When the names of all the poets will be disinterred from the graves of oblivion by scholars, they will, indeed, be a valuable possession.

Of the Lyrist of the age of Chaitanya, Govind Das was the most famous. He was born in Srihandu about 1537 A.D. and died in 1612. Jnan Das was born in 1530 in the village of Kandara in the district of Burdwan. Then follow a host of others all of whom were contemporaneous with Chaitanya. All these poets occupy a position lower than Vidyapoti and Chandidas, and many of them, such as Govind Das, Jnan Das, Balaram Das, Banshibadan, and Basu Ghosh were good poets. In Vidyapoti and Chandidas we see nothing but love, but in Govind Das and others, we see a new element i.e., Bhakti. This Bhakti attenuates the force of love. There is sensitiveness and anger which is provoked when the object of love proves refractory and not easily obtainable. Love presupposes equality of status. Bhakti is self-surrender and self-immolation at the altar of a powerful being. This literature is principally a literature of love in its various aspects. This

emotion is red-hot with the ardour and eagerness of the soul. Love in these poets is not a commodity to be bought and sold at the desire of the parties. The principal thing in this love is sacrifice and abnegation.

The stream which had its origin in the mighty heart of Joydev, Bengal's primeval songster, and flowed through Vidyapoti and Chandidas—sweet chanters in the House Beautiful—widened in Sri Chaitanya and a host of his followers in the sixteenth century.

This hymn of love sung by melodious poets through all ages is the national characteristic of the Bengalees. From the earliest days in the infancy of our literature to the present time, the emotion of love continues in an unbroken chain through the chosen sons of the Bengali muse. Other nations are famous for Drama—a minute investigation into the human nature of the searching eye of a dissecting literary anatomist, or for the epic—the sublime and exalted narration of heroic achievement of great national heroes. But the Bengali nation has learnt to weep. The series of national disasters and misfortunes inflicted from time to time were the causes of this peculiarity in the national sentiment. The enervating influence of the climate rendered the people weak, and unable as they were to offer an obstinate resistance to the successive inroads of foreign invaders, the only alternative left to their aggrieved heart, was the outburst of their emotions, clothed in the living symbols of charming lyrics. The well of their heart overflowed in tears which found expression in sweet lyrics which appeal to the heart by the truth and genuineness of their nature.

Another important section in the literature of this period is biography which is the glorification of the actions of particular heroes. The art of writing the lives of men appears later in the literature of a country as the deification of human personages comes later in the morals of a people. Before Chaitanya biographies of great men fell into the back-ground and none attempted to write them. The attention of all writers was drawn to the works of translation and religion. So long were they bewitched by the supernatural powers of the gods whose actions captivated their imagination and hence they disdained to write of the puny man. But the high moral sentiment of Chaitanya elevated his common human nature into the divine, and made his life a poem—the life of a god. He showed by example how man may live in the life of a god and tread the path of virtue, and how the individual ascending out of

his limits, may rise into a "Catholic existence." Chaitanya's life and character gave a model for imitation and his numerous followers tried to immortalise him by drawing life-like pictures of their great master.

Of the writers of "notes" or memoranda, Govind Das occupies a prominent position. His "karcha" gives a graphic description of only two years of Chaitanya's life—the period he spent in company with him. Truth and simplicity are the two characteristics of the appreciatory notes of this humble admirer. Govind Das was an inhabitant of the village of Kanchannagar in Burdwan. Being reproached by his wife he left home in 1508, a year before Chaitanya became an ascetic. A little later in the same year Govind was, at the very first sight of Chaitanya, attracted by the magnetism of his personal charm. His hairs stood on end. His limbs began to shiver. His clothes became wet with sweat. He was washed in tears of love. He soon engaged himself to the services of Chaitanya. In his notes Govind gives a detailed description of his master's travels in Orissa and in the Deccan. In all his wanderings from place to place, Govind was present and took down in his notes all he saw on the way.

The work of this poetic Boswell is a book rather than mere headings. It is a beautiful description of various things in a wide scale, a coherent and neatly woven story of an important period of Chaitanya's life, the literary value of which cannot be over-estimated. Govind Das had a peculiar faculty for making details interesting. The mass of details he piles up automatically arrange themselves. The reader seldom feels that he is wading through a heap of dry and uninteresting materials. The notes bear an unmistakable trace of the author's great industry and application. There is no serious omission, no missing link, no overlapping. The whole fabric grows little by little and stands before us in all its finished symmetry and impositiveness. We can only recommend enthusiastic lovers of our literature to the study of these notes and we are sure they will rise up enlightened and edified from their perusal. The character of Chaitanya is above all the most charming. The humble admirer has given a faithful picture of that great man without any exaggeration. The language is simple; the manner of telling what the poet wishes to say, is indeed clear. commonplace objects have become bright and beautiful by the poet's skilful handling of facts. In describing nature the poet shows the same power. He had

an eye to see beauty and truth. His charming description of the Nilgiri hills is very beautiful. Besides truth and simplicity there is another quality which is of sterling worth in him. He placed Chaitanya on a high pedestal above all sectarian bias and prejudice. Chaitanya's followers in later times narrowed down the wide limit of his universal love and brotherhood by their constant quarrels with other sects. Chaitanya's clear soul was free from this taint in his character. Govind took a note of what he saw and what he felt in his master's company. Any other person would have been swayed by personality and reverence into exaggeration. But Govind is a strictly faithful narrator. Here and there is a streak of light: here and there is a play of fancy. But he never outstrips the bounds of exactitude into the alluring realm of fancy so as to distort truth.

Next we come to deal with Chaitanya Bhagvat of Brindaban Das who was born in 1507 at Nuddia and died at the great age of eighty-two in 1589. This long life was passed in piety. The date of his famous book is variously fixed between 1535 and 1575 A. D. but most probably in 1535. Sectarian bias is clearly visible in him. He sometimes showers contempt and hatred on those who do not belong to the religion of the Baishnavas. But the bitterness of his remarks will be lessened, and thus to some extent justified by the dire onslaught on his own sect by others. The book itself is not free from some of the defects of his composition but it may be ranked as one of the principal historical works in Bengal. We may glean out a few facts concerning the social, political, and religious history of Bengal and behind all this has been drawn a picture of Chaitanya, which a reverent peruser recognises while groping through the tears of love and reverence. The book is in three parts of which the first consists of fifteen chapters, the second twenty-six, and the third eight only. Besides, he wrote many songs.

We shall dismiss this section with a short review of two other important books. The Chaitanyamangal of Lachmandas was composed in 1537 when the author was only a boy of fourteen. It is almost impossible to take the truth from the dross of fables. The book is a medley of stories of supernatural beings and the bright figure of Chaitanya sometimes comes out conspicuous and becomes prominent but after a short existence like that of the lightning, disappears and loses itself in the cloud of obscurity. The author is taken up with and absorbed in stories and fables of

beings of a superior order and his work would have been wanting in human interest had he not brought to our view the personality of Chaitanya from time to time. It seems Lachmandas did not know that self-reverence, self-knowledge and self-control are golden virtues which, when achieved, raise a human being up into an elemental sphere of ethereal denizens of a world unknown and unseen by the naked eye. The historical value of Lachman Das's book is little indeed but it has a quality which has embalmed it for more than three-hundred and fifty years. One who is disgusted in searching in vain for historical materials from the book may be rewarded by wild flowers of poetry-strewn up and down throughout the book.

The last of the book under review is Chaitanya-Charitamrita by Kristodas Kaviraj who was most probably born in 1517 A. D. in the village of Jhamatgram in Burdwan. His father Bhagirath maintained his family with the scanty income of medical profession. At the age of six when Kristodas lost his father, his younger brother was only four years old. The mother soon followed the father to the grave and the two brothers were brought up under the care of their aunt. Kristodas learnt to read and write and acquired some knowledge of Sanskrit. From the beginning he slighted the pleasures of the world and led the life of an ascetic. He did not marry at all. In a dream he was directed to go to Brindaban whither he repaired begging all the way through. Here he was requested by some of the brothers of his order to relate the later life of Chaitanya. Thus at the age of eighty when he lost his eyesight, his fingers were trembling, and his body feeble and infirm, he took upon himself this task which he did not hope at all to finish before his death which was fast approaching. After nine long years' labour he brought the great book to a successful close in 1606. This monumental work of Kristodas sheds its bright lustre through the darkness of time. After the "Karcha" of Govind Das, Chaitanya Charitamrita is the most reliable and authentic narration of the life of Chaitanya, but in point of deep learning, mature thought and judgment it occupies the first place among all other books of its kind. Reminiscences of vast learning, apt definition and analysis of love in its higher aspect, the art of carefully restraining the writer's overflow—all these open new vistas of pious association. Kristodas leads the reader's mind to wander through all the realms of nature and art; he brings his stores of knowledge and learning to

bear upon the life and work of the great preacher with an unbounded store of ideas drawn from multifarious sources. The book consists of 12,051 verses. The language is not refined. Living in Brindaban for a long time, Kristo Das speaks in a foreign tongue. His language is a curious mixture—Bengali, Sanskrit, and the dialect of Brindaban are its ingredients. But here and there we come across patches of pure Bengali like oases in the midst of the desert. These trivial faults and defects are nothing. Above all, this language is the best vehicle for conveying the author's mature thought.

A good book resembles a good action and an author likes to see his book loved by all. The book having been finished, Kristo Das thought his duty done. Being advised by his friends, he sent the manuscript to Bengal for publication, but it was stolen on the way at Banbishupur. Kristodas could not bear the heavy burden of grief. He wrote the book with his heart's blood; it was the best production of his mature age—a thing which his pious heart and reverent soul had dedicated to the service of the object of his life-long devotion. And though the book was subsequently recovered, his heart broke at the news of its loss and he died in despair.

II. *The popular branch* :—The popular branch of the sixteenth century literature mainly consists of the stories of Chandi and Mansa. Songs were composed and books were written in honour of these goddesses. The popular fancy delighted in the stories of gods and goddesses who influenced the actions of men, showering benedictions and gifts on their favourites and hampering those who were unyielding and uncompromising in their conduct. It is indeed gratifying to see that our poets used to keep up the flame of religion by holding their ideals to their contemporaries. They gave them ideal sketches of characters of the Hindu household. The greatest among these poets gathered materials from his less powerful predecessors and contemporaries, and with the genius of a poet, touched the mass of matters and made them living and speaking organisms. His magical wand enlivened the dead symbols. The Æolian harp was made vocal by the divine music of his song.

The foremost poet after Kirtibas and before Kasidas and Bharatchandra is Mukundaram Chakrabutty of Damunya in Burdwan. His date was about 1530 or 1640 A.D. The oppression of Mahmud Sarif whose figure the poet has drawn with an inky outline, compelled this poor child of the muse to leave his native village with his

family and come to Arah in Midnapore. There he was engaged as a tutor to the boys of the Raj family of Raghunath Roy and wrote his great work. But this patriotic poet could not wipe out from his memory the beautiful picture of his "Sweet Auburn."

At the very outset of the Chandikabya the poet describes as a sort of preamble the gods such as Ganesh, Lakshmi, Chaitanya, Ram and others and then he gives an account of the creation of the world, the marriage of Haimabkutti and the birth of Gnanopoti and Kartikeya. And to spread the worship of the goddess Bhagabati on earth there have been related two long stories of Kalketu and Srimant. We do not know the sources of these but we feel it certain that the great poet built his mighty edifice on the scattered fragments of floating popular tales.

One day Nilambar, son of Indra, came to the sage Lomash and asked why he did not build a cottage in order to shelter himself from the weather. To this the sage replied with great indifference that life is short and it would pass away very soon. On being asked how long he would live, he said that his death would ensue when all the hairs of his body would fall off, and that one hair would last as long as the reign of an Indra (covering thousands of years). This philosophic indifference convinces us fully of the futility of man's useless endeavour to make the best use of his life's span. Being informed that the only God who was immortal was Shib, Nilambar began to worship Him. But that God was displeased with him as he caused hurt to Him by the unpleasant presence of a worm in the flowers and He cursed him to descend to the earth. Thus Nilambar is Kalketu and his wife Chaya is Fullara on earth. From the very beginning of his earthly career, Kalketu was a hunter, robust and muscular in arms. At the age of eleven he married Fullara. Oppressed by him all the animals of the forest betook themselves to the protection of the goddess Chandi who comforted them with the assurance of safety from Kalketu. Kalketu wandered in vain in the forest and did not get food one day. While returning empty-handed Kalketu found on his way an iguana which he pierced with his shafts and brought it home. Fullara who was very sad indeed borrowed some rice and came back. On the other hand the iguana metamorphosed into a beautiful young woman, stood at the door and spoke. On being questioned who she was and why she had come there, this woman said that she had quarrelled with her sister (co-wife) and had decided to live

there. Fullara apprehending her stay tried to convince her that she must return to her husband at any rate and be a faithful wife. But this human form of the goddess Chandi could not be prevailed upon to return by all sorts of moral lectures of Fullara who now threatened her with poverty and starvation. But the goddess persisted and said that her husband had brought her there and that she would find them in with ways and means and remove their distress. Kalketu was surprised beyond measure to see such a woman of uncommon beauty in his humble cottage, and he requested her to go home but in vain. When all persuasions came to nought, he levelled his shaft at this strange woman but the arrow struck to his hands and did not move. Fullara came to his help but finding herself powerless she was at a loss. She presented them with a ring which Fullara would not allow her husband to take. Then the goddess was moved to give them seven pitchers of gold and was asked to carry one for their sake. This she did. Kalketu's simple nature doubted the truthfulness of the goddess. Afterwards he was ordered by Chandi to clear the forests of Guzerat and found an empire there. Kalketu the hunter has been drawn with a brighter colour than Kalketu the king. Being defeated by the king of Kalinga, Kalketu took refuge in his bed-chamber at the instance of his wife. Being directed in a dream by Chandi, the king of Kalinga released Kalketu and re-established him on the throne of Guzerat. One day after this, Kalketu and Fullara disappeared all on a sudden as Nilambar and Chaya, shuffling off their mortal coil at the expiration of their terrible curse.

In this story we have left the story of Bharu Datta who was a living picture of chicanery. His cunningness has become proverbial. He was a monstrous combination of pedantry, selfishness, hypocrisy and cunning. He lived near Guzerat. His poverty led him to practise upon the simple dealers of the market. He was ambitious enough to aspire for the office of the minister of Kalketu. The king did not give his consent to his proposal. Bharu railed at him and the king's attendants beat him and drove him. Bharu left the place cursing the king all the while. It was Bharu who instigated the king of Kalinga to a battle with Kalketu whom he called the hunter-king and when peace was established between the two kings, Bharu was disgraced and he was driven to the other side of the Ganges, where he began to earn his livelihood by adopting his former art of cunning and deceit.

THE STORY OF SRIMANTA

Dhanapoti was a merchant of Ujain. Once, while he was flying his pigeons, one of them took shelter in the folds of the clothes of Khullana, a sister of his wife Lahara. Her smiling countenance and coquettish glance left a deep impression upon his mind and he thought of secretly marrying her. With this intention he proposed to his wife rather in a jocular and unselfish mood that if she permitted, he would relieve her of the burden of sole management of household duties by taking Khullana to wife. Lahara was a tool in the hands of this crafty man and she gave her consent to the proposed matrimony. By the order of the king Dhanapoti had to go to Gour leaving Khullana in the care of his first wife who, in compliance with her husband's requests, bestowed her utmost attention on her. But this love between the two sisters was too much for a maidservant to bear and she tried in various ways to poison Lahara's heart. At length a letter forged in Dhanapoti's name was shown to Khullana. The letter bore some of the strictest injunctions as to the mode of life she was to lead. Khullana had not the slightest faith in the authenticity of the letter and she declared it to be false. But this could not satisfy Lahara who belaboured her and drove her. Thus Khullana had to tend the sheep, wear a coarse cloth, and lie in a dirty place of the house. One day she lost a sheep in the forest and did not return home for fear of Lahara who thinking of her husband's charge was very sad. The next day when Khullana came back, she began to love her as formerly. When Dhanapoti who had so long given herself to dissipation in Gour, came home, Khullana related her troubles in her husband's absence. His heart was harrowed with sorrow and anger but he said nothing to Lahara.

One day while the castemen of Dhanapoti assembled in his house on the occasion of his father's cremation ceremony, they questioned the chastity of Khullana who being a young beautiful girl, wandered alone in the forests. She proved her chastity to their satisfaction as she successfully came out of several ordeals which placed her character above suspicion. This saved her husband from a severe social ostracism. Shortly after this incident Dhanapoti set out for Ceylon with seven vessels, six of which were lost in the way. The poet has given beautiful description of the sea. The waves were high and among the waves there was a garden of lilies extending far and wide. On one of these full-blown lilies stood a very beautiful figure of a

woman who was devouring an elephant and Dhanapoti was amazed to see how the slender and delicate stem of the lily could sustain their heavy weight. None but the merchant could see this splendid spectacle. However, when he reached Ceylon, he was most favourably received by the king of that place. Dhanapoti related all he had seen. He took a most solemn oath that if he failed to show the king that wonderful sight, he would be imprisoned but if he succeeded he would share half of the King's dominions. Failing to fulfill his promise, Dhanapoti was thrown into the prison for life. The goddess Chandi appeared to him in a dream and said that he would be released. But this the merchant refused to do, for he would worship none but the god Mahesh.

In the absence of Dhanapoti in Ceylon Khullana gave birth to a child who was named Srimanta. Srimanta grew up to be a fine boy. He was naughty and mischievous. But he mastered Magh, Bharavi, and other best books in the Sanskrit language. One day while he was arguing with his preceptor who could not satisfy him, Srimanta sneered at him. The preceptor flew into a rage and reviled him in the most objectionable manner. The uncharitable and uncalled for reflections on his mother's character awoke in him a strong resolution of going to Ceylon in search of his father. All the tearful entreaties of the mother could not persuade him to flinch from his determination and he started for Ceylon with seven boats like those of his father. He saw the same spectacle, related it to the king and bound himself in promise in the same manner as did his father. The king would give half his dominion as well as a daughter to him provided that he would take him to the garden of lilies and show what he had related, otherwise his head would be lopped off. Srimanta failed, and was taken to be beheaded. Before the critical moment, he said his last prayers invoking the goddess Chandi who was moved to pity and took Srimanta in her lap. Her ghastly attendants drove away the king's men. Peace was made; the king saw the garden of lilies; Srimanta and his father met; and Sushila, daughter of the king, was married to Srimanta. The father and the son left Ceylon in spite of Sushila's many requests. Dhanapoti got back his boats. Srimanta showed the king of his own country the wonderful woman in the garden of lilies among the waves and married his daughter. In due time they returned to heaven and the worship of Chandi was established on earth,

Kabikankan is perhaps the greatest of the ancient poets of Bengal. In poetic gift, learning and imaginative power he was unsurpassed. In fact, Bharat Chander falls below this great poet whom he followed as his model in composing his Annada-Mangal. Bharat Chunder imitated the rolling verses of Kabikankan. In Bharat Chunder love has been carried almost to the vanishing point of its integrity, but there is not the slightest indication of the extravagance of love in Kabikankan.

The characters of Kabikankan are stamped with his own seal. They are many but they have drawn in different colours. They are refined and tasteful. They bespeak their author's spirit and beautiful soul. He himself was poor and has shown his greatest skill in painting vividly the poverty of Fullara. Nonetheless is his power shown in describing the evil nature and villany of Bharu Datta. In humour he is not less capable. We may glean out some historical facts from his poetry. He has given a good description of many cities and villages through which Dhanapoti passed in the course of his voyage to Ceylon. But there was a confusion in the poet's mind as to the identity of Sinhal with Lanka as we call it. But that does not mar the poetic effect. He branded the Portugese as a bad people on account of their excessive oppression and aggressive policy.

The poet invented some new metres. Though all of his metres do not strictly conform to the laws of Bengali prosody, yet they are very scarce and few and far between. Some of the characters though beautifully drawn are not strictly natural. Sometimes their manners are a little extravagant and peculiar. Though the poet's composition is sweet and in some places saturated with emotional fervour, still it is not always simple and clear like that of Kirtibas from beginning to end. His stories have no central point. The events run wildly and loosely without any special care for systematic arrangement and without an eye to weaving these different facts into a beautiful net-work of the highest workmanship. Mukundaram was a first-rate poet but his pictures are not elevated to that sphere of idealism which distinguished poets like Shakespeare. That is due to the different social conditions and political environments of these poets. The sweet swan of Avon was a gay bird singing amidst universal awakening and youthful nationalistic movements "preluding those melodious bursts that fill the spacious times of great Elizabeth with sounds that echo still." The case was very different with

Mukundaram. The melancholy spirit of Mukundaram soared high in an obscure region where the star of hope was beginning to sink to the lowest horizon without the least prospect of rising again. The greatness of Mukundaram lies in drawing a faithful domestic picture, Khullana and Lahara stand unsurpassed in the minute performance of the daily round of domestic duties which distinguish Bengalee women from the women of any other nation.


Kabi Rangan Chandi is a mirror of the Bengali society of by-gone days. It has been preserving the national life with its wholesome influence. E. B. Cowell very aptly says in the introduction to the English translation of the book: "Our author is the Crabbe among Indian poets and his work thus occupies a place which is entirely his own. In fact, Bengal was to our poet what Scotland was to Sir Walter Scott; he drew a direct inspiration from the village life which he so loved to remember." Mukundaram's Chandi is full of provincialisms. There are some Sanskrit words not in use in Bengali. There are also some words which are used in Western Bengal and in Hindi. As this great work abounds in contemporary society-pictures and valuable historical allusions, it holds up to our view sweet pictures of true conjugal love, of the greatness of virtue, truth and chastity, and supplies materials necessary for the up-building and formation of national character. Another peculiarity of Mukundaram's skill is an harmonious combination of mysticism with realism and this is why his Chandi occupies, along with the Ramayana and the Mahabharat, the foremost place among our popular literature.

The argument of his poem is Haragouri but in his hands they are not too fine and dainty for "human nature's daily food"—for the wear and tear of life. He, unlike Kalidasa, "unsphered" the twin deities from the airy region of the lofty Himalayas. He clipped their wings and made them walk the earth. He circumscribed their environments to the humble leaf-thatched cot of the poor hunter. The limitation that he put to their ethereal nature is their human element which has eliminated the otherwise insuperable barrier of their divine essence. This is the secret of his popularity and permanence.

We shall finish this period with a very short account of three other poets of lesser importance. They are Khelaram, Matrk Ganguli and Sitaram Das. Ever since Ramai Pandit the class of poems called Dharmamangul of which he was the first and foremost exponent, flowed in a narrow stream and showed themselves from time to time. These Dharmamangul poems were first composed in honour of Buddhist kings and saints, but in course of time with the disappearance of Buddhism and revival of Hinduism, they became Hinduised in the hands of the Brahmins but a faint echo of the fast vanishing faith is audible to the most sensitive and scrutinising ear of a modern critic. Kheloram, Manik and Sitaram wrote their Dharma-manguls in 1527, 1547 and 1597 A. D. respectively. Sitaram was born at Indas in the district of Bankura and was a Kayastha by caste. Manik was a Brahman. He was a good poet and socially tasked for writing a poem in honour of the god Dharma whose worship was the degraded form of Buddhism in its decadence.

INDIA AND AMERICA, 1813-1918

BY REV. R. A. HUME, M.A., D.D.

 NE of the greatest of virtues is gratitude. The development of this noble quality depends on the right use of Memory. Any person feels gratitude for his mother only when he worthily recalls what she did for him. Without frequent recollection and allusion to what God has done for an individual or a community, reverence and gratitude for him are not developed. Hardly anything is more characteristic of the Bible than varied and constant reminders to recollect God's mercies to and through His children. "Bless the Lord, O my soul, and forget not all His benefits."

History depends wholly on Memory, without which there can be no knowledge of the past. So

it is Memory which helps to develop another great virtue allied to gratitude viz. reverence. One generation could never feel reverence for another unless it knew the mighty achievements of men of previous generation. Biography is one form of history, probably that specific department of history which is the most stimulating. So one of the most helpful exercises for individuals and communities is to recall the noblest records of the past.

All the Allied nations in the present war are now rightly thanking God that He has brought America into this gigantic struggle for the defence of the liberties of the world. The present article shows how God began to bring America into rela-

tion with India for spiritual freedom a century ago.

On February 12th, 1813 a small sailing vessel cast anchor in Bombay harbour. Her sole passengers were two American men and one American woman. These three individuals were the first Americans who came to India in the determination to make this land their home, and in an effort to make India's highest welfare their supreme aim. They came on no political or commercial errand, but purely with the religious motive of assuring our countrymen that the one great God who rules the universe is truly the loving Father of every human being, that He intensely desires everyone to live as His son, and that the Lord Jesus Christ helps men to experience such a filial relationship.

Yet those three were forbidden to land or to stay in India, because the East India Company were unwilling to allow Christian missionaries to work here lest the people of this country might think that the English Government was trying to interfere with their religion; a handful of English missionaries who had previously come to Calcutta had been forbidden to live in British possessions, but had obtained asylum in a Dutch Colony in Serampore. There was no Dutch asylum near Bombay. So those three American pioneers made a solemn appeal to the Governor of Bombay, saying that they had come under a deep sense of commission from God; and they charged the Governor to consider that, if he should insist on their returning to America without even landing in Bombay, he would incur great responsibility to God and to the people of this land, and would cause great disappointment to kindly people in a distant land who with self-sacrifice had sent these representatives on a purely spiritual mission.

The Governor was moved to defer the immediate execution of the order of deportation. A few earnest Christian men in England appealed to Parliament which compelled the East India Company to remove the prohibition of freedom to teach the Christian or other religion in India.

God's first gift to India from this earliest connection with America was securing for this country through the coming of American missionaries the inestimable boon of entire freedom for religious teaching.

In a short article it is impossible to make adequate enumeration of the many, many other gains which God has given to our land through America's spiritual connection with India. Chief among these gains is this that at least all educat-

ed Indians regard the spiritual Master of these three brave pioneers a spiritual Master whom India needs. Another supreme gain is that the Christian ideal and standard have come to be regarded not only by Christians, but by many others, as the highest standard. Another great gain is that hundreds and hundreds of thousands of Indians have enrolled themselves under that Leader's direction, so that through the labors of European, American and Indian missionaries the Christian community has now become the third largest community of India.

Turning to statistics, the last Year Book of Protestant Missions in India gives the names and addresses of 1,957 members of 57 present American and Canadian Missionary Societies. It is impracticable to give an exact enumeration of the total number of persons who in the one hundred and five years since February 1813 have come to India as Missionaries. Yet since to-day there are 1,959 such workers, it seems not improbable that during the century perhaps *forty-thousand* may have come in connection with American and Canadian Societies. Everyone knows that earnest, strong men and women are the best gift that one country can give to another. Who can estimate the spiritual, intellectual, social, economic gain to India from the coming to this country of thousands of America's best men and women to spend their lives as spiritual gurus, teachers, writers, physicians, nurses, social reformers, industrial experts, philanthropists in service for the men, women and children of this land!! That a country on the other side of the globe, which has no political, and but little commercial connection with a distant country should make such a gift of good men and women as America has made to India is unparalleled in history.

It is impossible to give even an approximate estimate of the amount of money which God has influenced 57 American and Canadian Societies to expend in various ways for India. The amount must run into billions of rupees! But the books of the Treasurer of the pioneer American Mission, which first sent those three representatives in 1813, show that it alone has spent considerably over three crores of rupees for India in various ways! The diverse items of expense have been for outfit, passage, support and furloughs of missionaries; for the training and employment of large numbers of Indian workers, mainly Christian, yet partly non-Christian; for direct spiritual work; for many scores of educational institutions of all grades in which tens of thousands of Christian and non-

Christian youth have received a sound education ; for a large amount of original and translated literary work in books, magazines, newspapers, tracts, etc. etc.; for hospitals, dispensaries and varied medical work ; and advanced industrial training ; for thousands of buildings large and small ; for home expenses ; and last, but by no means least, for philanthropic and humanitarian service especially in times of famine, plague and disaster. •

The men and women and money have all been given voluntarily and gladly, and all have been followed by genuine sympathy and prayer. All service has been rendered with brotherliness and with little regard to caste or creed. Non-Christians have largely enjoyed the whole service. In the history of mankind is there a parallel to it ? What testimony it bears to the nobility and power of the Christian motive, leading strangers to act fraternally toward unknown distant brothers and sisters, simply in loyalty to the Father of all !

It is not easy for most persons to recognize a purley brotherly and disinterested motive in what people of one race and one land will do for people of another race and land. Therefore some Indians may find it difficult to interpret as unselfish the immense service which God has led America,

through missionary organizations, to render to our India. Well, let anyone put such discount as he wishes on the motives and the service of those who unquestionably have rendered this service.

It would be difficult for the most suspicious and the most ungracious to discount all of it. Let us all at least praise God for his inspiration which has been in it all. If this is not an inspiring example of human brotherhood where can we find a brighter ?

Every worthy review of the past leads one to turn a glance also to the future. The God who has hitherto so bound India and America together in helpful fellowship is sure in the future to do no less Himself than He has done in the past. In 1917 all American missionary organizations gave more men, women and money for India than in any previous year, and have appropriated more money in 1918 than in any preceding year. Consider the one comparatively new and most virile of all missionary organizations, the Y. M. C. A., in connection with which America is sending scores of her best sons, and millions of her money. Every thoughtful person will thank God for what He is doing through America's and India's growing fellowship. Let India show her appreciation to Him and to His servants. What God has joined let no man put asunder.

AID FROM "DARKEST AFRICA"

BY MRS. SAINT NIHAL SINGH

AMONG the contributions that Britain has received for the prosecution of the war from various parts of the Empire, there is none that has involved greater sacrifice, none that has been given more readily, than that which has come from the chiefs and tribes of "Darkest Africa."

Take, for instance, the Bechuanaland Protectorate. The people inhabiting this part of Africa are, as a rule, very poor, for they depend chiefly upon agriculture and stock-breeding for a living, and their crops of Kaffir corn and maize, scanty in the best of seasons, frequently fail altogether because of drought. On the outbreak of hostilities, the Chiefs of the various Bechuanaland tribes sent assurances of loyal support and co-operation to the King through the Resident Commissioner.

The message of Chief Khama, the head of the Bamangwato tribe, ran :

Chief Khama desires to convey through your Honour to His Majesty the King the expression of his deepest sympathy at the unfortunate turn of events, and also desires to emphasize the continued loyalty of himself and his people. Khama wishes to convey to His Majesty's Government his willingness to assist in any way possible.

Chief Khama's offer to help did not expend itself in mere words. He stationed his men at every railway bridge and crossing in the Kalahari Desert borders, German South-West Africa, and therefore, a most important outpost. The faithful Chief also gave money to King George's Government to help to prosecute the war. It was only £817, to be sure, but it meant much to him and his people and it meant much also, to the British,

since it was the tangible expression of affection for the Crown.

The help proffered by the Bechuanaland Chiefs has continued throughout the course of the war. Only a few months ago Chief Linchwe, paramount Chief of the Bakhatla tribe, sent £356 14s., contributed by members of his tribe, to the High Commissioner for South Africa, to be paid over to the British Red Cross.

The tribes of Basutoland, likewise, have done their "bit." The Basutos are intelligent people, and mostly engage in agriculture and cattle raising.

Chief Griffith Lerotholi, the Paramount Chief of the Basutos, had only been elected (not appointed) to that position about a year before the outbreak of the war. He lost no time in assuring His Majesty through the High Commissioner for South Africa, of the loyalty of his people and himself. His message read :

With regard to this war, which I hear exists between His Majesty the King George V and the Germans, I ask whether, as my King is engaged in fighting his enemies, I, his servant, will be doing well to keep aloof watching him being attacked by enemies. As I am unable to be with my King in person I beg to know whether I may show my loyalty and the loyalty of the Basutos to His Majesty the King by giving monetary assistance, to be raised by calling on each Basuto to pay a sum of one shilling as a contribution to the funds now being raised for the relief of sufferers by the war. The Basutos and myself are grieved at seeing our King attacked by enemies when we his servants cannot assist him.

The Basutos collected £2,861 for the Prince of Wales' Fund in 1915. Later on they raised £40,000 in cash and kind, which they presented to the King for purposes of the war. The sum was made up of £21,565 in cash, 4,000 head of cattle, and 5,754 head of small stock. When one remembers that there are only about 400,000 Basutos, it will be realized that such a large contribution must have involved great sacrifice on the part of individuals. The money thus gathered was used by His Majesty to purchase a number of aeroplanes.

Chief Lewanika, head of the Barotse tribe inhabiting Northern Rhodesia, which adjoins Bechuanaland on the north, sent early in the war, a message to King George which read in part :

We desire to express to you as to his Majesty's Government our sentiments of loyalty to the King at such a moment, and we feel at home to rely on the Empire under which we have remained years in peace. . .

The Indunas and myself we want ball in all our people and then when they here we shall, tell them to make ready for the war to help the Government. We shall stand always to be under the English flag.

Pondoland is just south of Natal, and borders the Indian Ocean at the point where the African coast-line begins to curve up from the south to the north-east. It is a part of the Cape of Good Hope, and has a population of 202,000 mostly Africans. The Pondo Chiefs and people held a meeting at "the great place" in September, 1914, and requested Chief Marelane their paramount Chief, to send the following message to the King :

Marelane, paramount Chief of Pondoland, desires to express on behalf of the Pondo nation their concern and sympathy with their beloved King George and his Government in the great struggle to which they have been forced by their determination to protect the interests of smaller nations and to abide by their agreement with stronger Powers, and to assure him of their continued loyalty to the British Government, under whose beneficent rule they submitted themselves 20 years ago. They prayerfully and confidently await the King's victorious issue from this terrible ordeal.

Gambia is the smallest British Colony in Africa—albeit the oldest. It has a population of about 150,000, and is about three times the size of Cochin. At the beginning of the war, it voted £10,000 through the Legislative Council, and besides, publicly collected £300. Small as it is, Gambia has a Legislative Council of eight members, three of them non-officials.

A little below Gambia lies the Gold Coast. Visions of deadly epidemics, of man-killing climate and savage kings rise before the mind's eye at the very mention of the name. Situated on the Gulf of Guinea, it is a little smaller in area than Mysore, and has a population of about 850,000 mostly Africans. This was erstwhile the land of the Ashantis, and was finally wrested from them by the British after stubborn fighting continuing through many decades. Whatever may have been the ill repute of the Gold Coast people in days gone by, the war gave them the opportunity of proving their steadfast devotion to the British Empire. They gave so generously that, when they offered £80,000 as their war contribution, the Secretary of State for the Colonies inquired whether they could afford to spare so much.

Not content with this, the educated Africans and Chiefs went about amongst the farmer folk collecting their mites. They gathered together a total sum of about £4,000 to help the British to win the war. The Chiefs and people of the Kwahu District of the Gold Coast contributed an aeroplane.

This story was repeated in every African Protectorate and Colony. Chief vied with Chief

in making donations. When Chief Mesai Moran of the Matapatu clan, in British East-Africa, contributed 30 bullocks, Chief Ode Kashu, head of the Loita Masai, gave over 150 bullocks and 280 sheep. Masikondo gave 21, and other Masai Chiefs gave 50 bullocks. The Kavirondo Chiefs of the Misumu district, north of Victoria Nyanza, collected a herd of 3,000 goats as their war-gift. The East-African Chiefs and tribes have given, in all, over 5,000 head of live-stock to the authorities.

All these gifts were made spontaneously. The Governor of the East Africa Protectorate was so pleased with the loyalty of the Masai, and with their willingness to assist the authorities in any capacity, that he declared their war services were worthy of the highest commendation, and had been the means of facilitating the military operations in the country bordering upon German territory, where the Masai are settled.

The inhabitants of the Lagos Colony in Nigeria collected enough money to buy an aeroplane. Those who had no money to give, sent bags of corn as their offering. The Local Aborigines Protection Society received £166 in less than two weeks, as the result of the following appeal printed in the *Nigerian Farmer*:

Our Nigerian troops are sickening for want of fresh meat. Think of it, you, in comfort to-day in Lagos. The shame of it. The pity of it. And for a paltry sum we can remedy all, or nearly all. It is true that we have done nothing before, because we did not know how or what to do. That excuse is gone. Fresh meat is the need to-day at the Front. It is our duty to do all in our power to supply it.

Few Britons have been so whole-heartedly generous as Chief Mai Ani of Bornu. He is an independent ruler enjoying a personal income of £180 a year. Out of this he offered £80 to Sir Frederick Lugard, the Governor-General and Commander-in-Chief. Deeply touched by the old Chief's devotion and spirit of sacrifice, Sir Frederick accepted only £10, telling the donor that £80 would be "disproportionate" in view of his small income. Early in the war Sir Frederick Lugard announced that £38,000 had been contributed by Northern Nigeria. Chief Shehu Bukar Garbai, Emir of Bornu, sent a letter along with £4,000, in which he wrote:

After that we know that the King of England is waging war against the Germans. The war is close to us at Mora. Who knoweth the ways of Allah. We are warring against a proud and stiff-necked people, as Germans are. In such a case, Allah is on our side. Our Lord Mohammed saith: 'Those who break friendship, kill them like pagans. If you kill them, perhaps they will repent.'

I have assisted the Resident with all that has been required—horses, donkeys, bullocks, carriers and corn, and everything that he asked for. The Resident told me that the King of England wanted them. I am the King of England's servant. Why should I not help him? After that we know that Governor Lugard wants money for this War. I remember that last February I gave him £4,000 for schools, public works, and sanitation, etc. I should like the destination of this money to be changed and given for the War. However, of this £4,000 I should like £800 to be deducted and kept for the schools, because they do good for my country—as I have seen in the case of my own sons—and through them the people learn to read and write. But I leave this to the discretion of Governor Lugard. . . .

The Emir of Kano, Abbas, C. M. G., promised to give £10,000 a year out of his emoluments, to be applied towards meeting the expenses of the war. Another Muslim Chief of Northern Nigeria Sarkin Bida, contributed £2,190. A third sent £40 with apologies "because we are a poor people and have not much," requesting that "of our little we hope you will take the wish, and take it as great," since the British had helped them "from being prisoners of the Germans." Another Nigerian Muslim gave £200, and promised, in addition, to do all necessary repairing of roads at his own expense.

The Syrians of Sierra Leone gave £130 as their war contribution. They declared that their "sympathies, interests, goodwill, and affection" were "centred in Great Britain."

It was only to be expected that the Uganda Protectorate would contribute loyally to the prosecution of the war. The King, or "Kabaka" His Highness Daudi Chwa, who is now 21 years of age, was educated by an English tutor at the expense of the British Government, and visited England a year before the war broke out. The Uganda Protectorate has a Council of 80 Chiefs, known as the Lukiko.

The Muslims of Zanzibar, off East Africa, met and sent a telegram to the Secretary of State for the Colonies through the British Resident in which they declared that they could not sympathise with the enemies of Great Britain, nor could they believe that fighting on the German side "would do either Turkey or Islam any good." The Samaili Khoja community (the followers of His Highness the Aga Khan) of Zanzibar, held a special day of prayer for the glory and success of the British Empire. Zanzibar has given large donations towards the expenses of the war. She contributed £10,000 in 1915 and twice that amount in 1916.

CHILD-WELFARE

BY MR. KRISHNA PRASAD BASYAK, B.A.

THE child is a subject of perennial interest to every one of us. We have ourselves been children at a time and have even now much to do with children as father or mother, brother or sister, doctor or teacher and even merchant or manufacturer. The child is father of the man is true in more than one sense. If service means sacrifice and devotion, the child through his helplessness during infancy initiates parents and relatives into the fascinating mysteries of altruistic life, the basis of family and through family of Society—a life that materialises itself into willing sacrifice and cheerful devotion. The essential factor in caring for and training the child is love, plenty of love with a sufficient admixture of commonsense born of their wisdom of the race. Love unenlightened by wisdom creates the spoilt child and wisdom not tempered with love gives us the dreaded hooligan. These are the extremes between which we have innumerable varieties of the physically deformed, the mentally defective and the morally depraved. Add to these the very large number of never-dowells of our school and colleges and the appalling rates of mortality among children from infancy to maturity, and you get an idea of the serious wastage of human material that is going on in the country.

Educated Indians need hardly be reminded that "the race marches forward upon the little feet of children" and that therefore the nation's greatest and noblest asset is the child. But what are we doing to ensure the efficient up-bringing of our children at home and at school? It may hear strange but nevertheless it is a fact that though living with us under the same roof our own children are to many of us more than strangers. If that be so with parents to whom every child is a well-defined individuality, what to say of teachers who deal with pupils in numbers and rarely pay any individual attention. However sad the picture is and whatever the difficulties in the way, we cannot sit silent and mourn the loss. The question is one of life and death and must be looked squarely in the face and a solution found in the light of what has up to this time been done elsewhere, if not in this country. As such, the solution will be of a tentative character at present. But before we can think of the solution, we have to make ourselves acquainted with the nature of the problem

that faces us. It should at the outset be made clear that defects are in the majority of cases temporary and can be totally or very largely ameliorated if steps be taken early enough. Medical practitioners know well how bodily defects mar the prospects in life of many children and how easily these may be removed if they are detected at the incipient stage. It is not for me to enumerate how defects in sight, hearing, teething and vital capacity, if not attended to at the proper time, develop to irremediable disabilities that make life cheerless and a burden to society. Those who make the physical culture of our children a matter of serious attention will bear me out when I say that all boys are not fitted to play all games, that the condition of the heart, the capacity of the chest and the proportion between the standing and the sitting height have to be taken into consideration in prescribing games or gymnastics a particular boy or girl should practice for the sake of healthy growth and development. This question of games and gymnastics suited to individual boys and girls reminds me of the absence of any reliable literature on the rates of growth in height, weight, head, chest and limbs of Indian children. The absence of this information was keenly felt when an attempt was made to find out the condition of health of 371 children of middle class families in March last. Very little is on record about the height, weight and the proportion between the two of normally healthy Indian children at different ages during the period of their growth. Livy's figures for Italian children, living in the sunny south of Europe were taken as guide and amended in the light of common sense experience. Of 188 girls and 176 boys examined as many as 93 girls and 103 boys were found suffering from ill-health in varying degrees, giving a percentage of about 50 in the case of girls and 59 in that of boys. Are not these figures disquieting? Do they not point to the urgency of a regular medical examination in order to provide the cheap ounce of prevention, so that our tremendous efforts may be spared in providing the costly pound of cure, not unoften with little or no happy result?

As to mental defects the very first question that forces itself into our attention is the relation between the mind and the body in the expansion and development of the mind. How far bodily defects retard mental growth may be illustrated

by one example from my personal experience. A son of mine then about twelve years old began to grow alarmingly dull in understanding about the end of 1915. He was all along known as a bright boy who could do much work in connection with his education by himself. This change accompanied with shortness of hearing led me to observe him while awake and asleep. It did not take me long to suspect the growth of adenoids. He was shortly after sent to an expert surgeon who confirmed my suspicion. About a month's treatment effected a complete cure and the boy grew as bright as ever and returned to his studies with cheerful activity. It must be within the experience of many parents and teachers that intelligent children suddenly develop signs of stupidity resulting in dull looks, bad memory and tardy response. How many had been under such circumstances taken to task, rebuked, abused and even caned for a fault over the creation and continuance of which they had absolutely no control? Froebel, in his "Education of Man" says: "The boy has not become a boy nor has the youth become a youth by reaching a certain age, but only after having lived through childhood and further on, through boyhood, true to the requirements of his mind, his feeling and his body." This statement which cannot be gainsaid prove beyond doubt the periodicity in the appearance of the instincts which play such an important part in the training and education of man during the most plastic period of his life. The different toys and things that children are naturally interested in, and the variety of plays that keep them engaged the whole day long during the several stages of their growth act as a sure guide in determining the order of the appearance of the instincts. From a study of replies to questions on things of everyday experience given by 2,000 American and 600 Scottish children, it has been found that in seven year old children *use* greatly preponderates; the idea of *classification* gains in importance, then come *action* and *place*. At fifteen *substance* and *structure* are fairly prominent, while *action* is insignificant. Yet in giving object lessons and lessons on plants and animals our teachers begin with *colour* and *form* and rarely with *use*. Much work has been done in Europe and America to find out the contents of a child's mind at different ages in order to prepare a curriculum of his studies. Is it not necessary in the interest of true education and for the sake of conservation of every child that his mental contents, the form of his memory, the level of his intelligence and

the nature of his instincts at different stages of growth should be known to his teacher?

Another question of greatest interest, and serious concern to the country is the fact* of better test. We may take the University requirement namely, the completion of sixteenth year of age on the eve of the Matriculation examination, as a tentatively normal age for reading the standard knowledge expected from a Matriculate. Out of the 371 children examined in March last 328 were pupils of schools and thus actually under some sort of instruction. Of these scholars as many as 250 were above the standard age and consisted of 117 boys and 133 girls. Considering the lack of interest in female education the figures relating to girls are not in the least surprising. But what about our boys every one of whom has in time to earn his bread? Is it not our permanent duty to inquire into every case of retardation and prescribe the proper remedy so that what is a preventible wrong to-day may not develop into a curse irremediable to-morrow?

So far we have been thinking of the normal child, whose defects, physical and mental, are not beyond the power of man to cure or modify and are as such more or less temporary. Every careful observer of child life must have noticed that there are many children who need a care and culture vastly more specific than what are provided by our educational institutions. The juvenile offenders and never-do-wells may on examination be found to be what are called the feeble-minded or mental deviates, the curable among which require a treatment for which there is no provision in the country. That we have no such institution worth the name is naturally because we do not know the extent of mental deficiency in our children, much less how many of them are curably backward and how many passed all hope of success as to treatment. The same remarks apply to what are known as moral delinquents who are a danger to society and are a set of blood-sucking parasites, forming the weakest links in the chain of Indian Society.

Do not the facts noted above and the observations made point to the urgent need of an organisation for making a thorough and regular study of children—*medically* as well as *psychologically* with a view to:

1. Determining the normal conditions favourable to full development.

* Retardation in schools,

2. Suiting methods of training and education according to the stage of their growth and development.

3. Finding out their defects in body and mind and prescribing the proper remedy.

4. Differentiating the mentally deficient from the normal and making separate provision for turning the former into happy and useful members of society?

Such studies made in England, America, the continent and recently in Japan have been attended with the most satisfactory results. Let us always remember and realise that there are innumerable misfit schools and a very large number of misfit homes, but no child born is a misfit. Society, family and school have one and all to fit themselves to the child. He has a birthright to training and education which should, under no circumstances, be denied to him in order to ensure his progress towards the goal of life, namely, the attainment of truth, practice of love and appreciation of beauty. If this be the ideal of life, the normal child in his very infancy gives expression

to this tendency through six desires or impulses, as enumerated by Edmond Holmes, namely,

- (1) to talk and listen,
- (2) to act (in a dramatic sense),
- (3) to draw, paint and model,
- (4) to dance and sing,
- (5) to know the reason why,
- (6) to construct things.

These six impulses may easily be grouped into three classes: to talk and act are the sympathetic instincts; to draw and sing, the esthetic; and to reason and construct, the scientific. Sympathy leads to love, esthetics to beauty and science to truth. Is not then life even with the child a search after the realisation of love, beauty and truth.

Satyam, Sivam, Sundaram?

How far we help the child by the removal of his bodily and mental defects and by the creation of favourable environments to advance towards this ideal is a question that demands an answer from every true well-wisher of the child.

A paper prepared for the First All-India Social Service Conference.

TUKARAM—A VAISHNAVA ?

BY MR. RADNUS B. DIVARD

IN the August number of the "Indian Review" appears an article from the pen of Mr. K. V. Ramaswami on the life and teachings of Tukaram, a well known Maratha poet and saint who lived in the days of the great Shivaji. The article no doubt furnishes very useful and interesting information to those who are more or less strangers to the Maratha literature and will therefore be greatly appreciated by this class of readers. I am, however, constrained to say that some of the observations made by Mr. Ramaswami are of a somewhat erroneous character. One of these statements is that he represents (or at least tries to do so) Tukaram as a Vaishnavite saint of the Ramanujist school, which assertion, in my humble opinion, cannot stand when examined in the light of Tukaram's teachings.

Mr. Ramaswami appears to have been led astray through his failure to interpret correctly the word "Vaishnav" which occurs frequently in Tukaram's works. Now, what does the word "Vaishnav" indicate? In the Southern Presidency a "Vaishnav" and Ramanujist are generally taken to be synonymous terms. So it

is in Upper India. In Mysore and the adjoining parts it stands for a follower of Madhvacharya. In Maharashtra the poets interpret the word in its most liberal sense. To them a Vaishnava is nothing more than a devotee of the God Vishnu irrespective of the doctrines which he may hold. Almost all of the Maratha poets were Vaishnavas in this sense though all of them professed Shankara's Advaitist doctrines. It is in this sense that the word "Vaishnava" is used throughout the Marathi literature and it is in this sense that Tukaram was a "Vaishnava." But Mr. Ramaswami has apparently mistaken Tukaram for a follower of Ramanuja having failed to grasp the sense of the word as used by Tukaram.

People generally identify the followers of the pure non-dualist schools with the worshippers of God Shiva. They obviously entertain the notion that an Advaitist must necessarily devote himself solely to the worship of Sadashiva to the exclusion of other deities; but this is far from truth. Shri Shankaracharya, the strongest pillar of the Advaita school himself worshipped the Panchayatara or Five Deities, one of the Deities being Vishnu. This decidedly proves that he had no

quarrel with any body because of his inclination towards a particular deity. On the other hand he preached the underlying unity of these apparently diverse deities and thus created an atmosphere of toleration and mutual goodwill among the many sects and creeds that existed in his days. He adored Vishnu with as much fervour as he had did Shiva; this will be evident from his poems which were composed with a view to exalt the God Vishnu. In the face of these facts it would be idle to maintain that the worship of Vishnu is the sole monopoly of the Ramanujists and the Madhvas and to represent to the world at large that each and every worshipper of Vishnu was of their fold.

We thus see that Tukaram was a "Vaishnav" in the sense that he was a devotee of God Vithoba, an incarnation of Vishnu; but he had nothing more in common with the so-called Vaishnavas as regards his doctrines nor did he owe his inspiration to them. It is evident from the existing records that Tukaram underwent no spiritual training under any teacher of flesh and blood. His Guru was an outcome of his own imagination and divine longing of the highest order. His Guru Babaji Chaitanya appeared to him in a dream and revealed to him the mantram, "Rama-krishnahari" and there ended once for all the sweet interview of the teacher and the pupil. It would be incredible to maintain that such a dream could have brought about such a marvellous change in him. On the other hand there is ample evidence to lead one to infer that Tukaram drew his inspiration from the brilliant galaxy of Maharashtra sages who preceded him and in more than one place he has clearly acknowledged his debt to them. But even amongst his predecessors Gnaneshwar occupies the highest place being the Father of Maratha poets and saints. Nearly all the sages that followed him held him in the highest reverence and drank deep of his divine wisdom and handed it down to posterity with added splendour. Tukaram sings of Gnaneshwar's glories in the following strain:—

You are Gnandev, the king of the wise and the great Preceptor. So say the people. What greatness can I have, a sinner. Even Brahma and other Gods must pay their homage to you. Then, how can others stand comparison with you. Tuka says 'I am ignorant of deep learning and therefore, I place my head on your feet.'

Several Abhangas can be quoted in which Tukaram pays the highest tribute to Gnaneshwar

and acknowledges his indebtedness to him. It would be clear from the following Abhanga that he only finished the work commenced by Gnandev:—

The edifice (of Bhakti) is the result of the mercy of the sages. Gnandev laid the foundation and raised the temple. His servant was Namdev. This enlargement was made by him. The Bhagvat-flag was hoisted by Janardan Ekanath. Tuka has become the top. Oh people! worship Him at your leisure.

There is no evidence in the whole range of Tukaram's Abhangas to lead one to suppose that Ramanuja had directly or indirectly stamped Tukaram with his Vishishtadwaitist doctrines. On the other hand the Abhanga quoted above proves beyond doubt that he was a humble follower of Gnandev who, it must be remembered, belonged to the Nath-Panthis who professed the Adwaitist doctrines. Gnandev himself in his famous commentary on the Bhagvat Gita known as "Gnaneshwari" or "Bhavarthdeepika" has acknowledged his indebtedness to shri Shankaracharya in unmistakable terms. I think this is sufficient proof to conclude that Tukaram did not at any rate belong to the Ramanujist school.

I shall now come to the more important and direct evidence which goes to prove beyond doubt that as far as his philosophy was concerned Tukaram has to be classed with the Adwaitists: The following are the central doctrines of the Adwaita philosophy:—

(1) The essential unity of the human soul and God.

(2) Brahman alone has existence.

(3) The material world is the result of Maya.

Of these three requirements Tukaram has very clearly expressed his belief in the essential unity of the soul and Divinity. He says,—

Why do you become mad deliberately? God is in front of you. He has neither back nor front. You do not know *yourself*. Others lose nothing thereby. Tuka sings God's name, *where exist neither you nor I*.

Pandurang has really blessed me by clearing all doubts and wiping off the sense of reparation from my heart. The bed for the Jiva (soul) and Shiva (God) has been arranged and I occupy the place indicated by the last *matra* of Om. Tuka has been made to *sleep in his own self*. The Anubhat sings lullabies to him.

The following Abhanga makes the point still more clear:—

I applied the wonderful medicine of knowledge to my eyes. The medicine has neither red, white, black nor yellow colour. My vision has become clear through that medicine and the idea of unity as well as diversity has disappeared. The idea of plurality in time, space and things has vanished and the soul has become the

universe. *The world does not exist. Brahma alone exists. I am that Brahma.* This I have known. Tuka himself has become the bliss and knowledge of the Brahman and the truth embodied in the great saying "Tat Twam Asi."

I think it is sufficiently clear from the Abhangas quoted above that Tukaram saw no difference in essence between soul and God nor did he admit the existence of anything but Brahman.

He explains the illusory nature of the world in the following Abhanga :—

The world is untrue even as the child of a barren woman. This illusion does not affect one who knows the Truth. Will darkness penetrate the circle of the sun or the mirage soak the sky? Similarly *my eyes see not the illusory visible things.* I enjoy the glory of the Light. I see neither enjoyer nor enjoyment. All my desires have found their fulfilment in the Idol of Knowledge. Tuka enjoys the Bliss of the Brahman. Tuka is Brahman. His eyes do not see the world.

I am of opinion that these Abhangas naturally lead one to suppose that Tukaram was a follower of Shankara and not of Ramanuja. It is true there are many Abhangas in his works which place the worship of Vishnu above everything else, but it must be remembered, as I have already pointed out, that it is a mistake to suppose that every worshipper of Vishnu must be a Ramanujist. Nor would it be right to maintain that the path of Bhakti or devotion has no place in Shankara's system of philosophy. It is ridiculous to jump to the conclusion that, because Shri Shankara was an intellectual giant he was a pigmy on the emotional side. It cannot be said without fear of contradiction that a man of Shankara's abilities was totally ignorant of the religion of the heart. Shankara does assign a distinct place to Saguna Ishwara Bhakti in his philosophy. This is known as Aparā Bhakti which gradually as the intellectual vision expanded culminated in the highest of Nirguna Bhakti, otherwise known as Para Bhakti. Shankara did know perfectly well that the conception of an impersonal God was beyond the reach of the masses and to them he preached the path of work and devotion. It is very easy to charge Shankara of heartlessness but the following verses extracted from his works would suffice to prove the hallowness of such a charge :—

Oh Uma, having placed tremendous faith in you, I did not look to any other deity. If your mind does not become merciful towards me, then, to whom, helpless as I am, should go for protection.

Again :

May Krishna, who is the All-pervading, the Protector,

the Lord of the universe, become the object of my vision. Man transmigrates into bodies of lower animals such as the pig without meditating on Him and the world is haunted with fear of life and death in the absence of His knowledge. Without remembering Him man gets hundreds of births of the worm.

Hundreds of such verses can be quoted which go to prove that Shankara did possess as much heart as any other teacher of the other school.

Returning to the subject judged from the doctrines he professed, Tukaram undoubtedly belongs to the Advaitist school. Another very common trait of the Ramanujists is conspicuous by its absence in Tukaram. It is exclusiveness. It is a matter of common knowledge that the most orthodox of the Ramanujist Brahmins would not only associate with other sects but would go to the extent of even throwing away their food should it happen to meet the eyes of any one not of their fold, no matter even if that person be a Brahman. Not only Tukaram was entirely free from such exclusiveness but his attitude towards all living beings was one of active sympathy and profound kindness.

The Ramanujist, I am told, cannot countenance the worship of Shiva or anything connected with that deity; but in this respect also Tukaram is not found to stand on a common footing with them. He emphasises the unity of Shiva and Vishnu and exhorts the people to observe the *Ekadashi* and *Somwar* fasts with equal earnestness.

He says :

I do not know what will be the doom of the people who do not observe *Ekadashi* and *Somwar*. My heart melts for the blind world. I do not know what is in store for the people who do not burn even an inch of wick in the name of Hari and Hara. Tuka says we do not know what fate will befall those who enshrine no love towards Narayana.

There is no difference between Hari and Hara. Let there be no discussion on this score. The one is in the heart of the other even as sweetness rests in sugar. Only a single vowel stands in the way of one inclined to vain discussion. Tuka says the right and left sides are parts of the same body.

I think that the facts given above are sufficient evidence to prove that Tukaram was not a so-called "Vaishnavite" taking the word "Vaishnavite" to mean a Ramanujist. I may be permitted to state here that my object in writing these lines is only to clear the misconceptions which any body may have formed on reading Mr. Ramaswami's article and not that I may indulge in unfair criticisms on any person or sect.

BAL GANGADHAR TILAK

BY A "NATIONALIST"

BIRTH AND PARENTAGE

BAL Gangadhar Tilak* was born at Ratnagiri on the 23rd of July 1856. His father, Gangadhar Ramachandra Tilak was first a teacher in the local school and later Assistant Deputy Educational Inspector at Thana and Poona. Ramachandra Tilak was very popular as a teacher and he had published works on Grammar and Trigonometry. Bal Gangadhar must have inherited from his father his passion for mathematics, and his aptitude for Oriental studies. But he lost his father at the early age of 16. His studies, however, went on uninterrupted. He passed his matriculation in 1872 after which he joined the Deccan College, Poona, passed his B.A. with honours in 1876 and took the Law Degree of the Bombay University in 1879. It was while a student of Law that Mr. Tilak became a friend of the late Mr. Agarkar.

CHOICE OF CALLING

The college friends deliberated long on that ever-vexing question of the Indian youth, the choice of a calling. They planned the opening of a private school and college to which they wanted to devote themselves for life. But this was difficult for them to do unaided, and they were laughed at as Utopians and dreamers. It happened, however, that the late Mr. Vishnu Krishna Chiplonkar had just given up his Government service and was anxious to seek the greater independence and the wider facility for service which a private school could give. The three conferred together on the plan and they soon acquired the co-operation of another man of remarkable energy and intelligence, the late Mr. M. B. Namjoshi. On the 2nd of January 1880, they started together the Poona New English School. Mr. V. S. Apte, M.A., joined them in June, and Mr. Agarkar took up teaching work with them after passing his M.A. at the end of the year. Simultaneously with the educational work, these five men started the *Kesari* and the *Mahratta*. They had not to wait long before their work began to prosper. The school attained the first rank among the Poona schools, and the journals became the leading organs of the Deccan.

THE DECCAN EDUCATION SOCIETY

The first vicissitude Mr. Tilak and his comrades had to undergo was the four months of simple

imprisonment which he and Agarkar were sentenced to. The *Kesari* and the *Mahratta* published severe criticisms of the treatment given to the Maharajah of Kolhapur. The Karbhari of the State, Mr. M. W. Barve, prosecuted them for defamation. But the trial and sentence served, as usual, only to enhance the popularity of the sufferers, and of their activities. They were assisted from all sides, and it is interesting to note that in a performance given in their aid, Mr. Gokhale played a part. Mr. Tilak's responsibility became heavier after Chiplonkar's death. In the latter part of 1884, this band of early workers, with a view to giving themselves a statutory existence, formed the Deccan Education Society. They were soon joined by other ardent young men, Messrs. Kelkar, Dharap, Gole, and a little later by Mr. Gokhale. The school developed into a College and the Fergusson College was established in 1885. Mr. Tilak was in charge generally of Mathematics, but he occasionally taught Sanskrit and Science. He was highly successful as a professor, and did his work with a thoroughness and originality which left nothing to be desired.

RESIGNATION OF PROFESSORSHIP

But he had to resign his professorship in 1890. There were many causes, and it is not useful to go into all of them. It is sufficient to notice that from the year 1888 onwards, there were differences among the members of the society on questions of Social Reform. They were most serious between Agarkar and Tilak. They resulted in the starting of a new paper by Mr. Agarkar and in Mr. Tilak getting the proprietorship of the *Kesari* and the *Mahratta*. But the cause which led Mr. Tilak more definitely still, to resign his connection with the Society, was the appointment of Mr. Gokhale to the secretaryship of the Sarva-Janik Sabha in 1889. Mr. Tilak was strongly in favour of a Jesuitical mode of life, and held that the professors should be devoted to their teaching work solely and absolutely. His colleagues would not agree with him and he resigned his membership in the Deccan Education Society in 1890.

POLITICAL LIFE

The resignation gave him more time for public activities. He threw himself heart and soul into the agitation against the Age of Consent Bill. He was opposed to the principle of an alien government enacting compulsory legislation in matters concerning the social and religious

* Condensed from a sketch in the Biographies of Eminent Indians Series, "G. A. Natesan & Co., Madras.

observances of the people. Mr. Tilak also started a Law class, the first of its kind in his Province, to prepare students for the High Court and District Pleaders' Examinations. Meanwhile the *Kesari* steadily rose in influence and popularity.

"THE ORION"

But Mr. Tilak's natural aptitude has always been for scholarship and research. Circumstances however, drew his ardent nature into the vortex of politics. From the days of his youth he had a great love for the Bhagavad Gita and the Vedas. He studied them with characteristic keenness and originality. As a result of his researches into the chronology of the Vedas, he wrote a treatise on their antiquity and sent an abstract of it to the International Congress of Orientalists held at London in 1892. It was published in 1893 in book form under the title of "Orion." "Mr. Tilak in this book takes the Greek tradition of Orion and also the name of that constellation to Sanskrit Agrayana or Agrayana; and as this latter word means the beginning of a year, Mr. Tilak concludes that all the hymns of the Rig Veda containing references to that word or the various traditions clustering round it must have been composed before the Greeks separated from the Hindus and at a time when the year began with the sun in the constellation of Orion or Mrigasirsha, i.e., before 4000 B.C." The work received high praise from Orientalists of the eminence of Max Müller, Jacobi, Weber and Whitney. Prof. Whitney complimented Mr. Tilak very highly in an article to the *Journal of the American Oriental Society*, while Dr. Bloomfield spoke of Mr. Tilak's book as "the literary sensation of the year."

LAW AND POLITICS

But he could not continue his researches as his time was fully occupied with his legal, journalistic and political work. In 1894 he had to busy himself very considerably with the case of Rao Sahib W. S. Bapat, of the Baroda State, who was charged with corruption. Mr. Tilak worked along with Mr. M. C. Apte and D. A. Khare on the defence side and had the lion's share of the work. It is interesting to find that the prosecution was conducted by Mr. P. M. Mehta and Mr. Branson, the one the legal, and the other the political, opponent of Mr. Tilak in later years.

Mr. Tilak was during these years the Secretary of the Bombay Provincial Conference. He organised its first five sessions and the fifth one held in 1892 at Poona was a splendid success. The next year he was again in the forefront of a

political fight. There were riots between Hindus and Mahomedans, and Mr. Tilak maintained that this was due to the *Divide et Impera* policy of Lord Dufferin. No wonder he incurred the displeasure of the Bombay Government.

THE SHIVAJI CULT

But darker days were in store for Mr. Tilak. He initiated about the year 1895, the Shivaji Commemoration Movement. He had read Maharashtra history widely and well, and known all the achievements of his race. He realised the value of a study of national heroes when, after ages of slumber, a nation feels the thrills of reawakening. He found that the inauguration of festivals in honour of Shivaji would be extremely useful in rousing the energies of the people, especially in Maharashtra. A stray article in the *Kesari* had such a marvellous effect that a sum of Rs. 20,000 was soon ready for repairing Shivaji's tomb at the Raigad Fort. The movement to repair the tomb led to festivals and commemorations on the birth or the coronation day of the Maharashtra hero.

FAMINE AND PLAGUE

In 1896 and 1897 famine and plague oppressed the masses of Maharashtra. The famine of 1896 was one of the severest this country has witnessed. Mr. Tilak with that love for the masses which is the strongest point of his public life, rushed to their rescue. He urged on the Government the carrying out of the provisions of the Famine Code, and opened cheap grain shops in Poona. He framed a scheme for relieving the distresses of the mill-weavers of Sholapur but this failed owing to circumstances which need not detain us.

When plague broke out Mr. Tilak worked among the poor and the destitute. He opened a Hindu Plague Hospital, moved among the people, joined the volunteers in their work of inspection or relief, and undaunted by the epidemic, stood by the afflicted and the stricken. He supported the Government measures for the suppression of the plague, and was in communication with the Governor and his officials regarding the hardships of the plague administration.

CHARGED FOR SEDITION

But the fates were cruel and he could not continue the good work he was doing. In the issue of the *Kesari* dated 15, June 1897, there appeared an account of the celebration of the Shivaji festival. On the 13th, the day of the coronation of Shivaji, the festival was held.

On the 22nd of June some unknown person murdered Mr. Rand and Lieut. Ayerst. Great excitement was caused and the Government suspecting some connection between the murders and the article in the *Kesari*, ordered his arrest. The trial came on in due course before the High Court and it was with the greatest difficulty that Mr. Tilak could secure release on bail. He was tried by a Jury of five Europeans, one European Jew, two Hindus and one Parsee, found guilty by the six Europeans and not guilty by the three Indians. Mr. Tilak was accordingly sentenced to eighteen months' rigorous imprisonment. An appeal was tried to the Privy Council and Mr. Asquith argued on behalf of Mr. Tilak. But it was of no avail. Later on, however, Prof. Max Müller and William Hunter led an influential petition to Queen Victoria praying for mercy on the ground of the eminent scholarship of Mr. Tilak. After some negotiations he was released on subscribing to the condition "that he will do nothing by act, speech or writing to excite dissatisfaction towards the Government."

"THE ARCTIC HOME IN THE VEDAS"

The release from the hardships of rigorous imprisonment was due to his scholarship. During his incarceration so far from being depressed by this terrible blow, he devoted his enforced leisure to pursue still further the train of thought which had formerly resulted in dating back to 4000 B.C. the Antiquity of the Vedas. This line of study had to be supplemented by excursions into the latest discoveries in Geology and Archaeology. His investigations led him to the startling theory that the original Aryans represented now by the Indians, the Persians, and the Aryan races of Europe had their remote ancestral home once round the North Pole. The first manuscript was written in the end of 1898 at Singhad whither he had betaken himself after release to recoup his injured health. But the book was not published till March 1903, for Mr. Tilak wanted to make surer of his ground by consulting Sanskrit scholars in India, and by a further study of the allied sciences into which his investigations had led him. The argument of his new theory of the Arctic home is roughly this :

Recent discoveries in Geology have proved that the Arctic regions which are now desolate and unfit for human habitation enjoyed before the glacial epoch a climate as mild and temperate as that of Central Asia and was hence quite habitable. The next question is, is it possible to find evidence of habitation anywhere in the Vedas? There

are at least indirect references to such habitation. These references are, to certain astronomical phenomena, peculiar to the North Pole. The Rig Veda speaks of the phenomenon of six months day and six months night. The Brahmanas do it, also the Mahabharata. Then, the dawn near the Pole lasts for two months. Is there evidence of it in the Vedas? The glory of the dawn was sung in raptures by the poets in passages which take rank with the finest poetry in the world. Passages in the Yajur Veda actually fear if the dawn would break at all. The dawn hymns portray such anxiety. This was conditioned by the long duration of the six months night which naturally made the poets anxious about the dawn. "In one place it is distinctly stated that between the first appearance of light on the horizon and the first appearance of the orbit of the sun on the horizon several days—not hours—passed, evidently showing that there was a long interval during which morning lights were visible. That verse is in plain language; there is no ambiguity in language or word or construction." The dawn of several days is a characteristic of Polar phenomena. Such astronomical references justify the hypothesis of the Arctic home. Nor is corroborative evidence wanting to substantiate the hypothesis. "We have a tradition that Vishnu goes to Ekadasi and sleeps for four months. Vishnu in the Vedas means the sun, and the sun going to sleep for four months meant a night of four months. There are also others of that kind about Indra and Siva. There are references to two months' night corresponding to two months' day and the remaining eight months being night and day and to the sun appearing above the horizon for ten months and not appearing for two months altogether. This ten months' appearance of the sun above the horizon has been suggested as a period of gestation or pregnancy but the paradox is that since he comes out of the womb he becomes invisible. The sacred book of the Parsees—Zend Avesta—also refers to six months' day and six months' night. The Parsees represent an Aryan race in one of its branches. Their book contains a tradition that their ancient home was somewhere near the North Pole, that it was destroyed by ice and had therefore to come down. You will find in every literature of other countries and in recently published books that the sun goes below the horizon for several months and there is uninterrupted night for ten months in a year of 360 days.

THE TAI MAHARAJ CASE.

It must be remembered that the investigations

after his release were carried on in the face of many other troubles and pre-occupations. Mr. Tilak was drawn into the whirlpool of a private trial which caused him a strain more severe than any public trial he has had to stand. It was in connection with his right as executor of the will of his friend, the husband of one Tai Maharaj. Mr. Tilak took to his work as executor with a wonderful devotion and was slowly setting right the disordered state of his friend's property. But the widow, Tai Maharaj, was instigated by Mr. Tilak's malicious opponents to believe that he was working against her interests and using his stewardship for the furtherance of his own ends. The case came before Mr. Aston, District Judge of Poona, on 29th July 1901. The trial lasted until the March of 1904. After a prolonged trial, Mr. Clements, Special Magistrate, sentenced Mr. Tilak to a rigorous imprisonment of eighteen months. But this was reduced to six months by the Sessions Judge, and the High Court then completely quashed the proceedings. Mr. Tilak came out completely triumphant, with his honour at last vindicated. . . .

CONGRESS WORK

We have noticed how Mr. Tilak had interested himself from a very early time in the politics of the country. His passionate patriotism intensified by his devotion to the glorious literature of our ancients as also his warrior instincts made it inevitable. He has from the commencement been a severe critic of the Bureaucracy.

Mr. Tilak joined the Congress in one of its earliest sessions. He was secretary for five years and worked energetically for the Bombay Provincial Conference. He was the secretary of the reception committee for the tenth session of the National Congress and resigned his official duties only under the stress of a serious difference of opinion as to the propriety of holding the Social Conference in the premises of the National Congress. But he has been a regular delegate of the National Congress almost from the beginning of that organisation. His name is found in the Subjects Committee list of the Bradlaugh Congress, 1885, and he moved an amendment on the Councils' resolution of that year which was seconded by Mr. Gokhale. He moved the Arms Act resolution in the seventh Congress at Nagpur and supported a resolution on permanent settlement in the ninth Congress at Lahore. In the eleventh Congress at Poona he was one of the speakers on a resolution on fixity of land tenure and in the twelfth Congress at Calcutta he moved "in a short and

effective speech" an important resolution to grant a greater amount of fiscal responsibility and freedom to the provinces. We find him supporting again a resolution concerning the masses in the sixteenth Congress. He was one of the speakers on a resolution touching education in the seventeenth Congress at Calcutta. He seconded a resolution of the late Sir William Wedderburn on the question of a Deputation to be sent to England. This illustrates that he had faith in this method of political agitation. He used to say that in England sat our judges, meaning the British democracy. Mr. Tilak "was received with an ovation" at the Benares Congress of 1905 and moved in it a resolution on famine, poverty, economic enquiry and Land Settlement. In 1906 at Calcutta he supported the resolution on Swadeshi moved by the late Mr. P. Ananda Charlu.

EXTREMISM

But here ends the era of peace in Indian politics. The Government of Lord Curzon gave the severest shocks ever given to the faith of the people in the older methods of constitutional agitation. Lord Curzon's Partition and the agitation, the stormiest ever known in India, which followed it, "the inauguration of a reign of terror," as the Hon. Mr. Surendranath Banerjee once said, the prohibition of public meetings, the deportations without trial, all these are well known even to those generally indifferent to politics. One result of this "reign of terror" was the growth of a school of thought denouncing the old "Mendicant Methods" of petitions and memorials and demanding the use of stronger and more compelling weapons of political warfare. Faith in the older methods was gradually lost. It is not necessary here to go into all the workings of this division into parties which culminated in the lamented dissolution at Surat. While there was the clear division of temperament and conviction cleaving the Congress into two, it must be admitted, that the actual disruption of the Congress was only a matter of time.

TRIAL OF 1908

The Surat split was followed by a more serious state of affairs. Repression went on unmitigated with the result that anarchism raised its grisly head in Bengal. The first bomb was thrown at Muzzafarpore and two English ladies were killed though the bomb was aimed at quite a different person. This caused great sensation all over the land and the Press, Indian and Anglo-Indian, began to comment upon the rise of

terrorism. The Indian Press unanimously condemned anarchism but said that the way to meet it was not by further repression but by conciliatory measures calculated to keep pace with the advancing public opinion of the country. But the Anglo-Indian Press lashed itself into a fury and advocated a policy of mad repression.

The bomb thus became a subject of general discussion and the *Kesari*, of which Mr. Tilak was acknowledged as editor, wrote a series of articles on the remedy for anarchism. These articles frankly analysed the entire situation and maintained that while the bomb was certainly abhorrent, it was engendered by the reactionary and repressive attitude of the Government, that more repression would only bring in more anarchism and that the remedy would be to meet the situation with a policy of sympathetic concessions. But the Government found in these articles clever insinuations instigating the use of bombs and had Mr. Tilak suddenly arrested and kept in gaol. This was at Bombay whither Mr. Tilak had gone to help his friend Mr. S. M. Paranjpe who was prosecuted also by the Government. But Mr. Tilak chivalrously accepted responsibility for the articles in the *Kesari* (which were presumably not his own). He was kept in gaol and the application for release on bail was persistently refused him. This meant that in addition to his physical sufferings in the common gaol he could not have the facilities to prepare his defence. The trial began in the High Court on the 13th of July. A special jury was empanelled of which seven were Europeans and two Parsees. The articles charged of sedition were written in Mahratti, a language alien to the Judge and to nine on the jury. Mr. Tilak himself argued for the defence, and his speech which began at about 4 p.m. on the third day of the trial lasted until about the noon of Wednesday next, the 8th day of the actual sitting of the Court. Though denied opportunities for a full preparation, it is highly learned and full of forensic power. He argued his case with marvellous ability, and the Advocate-General Mr. Branson, who rose to answer on the same day replied to him in highly satirical language casting aside courtesies which never forsook Mr. Tilak. The address of Mr. Branson lasted till about five in the evening, and the Judge announced that the Court would sit up till night and finish the case. The Judge, the late Mr. Davar, delivered also an adverse charge, and at 8 p.m. the Jury retired to consult together. At 9-20 p.m. they came back and returned a verdict of guilty by a majority of seven against two.

Mr. Tilak was sentenced to six years' transportation and a fine of Rs. 1,000.

The conviction caused great commotion in Bombay, markets were closed, workmen struck and there was some rioting in the streets.

But Mr. Tilak was not himself depressed or embittered. The severest blow that could be struck was dealt on him. He said when the jury returned the verdict :—

All that I wish to say is that in spite of the verdict of the jury, I maintain that I am innocent. There are higher Powers that rule the destinies of things and it may be the will of Providence that the cause which I represent may prosper more by my suffering than by my remaining free.

In that spirit he went into exile and the prison walls closed upon him for six long and weary years in a foreign land (Mandalay).

THE GITA RAHASYA

But he used his enforced retirement to a deeper study of his favourite scripture, the Bhagvat Gita. Far from being embittered and depressed, he asserted the supreme strength of his manhood and bore himself with a dignity which is inspiring to contemplate. He described in a letter from Mandalay the nature of his new work and the letter throws light also on that invincible temper which in a state of political ruin so grievous could yet return with a child's tranquility to speculations in philosophy. He says in the letter :—

About the Gita I have finished what I call *Gita-Rahasya*, an independent and original book investigating the purpose of Gita and showing how our religious philosophy is applied therein to the solution of the ethical problem. For, my view of the Gita is that it is a work on Ethics—not utilitarian, nor intuitional, but transcendental, somewhat on the lines followed in Green's 'Prologomena to Ethics.' I believe it will be found to be an entirely original work like 'Orion'; for so far as I am aware, no one has ventured on such a path before in translating or commenting on the Gita, though I have had this view of the Gita in mind for the last 20 years or more. I have used all the books that I have here with me; but there are references to works not with me here, and as these are quoted from memory, they will have to be verified before publishing the book, which can therefore, take place only after my release.

DECLARATION OF FAITH AFTER RELEASE

In 1914, to the joy of the entire nation Mr. Tilak returned to his native land. The people of Maharashtra clung to him like children to a long lost father. The war had by now broken out, and the period of Lord Hardinge's Viceroyalty not to speak of the Morley-Minto reforms and most of all the altered angles of vision brought about by the new International situation had changed very considerably the complexion of

Indian politics. Mr. Tilak who was certainly going to continue his work unaffected by his exile found it important and necessary that he should state his views, and he wrote accordingly this letter to be published to the country. It appeared in the *Mahratta* on the 30th August, 1914.

It has been well said that British Rule in conferring inestimable benefit on India not only by its civilized methods of administration but also thereby bringing together the different nationalities and races of India, so that a united Nation may grow out of it in course of time. I do not believe that if we had any other rulers except the liberty-loving British, they could have conceived and assisted us in developing such a national ideal. Every one who has the interests of India at heart is fully alive to this and similar advantages of the British Rule, and the present crisis is, in my opinion, a blessing in disguise inasmuch as it has universally evoked our united feeling and sentiments of loyalty to the British Throne. England, you know, has been compelled by the action of the German Emperor to take up arms in defence of weaker States, whose frontier has been violated in defiance of several treaty obligations and of repeated promises of integrity. At such a crisis it is, I firmly hold, the duty of every Indian, be he great or small, rich or poor, to support and assist his Majesty's Government, to the best of his ability; and no time, in my opinion, should be lost in convening a public meeting of all parties, classes and sections in Poona, as they have been elsewhere, to give an emphatic public expression to the same. It requires hardly any precedent to support such a course. But if one were needed I would refer to the proceedings of a public meeting held by the citizens of Poona so far back as 1879-80 in regard to the complications of the Afghan War, which was proceeding at the time. That proves that our sense of loyalty and desire to support the Government is both inherent and unswerving; and that we loyally appreciate our duties and responsibilities under such circumstances.

This generous attitude to a Government which had tried so often to crush him takes rank with the greatest instances known of political magnanimity.

RENEWS ACTIVE WORK

Mr. Tilak did not set to work immediately after his home coming. He waited until he could get settled after his long separation from the sphere of his labours. Nor was the condition of politics yet congenial. He had to wait and see what course the Congress compromise would take. But he took part in an extremist conference held at Poona in 1915 under the presidency of Mr. Joseph Baptista. It was after the settlement of the question of Congress compromise and the starting of the Home Rule movement that he definitely came to the front. In May and June of 1916, he went on an extended propagandist tour in the Bombay Presidency and delivered a series of lectures in Marathi to huge monster

gatherings. The addresses dealt with the problem of self-government. They are excellent examples of the general style of Mr. Tilak.

SECURITY FOR "GOOD BEHAVIOUR"

But the bureaucracy which poses to love the masses could not brook the influence which Mr. Tilak's burning eloquence was bound to exert over them. And as it is the characteristic of love to be jealous, the lovers of the masses thought it best to demand a sum of 40,000 rupees as security for Mr. Tilak's good behaviour! He was accordingly served with a notice in July to show cause why he should not be asked to furnish the security. The Magistrate of Poona who served the order thus accusing him acted, according to an ancient and absurd system, as the Judge also and confirmed his own order. But the case was referred in appeal to the High Court of Bombay. And once more the High Court vindicated the tradition of British Justice. The Judges held that Mr. Tilak's speeches were criticisms, however strong and damning, of the present system of government and not of the government itself. The Government established by law was not attacked and as Mr. Tilak did not disapprove of the British connection in the speeches, he was not to be charged for sedition. Also, they contended that the seditious character of a speech ought to be determined not by stray passages from the speeches but with reference to their context and by the general effect of the whole. The security was refunded to Mr. Tilak. But the Bureaucracy knows better than to trust to the decision of the King's Law Courts. Almost on the heels of the acquittal, came the Orders under the Defence of India Act, prohibiting him from entering the Punjab and the Delhi Provinces. The Government made an exception; however, when Mr. Tilak had to interview Mr. Montagu and allowed him to proceed to Delhi.

THE SIXTY FIRST BIRTH DAY

The order of the District Magistrate of Poona was served on Mr. Tilak on the day on which he was to receive the felicitations of the entire country on his 61st birth-day. His followers in Maharashtra presented him that day with a purse of one lakh of rupees and an address of congratulation and confidence. Mr. Tilak's speech in reply was characteristic of the entire man. It was inspired by a patriotism and courage which no earthly power could break. Speaking of the call of the Motherland, he said:—

The national work which faces us to-day is so great, extensive and urgent that you all must work together

with zeal and courage greater than I may have been able to show. It is a task which is not one that can be put off. Our Motherland calls every one of us to be up and doing. And I do not think that Her sons will disregard this call. However, I feel it my duty to beg of you to respond to this call of our Motherland and banishing all differences from your minds strive to become the embodiments of national ideals. Here there is no room for rivalry, jealousy, or fear. God will help us in the fruition of our efforts, and if not by us, it is certain that the point will be gathered by the next generation.

HOME RULE AND CONGRESS WORK

The Maharashtra Home Rule League was established in Poona mainly under his lead in September 1916. By lectures and publications it has since carried on active work "propagandist and educative". Mr. Tilak attended the national Congress of Lucknow, where he was received with signal demonstrations. He supported the memorable resolution on self-government.

Talking of the Congress-League scheme, Mr. Tilak "the Extremist" leader said :—

Let me tell you that it is far more liberal than the Irish Home Rule Bill and then you can understand what possibilities it carries with it. It will not be complete Home Rule but more than a beginning of it. It may not be complete Self-Government but it is far better than local Self-Government. It may not be Swaraj in the widest sense of the word but it is far better than Swadeshi and boycott. It is in fact a synthesis of all the Congress resolutions passed during the last thirty years—a synthesis that will help us on to proceed to work in a definite, in a certain and responsible manner. We cannot now afford to spend our energy on all thirty resolutions—public service resolutions, Arms Act and sundry others. All that is included in this one resolution of Self-Government and I would ask every one of you to try to carry out this one resolution with all your effort, might and enthusiasm, and everything that you can command.

Mr. Tilak spoke again on the same resolution at Calcutta in 1917. It was remarkable that Mr. Tilak advised compromise and moderation when a section of the Congress wanted to be rather in advance.

Thus he showed the shrewdness of the Mahratta politician with an eye to practical work.

Mr. Tilak has consistently held these views for long. It is interesting to recall in this connection the evidence he gave before the Decentralisation Commission in March, 1908. He has insisted on the need for the transference of authority from a centralised and irresponsible bureaucracy to a body more in consonance with public opinion and amenable to popular control.

To conclude: the mere shifting of the centre of power and authority from one official to another is not in my opinion, calculated to restore the feelings of cordiality between officers and people, prevailing in earlier days. English education has created new aspirations and ideals amongst the people; and so long as these national aspirations remain unsatisfied, it is useless to expect that the hiatus between the officers and the people could be removed by any scheme of official decentralisation, whatever its other effects may be. It is no remedy—not even palliative—against, the evil complained of, nor was it ever put forward by the people or their leaders the fluctuating wave of decentralisation may infuse more or less life in the individual members of the bureaucracy, but it cannot remove the growing estrangement between the rulers and the ruled unless and until the people are allowed more and more effective voice in the management of their own affairs in an ever expansive spirit of wise liberalism and wide sympathy aiming at raising India to the level of the governing country.

CONCLUSION

These passages contain the pith of Mr. Tilak's views on political questions. He is now sixty-three years of age, but he is as youthful and indomitable as ever. He is primarily engaged in propagandist work, educating the people on the need for self-government and inspiring them to struggle for it. He has taken up another Law suit in connection with certain remarks in Sir Valentine Chirol's book on "Indian Unrest". The life of Mr. Tilak is full of dramatic incidents. He began life with the choice of a calling which meant not only self-sacrificing devotion but also the active creation of opportunities for service. As a journalist and politician he has been ever on the post of duty according to his own lights thoroughly regardless of consequences. Mr. Tilak has always worked on in faith and hope. His life has been marked by the severest hardships. He has braved the persistent persecution of those in power. He was condemned to the rigours of the gaol and to the misery of exile. But he has braved it all, as he has ~~lived~~ lived all scorn and contumely. In moments which to others would have been agonising, he has turned his thoughts serenely to the eternal problems of philosophy. His invincible fortitude, his iron will, have never deserted him. He has clung to the cause he has espoused with marked fidelity. Born of a people who have never refused reverence to greatness, he is enshrined in the hearts of his countrymen in Maharashtra as scholar, patriot and martyr.

JURISTIC PSYCHOLOGY

BY MR. S. SATYAMURTI, B.A., B.L.

THE author, in this work,* has attempted to cover a practically untrodden field. Law has been studied and written about, in all its different aspects. So has psychology been. But juristic psychology is a comparatively new science. Its importance, however, is very great. As the author says in his "Foreword," "A fully developed juristic psychology is expected to be of material help in practical legislation and in judicial and non-judicial practical administration in every political state." Especially, in India, where different systems of law are administered, and in many important cases, by foreigners, does this subject assume great importance.

In Chapter I, the author discusses the nature and scope of juristic psychology, and the various branches thereof. In the succeeding chapters, the author has brought together a large number of distinguished authorities on mind and its working. He has not attempted to discuss their relation to Law and Justice at every step and hence these chapters may seem uninteresting. But such a study is pre-eminently necessary, before one can understand juristic psychology.

In Chapter XIII, the author treats of the "unsound mind," and discusses how it has been dealt with by legislators. He refers, among others, to section 84 of the Indian Penal Code, which exempts persons of unsound mind from punishment for acts of theirs, which would otherwise be crimes. He also refers to similar provisions in the Indian Statute Book, e.g., The Indian Lunacy Act, Section 11 of the Indian Contract Act, etc.

In Chapter XV, the author discusses the important and interesting subject, "Psychology of Judgment,—Judicial Truth, Judge's Mind." He says, truly enough, "A Judge's judgment is the result of the operation of the evidence before him and only so far appreciated by him, in his mind, as composed of various complexes." Then he gives us examples of various types of minds and discusses the working of Judge's minds. He says, "Careful hearing of pleaders' arguments is a vital part of judicial procedure and negligence of this duty on a Judge's part may lead to error of judgment." This will be warmly appreciated by all practising lawyers, whatever Judges may think of it. Towards the end of this chapter, the author, with considerable insight, mentions the various motives which may operate on a Judge's mind.

And he concludes with the wise caution to every Judge: "The problem for each conscientious Judge is how, in the face of the tendencies which may lead him astray from justice, he can keep himself wide-awake and detect and control any of these tendencies, when it endeavours to lead him astray from the path of justice."

Chapter XVI is, in some ways, the most interesting part of the book, for it deals with "psychology of crimes." He deals first with the conditions for the existence of crimes, and then with the classification of crimes. He treats also of the motives which influence criminals and of the various kinds of crimes. Lastly, he deals with the important question of punishment. He traces the origin of that institution and gives some methods of rationalising punishment. Then he discusses the effect of punishment upon the minds of the criminals and others. Finally he gives the principles which ought to influence legislators in providing and Judges in inflicting, punishment.

In Chapter XVIII, the author deals with the psychology of evidence, especially of admission, confession, and accomplice evidence. Chapter XIX treats of a number of miscellaneous topics, the Plaintiff's mind, the Defendant's mind, and the Legal Practitioner's mind. The psychology of Legislation is then dealt with and the principles governing legislation are laid down. One such is stated thus: "The greatest and highest good of the greatest number of the subjects of the particular state is a sound controlling and regulative principle in all legislation." Finally the author deals with the relation between the executive and the judicial organs of State. He says: "A State in which the executive organ and the judicial organ are one and the same, and the double functions are performed by the same machinery, the interests of the executive administration tend powerfully to influence judicial decisions." This is the experience in India.

On the whole, the book is an ambitious and fairly successful attempt at tackling the intricate problems of juristic psychology. Before juristic psychology can assume the proportion of even an empirical science, many a Judge, statesman and lawyer, will have to unburden himself of the secret of his life. If, as the author states in his foreword, his object, in writing this book, is "to suggest and stimulate thought on the subject, and to be an introductory treatise for instruction of pupils, and for research work," the author has succeeded in achieving his object.


* *Introduction to Juristic Psychology* By Prabodh Chandra Bose, M.A., B.L., Tagore, Spink & Co., Calcutta.

REFORMER REFORMED

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A SHORT STORY

BY "SUKUMA"

 SITTING in my room, I was writing an article to "The Practical Reformer" on the insincerity of reformers. The electric lamp threw its brilliant light on the table. I was absorbed in my subject; and words flew from my pen without effort. With bent head, I scratched page after page, when suddenly I heard the creaking of the hinges of the door opposite to me. But as I was dragged by my pen, I did not look up. After a few seconds when my pen came to a halt, I looked up.

My wife stood before me.

As it was not very usual for my wife to disturb me when I was at work, I suspected that something more than pure wifely affection should have prompted her to go to me. I kept silent however, and expected my wife to say something.

"Why, you wouldn't know even if a burglar came in. Ah! how you work! If you could only devote half the attention to family affairs."

Laying my pen on the table and forcing a smile, I asked her "whatever is the matter, tell me. I am sure you want money now. I am quite certain about it. Although I pay you in a lump at a beginning of the month, you keep worrying me all through the month for extra expenses. Well, what do you want now?"

"I don't want money now. Have I asked you now for money. Am I so avaricious? Why if you give me money, it is not all for my expenses. I spend it all for your children and your mother and yourself. I don't swallow your money. You may."

"Well, well, tell me what you want now. I have got some work to do," said I.

"Work! is there a moment when you have no work?" queried my wife.

Not finding my wife reasonable, I recommenced writing the article. But my wife interrupted me saying "there is nothing particular. I heard about that marriage in the Deputy Collector's house and want to know if you are going to attend it."

The marriage in the Deputy Collector's house had been a topic of considerable interest in Talkpur—a place noted for its orators. The Deputy

Collector was the official and social head of the place and everything concerning him excited more than ordinary interest. But there was another reason why the marriage of his daughter was of such unusual interest to the educated portion of the public. He often advocated reform in connection with the marriage of our girls. He always discussed with needless warmth the question of the marriage of infants, ever siding with the reformers. The public of the place were therefore taken by surprise when the news got abroad—no one could say, how—that the Deputy Collector was going to get his daughter barely eight years old—married. But his status prevented the holdest of vakils from publicly censuring him for so deliberately deserting the cause of Social Reform. Deciding however to expose him, I was writing a scathing article to "The Practical Reformer," when my wife interrupted me. I thought my wife would be anxious to attend the marriage, for it was the social event of the season.

Being a social reformer myself, I did not approve of the marriage and was determined not to attend it. But I was not however against my wife being present on the occasion. I therefore replied to my wife "Why? Are you very particular about attending the marriage? I am not going to attend it. I have never seen such a hen-pecked husband as the Deputy Collector. I have seen his daughter, she is but a child, and he is going to get her married, because his wife insisted on his doing so. It is a most disgraceful thing that a man should be so entirely under the thumb of his wife. I won't attend the marriage. But if you wish to go you may go."

"Ah! yes," replied my wife, "if all husbands were to be like you, the world would be very nice indeed. Just consider how you have been defying me these three years about your daughter's marriage. The world is laughing at you for keeping her unmarried. Do you think she is a mere child? How much longer."

"Enough," I said sharply "I thought you wanted my permission to go to the Deputy Collector's house. You may go if you like."

My wife's favourite theme was my daughter's marriage, and I feared she would rob me of my rest and disturb my work if I permitted her to

talk longer about it; I therefore tried to send her away by giving her the permission which, I imagined, she had come to me to ask. But my wife replied with resignation "what am I going to enjoy by attending marriages in other people's houses, when every one is asking me why there is no marriage in my own?"

Not having had any reasons to suspect my wife capable of harbouring ideas so entirely at variance with my long cherished ideals, I was somewhat surprised at the boldness with which she expressed her desire—evidently dormant all these years—about our daughter's marriage. The marriage in the Deputy Collector's house seemed to have kindled in her the ambition to celebrate her daughter's marriage with becoming pomp. But as I had long ago definitely expressed to my wife my ideas regarding my daughter's marriage, I decided that the best thing I could possibly do under the circumstances was to ridicule my wife's suggestion and observed, "How is it, my dear, you are no better than the man who having heard the story of Ramayana all through the night, yet remained innocent of the relationship between Rama and Sita? I always credited you with more sense than you really seem to possess. Why, then, did I preach to you since our marriage,—no, not so, since our nuptials—about the evils of early marriage?"

"Enough, enough" cried my wife with acerbity, "is it only to-day that you have discovered my lack of sense? Why, the whole world knows it. It really matters little whether I have brains or not, provided you get your daughter married."

"Yes, exactly," cried I, "that is just the thing I am talking to you about. I have been telling you, now for over ten years, that no daughter of mine shall wed till she was old enough to know what marriage meant."

"True, you have been telling me about your imaginary evils of early marriage. But how can we go against our *Acharya* and the immemorial practice of our elders," remarked my wife.

I detested any further argument with my wife, for I had pointed out to her a thousand times the utter absurdity of basing our actions on those of our ignorant ancestors who lived in ages long forgotten and under conditions utterly unlike our own.

Having been always of opinion that women, like slaves, are only to be commanded and not coaxed or cajoled, I pretended to be angry with my wife and cried out in a loud voice, "You can't teach me what I should do and what I should not do. I

tell you now for the hundredth time that I am not going to get Padma married before she attains puberty. I have explained to you so often that early marriage was the curse of our race and that we ought not to follow this pernicious custom. But, after all, you are exhibiting only the stupidity which is the birthright of your sex."

My wife from whom I could always expect wifely obedience seemed to have suddenly developed a spirit of resistance, as astonishing as it was irritating. She began to advise me, "Better leave off your wonted stubbornness. Take my advice in this one matter alone and I shan't interfere" My wife stopped pleading as we heard footsteps—the timid halting steps of age. Presently, my mother, who went round the house every night to see if all the doors and windows had been properly bolted and barred, peeped into my room and asked me, "why, my boy, how you work late and early! You will spoil your health at this rate." And she inquiringly looked at my wife to know the cause of her unusual presence in my office room at a late hour in the night.

"How is it, mother," cried my wife with feeling, "you don't tell your son that Padma is of marriageable age and that it would be exceedingly improper to keep her unmarried any longer. Your son says that Padma must attain puberty before she is married."

My mother without saying a word, put her right fore-finger on her lips, meaning—"how could he think of such a crime."

My wife continued with increased warmth, "such a step becomes not our caste, our *kula* our *gothra*. What would not the world say!—who would care to take even a drop of water from us. He calls me stupid if I say anything—what can I do? It is you, elders, that must advise him about these things. You must advise your son and try to bring about Padma's marriage by next *thai*."

I could scarcely help wincing under my wife's onslaught. My mother stood dumbfounded. My wife seemed to be on the point of beginning a fresh attack—but I forestalled her, appealing to my mother, "Mother mine, where is the hurry to get Padma married. She is but seven years old now. We can postpone the marriage for at least two or three years."

"Seven years! seven years! why she is nine now. I am sure you will forget even your own age," burst out my wife.

My wife never agreed with me as to the age of my daughter. When my daughter was but a

year old, my wife said she was three years old—when she was three my wife maintained she was five. And her calculations of age, based on the Tamil Calendar, sought no aid from Mathematics. Not deeming it wise, therefore, to dispute my wife's contention, I looked at my mother for her opinion.

"It is always good to get young ones married early," observed my mother sagely. "Further, I am getting older and feebler every day. My sight and hearing are not what they were. You can't expect me to live long. If you get your daughter married early, I shall see the marriage and then die in peace. There is nothing you don't know—I need not teach you anything. Therefore consider and act."

"Don't fear, mother," I replied, "you will live another twenty years. You will live to see even your grand daughter's daughter's marriage. Why do you. . . ."

The clock in the hall chimed twelve and my mother said, "The clock strikes twelve; it is very late now. Better go to bed now. You may talk about the marriage to-morrow"; and then she left my room. My wife followed her with determined steps and in pregnant silence.

I looked at the unfinished article which lay before me on the table, shoved it into the drawer, and went to bed, determined not to yield to women's threats or entreaties.

II

For some time after the colloquy with my wife and mother, my home was rendered as unpleasant to me as possible. My wife who usually served me meals pretended to be very busily engaged, just as I entered the dining hall and I had to serve myself as best as I could. My mother lay unconcerned in a corner of the hall. And even my little daughter—I loved her dearly—having joined the conspiracy, began to exhibit her dislike for me by her unwonted reserve. I now missed the cheering smiles of my wife and the endless chattering of my daughter. But I was determined, in spite of these petty annoyances, not to abandon the sacred cause of Social Reform. I vowed to myself that, even at the risk of estranging those dearest to me I would practise the principles which I had been advocating—in the press and on the platform—for very nearly a dozen years.

Exactly a month later something happened which tended to weaken my resolution. It was at the Club one evening, when some of us, members,

began to discuss the chances of success of the Social Reform movement.

"No one who is unable to practise what he preaches should be allowed to continue to be a member of the Association," said I, in reply to my friend, Mr. Vaikuntam, who was trying to find out means by which members could be made to act in consonance with their public utterances.

"Further," I continued, "he ought to be mercilessly exposed in the press. And we must make him feel ashamed of himself."

"You would always go to extremes," replied my friend, "but that is not the way, I am sure, to induce the entire community to follow us."

"What nonsense you talk," cried I, "Do you mean to say that we should sit idly till the entire community is willing to undertake reforms. Do you imagine that the entire community will ever move? It is impossible. Reforms in every age and in every country have had to be initiated by the few in spite of the opposition and indifference of the many."

"I understand all that," replied Mr. Vaikuntam calmly, "but you see how the Deputy Collector has had to submit to domestic tyranny. And yet there was none more. . . ."

"Enough of your balderdash. Domestic tyranny! Why, you will be ruled by others as long as you are willing to be a slave. I say that every reformer must have the blood of the martyr in him. He must be prepared to suffer countless miseries if he would stand before the public as a reformer. You are perhaps aware how much I have to suffer at home because I dare to go against the wishes of my wife."

"Yes, it's all true. But I believe that the whole question of social reform hinges on the education of our women. If our women are educated with the same zeal as our men, the most pressing social problems will solve themselves with the least domestic infelicity," argued my friend and looked at me for approval.

"If we are to wait," I thundered, "till all the women are educated, a century, why, I may say centuries will have to roll away ere. . . ."

"What!—you still here!" exclaimed my next door neighbour, advancing towards me.

"What is the matter" replied I, much surprised at the suddenness of his entry and the anxiety of his look.

"Can it be that you don't know. Your mother is ill, man, run up at once."

I knew when I left home in the morning that my mother was ill. She had a slight attack

of fever, which was not a matter of any consequence. I therefore replied, "It's nothing. She has slight fever, it will pass off."

"Nonsense. She is seriously ill. I went home for my tea and my wife told me that somebody had come from your house for a little Eucalyptus. It seems her hands and feet are cold as ice," replied my friend with great excitement.

"What?" I cried out and immediately ordering my carriage, I drove home. On my way, however, I halted at my doctor's to take him with me. He had gone out and it would be some hours before he returned home. So I reached home without the doctor and found my wife, waiting for me, at the gate.

Jumping out of the carriage, I asked my wife "How is mother?"

"What can I tell you! She doesn't talk—doesn't breathe—doesn't open her eyes—send for the doctor—I don't know what wretched fate this is."

I immediately went in and found my mother lying unconscious on a mat in the dining hall. As my family doctor could not be had just then, I had to send for a young man, living close by, who had taken his medical degree a few months previously and who knew more of the latest designs in ties and socks than of herbs and drugs. Not having a high opinion of his skill as a physician, I was at first disinclined to call him in; but my wife convincing him to be very clever, perhaps from the height of his collar, insisted on my sending for him without delay. I sent my syce with a note to the fledgeling of a doctor.

Meanwhile I changed my clothes and went and sat by my mother, while my wife stood at some distance. I stroked my mother's forehead and uttered softly "mother, mother." She opened her eyes, looked at me awhile and again shut them. And after sometime, she again opened them, exclaimed, "Rukmini! Rukmini! where are you. Rukmini—Rukmini" and again closed her eyes. And she made no more replies to my enquiries.

After remaining a few minutes with her I came out to see if the doctor was coming. My wife followed me and when I had gained the street door, asked me why I should not send a wire to my sister asking her to come immediately.

I considered awhile and went to my mother. She was still lying unconscious. "Mother, mother, shall I send for Rukmini?" I asked softly. (On hearing the word Rukmini, my

mother opened her eyes and cried with anxiety "where! where! where is Rukmini!")

"I will wire to her, mother," said I.

"Yes, do ask her to come at once," she uttered feebly and again sank into a quiet sleep.

I went to my office room to write out the message, when I heard a knock at the door. I hastened to the door and opened it and found the young doctor standing behind it. After the usual salutations, I took him to my mother.

"The doctor is come, mother. Tell him what ails you," said I.

"Ayyo! why those wretched things for me," groaned my mother.

The doctor laughed at my mother's description of doctors and medicines in general, and my wife and myself joined him.

My mother having, however, submitted herself to his examination, the doctor finished it and rose to move to my office room where he could write his prescription. And as I led him out of the dining hall, I asked him his opinion of the patient.

"Well—you see," replied the doctor, "well, it's a very serious case of Pneumonia. You must take particular care of the patient. But—but—still—you must be prepared for the worst. Anyhow get the medicine and give it to her." He handed the prescription to me and left.

I kept to myself the sad piece of intelligence communicated to me by the doctor and sent a wire to my sister at once, "Mother dangerously ill. Anxious to see you. Start immediately."

III

My mother passed a troublesome night, not having a wink of sleep till daybreak. Tired by her vigil, however, she slept after the day had dawned. She was sleeping when my sister arrived from Cuddalore by the mail.

"Brother, how is mother?" Rukmini asked me anxiously as she alighted from the carriage.

"She is just sleeping. All through the night she was only thinking of you. Twice or thrice she started from her sleep crying, "when did you come, Rukmini?"

"Poor mother! Is it not long since I saw her? Poor mother!" said Rukmini feelingly.

"My wire must have reached you in time Rukmini," said I.

"Yes, brother, it was just in time, else I wouldn't have been able to catch the mail."

Presently my wife came out, and seeing Rukmini, she exchanged smiles of joy with my sister and after a few moments' silence, my wife

asked my sister to come in and then they both went into the house.

Hearing Rukmini's voice, my mother awoke with joy and began to converse with her—my sister showing great tenderness towards my mother and my mother feeling supremely pleased at having her only daughter by her death-bed.

I could not spend much time with my sister for I had my Court work to attend to and then I had to leave for the Court.

When I returned home from the Court in the evening I found my house resounding with peals of laughter. My sister, always interesting and witty, was the cause of all this mirth. She had evidently made some observation which provoked the laughter of my wife and daughter and even of my mother, who in spite of the exhausted state in which she was lying, joined in the merriment.

My presence, however, immediately subdued their mirth and they all, including my sister, seemed to be quite serious. I asked my sister "why are you all laughing Rukmini,—tell me and I will join with you."

My sister smiled, stealing a glance at my wife and said, "Nothing is the matter."

"Well, let that go; how's mother?" I enquired, "Mother is no better. She refuses to take even the medicine. She says her days are over and medicines can do no good to her. She was crying this noon," said Rukmini.

"Why? Why? What's the matter?" I asked perplexed.

Rukmini looked at my wife, then at my mother and hesitated to speak out.

I looked at all the three and asked again, "What's the matter?"

My sister smiled and again hesitated.

"Go on," said I.

"It appears," Rukmini began, "mother is very anxious to see Padma married. And it seems you are opposed to the marriage. She was crying bitterly this noon, saying that she was such a sinner that she was not fated to see her granddaughter married. She tells me you are so stubborn and she thinks I may be able to induce you to accede to her wish. When you entered I was only saying something about the immorality of post-puberty marriage which made mother and sister-in-law laugh." Rukmini laughed and my wife vainly tried to suppress her laughter at the recollection of my sister's joke.

"Ah! I see. I see now; and that was why your sister-in-law was so anxious that I should wire to you. So you have joined the conspiracy," remarked I to my sister.

"No, brother," replied Rukmini coaxingly, "what mother says is just and proper. It appears sister-in-law also tried to speak to you about the subject but you always refused to lend her your ear and got wild with her. Since I have come, both mother and sister-in-law have been bothering me to speak to you about it. They think I am the right person, I don't know why." She paused a while and continued: "There is no certainty that those who live to-day will live to-morrow and then mother is so ill. It will please every one if you act according to mother's wish. I am telling you only what mother has asked me to tell you and you needn't be annoyed with me, brother."

"I understand, Rukmini, why mother has commissioned you to talk to me about the marriage. You should have been born a lawyer, Rukmini," said I smiling.

"Why, I am no less now. I am a lawyer's sister and a Munsiff's wife."

I could not but laugh and my wife who was also laughing thought it just the opportunity for her to put in "yes, your sister is the right person to manage you."

"So, you think, between you two, you can screw me," said I looking at my wife and sister alternately and left the hall, smiling.

After dinner, I went up to the terrace, where the summer moon shone brilliantly. My sister came up a little later, my wife accompanying her. As I chewed the nuts and the betel-leaves which my wife had brought for me, my sister recited a Sanskrit verse on the virtue of filial obedience. Her voice, sweet and melodious at all times, was enchanting under the soft rays of the radiant orb.

"You will melt stones with your voice, Rukmini."

"Perhaps I may, brother, but not your heart," replied Rukmini promptly.

"Am I so hard-hearted, Rukmini?"

"No, don't take offence, brother. I only made the observation because you are so stubborn about Padma's marriage. If you love me and mother, you will do what will please us."

"You are still harping on the same string, Rukmini."

"Yes, Mother is definite on the point. She says she must see Padma's marriage. She says

since our Ramu has passed the Matriculation, we needn't waste any more time"

"I see! How clever you are, Rukmini. You want Padma for your son?" said I seemingly surprised.

"Why, there is nothing strange in it, brother. I have been telling it from the moment Padma was born," replied my sister with confidence.

"True, but your son has just passed his Matriculation. Let him at least pass B. A. We may wait till then."

"What had you passed, brother, when you were married. You hadn't passed even the Matriculation. And haven't you now become a B.A., B.L., and aren't you earning now?"

"But, you see, Rukmini, as a reformer I must keep my word. I have so often lectured against infant marriage. How can I now eat my words? How can I face the world?"

"What you say is funny, brother. Have you committed theft? Have you cheated anyone? What other disgraceful act have you committed that you should be ashamed to face the world?" exclaimed Rukmini and laughed derisively. "World," she uttered with contempt, "is the world you talk of so important that you should not care to satisfy the last wish of your mother!"

"You can't understand it all, Rukmini" said I sharply.

"It matters not, if I can't understand your objections; but only try to carry out mother's wish. She says Friday week is an auspicious day—to-day is Monday—so we have over ten days."

"Are you mad, Rukmini?"

"Yes. I am but mad with a purpose," replied Rukmini readily. "You have ten days more. You can make all your arrangements—you are not going to borrow money for the purpose. Where then is the difficulty? You need only decide and the marriage is done. You better decide and give an answer and I shall write to your brother-in-law to apply for leave." Rukmini immediately rose to go and my wife, who had been sitting silently without uttering a word, chuckling within herself at the presumed victory of Rukmini—followed her.

I was left to my own thoughts. I could not decide either way.

To wound the sister I loved was impossible; not to satisfy the last wish of my dear mother and thus hasten her death would be profanation; to desert the reformers would be mean and cowardly. However I argued, I could not arrive at a decision. I thought over the same points

again and again but the same difficulties presented themselves to me and no solution of them was possible. I lay awake in the stillness of the night. I could not sleep. My brain reeled under the oppressive weight of conflicting thoughts. This indeed was the first time that I experienced such mental torture. It was insufferable. Only a final decision could set the brain at rest but I had not the courage for it.

Thus awake and troubled I had lain for over five hours on the terrace. It was past 4 A.M. I heard some one running upstairs breathless. Presently my wife ran wildly to me and cried out, wringing her hands, "what can I do!—Ayyayyo—Mother is talking like a mad woman—she says she is dying—she looks wildly—she stares—come and see—, come and see."

My mother's case was not quite serious when I saw her in the night and I had therefore no reason to suspect that her end was so near. I ran downstairs and sat by my mother's side and said "Mother, mother, what's the matter, why are you looking like that?"

She took her eyes from the ceiling for an instant and grasping my hand "Look, look, there—there. That fellow is calling me—yes, yes, he is Yama." She held me firmer and looking at me with fearful eyes uttered, "will you not let Padma married, will you not, will you not? My soul won't rest in peace—my soul will be hovering over the place. Tell me, tell me, will you not—will you not."

"I will," said I and in that instant my soul was dead and my mother's revived.

My sister who was sitting close to my mother—her head buried in her hands and the end of her cloth drenched with tears looked up with a faint smile of joy. My wife heaved a sigh of relief.

"My mother grew calmer and said, "Now I will hold my breath till the marriage is over and then bestow my body to the care of Yama."

From that day I was socially dead. I was looked down upon by my friends and "The Practical Reformer" heaped satire and invective on me in a four column article. But silence was my part and the conviction grew on me that the education of women must precede all attempts at social reform * * * * *

My mother who seemed to be at death's door recovered a few weeks later from her illness—the visit of Yama being only a hysterical fit—and lived long enough to kiss the first-born child of Padma and Ramu.

THE EDUCATION OF THE VAISHYAS 231

BY MR. JWALA PRASAD, B.A., C.E.,

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THE greatest requisite and the most essential principles of social improvement of a community are the interest displayed by the great majority of its constituents, responsibility of each member direct or by representation, mutual help and co operation and effective organisation in which every individual is honoured in proportion to the extent of his individual sacrifice and in which all the units are to work partly on the co-operative system and partly on the principles of mutual help based on the original charming ideas of joint Hindu family system. The society is responsible for the sin of absolutely blocking the progress of these children of its units to whom it has not secured the benefit of reading and writing even in one language namely their mother tongue, and of limiting the development of the talents of such children to their own direct experience in life. Is it credible that this Vaish community which boasts of many millionaires and which is proud of its charities should not have the power or the will to liberate the children of their brethren from this cattle-prison of ignorance, although it might mean life-long misery even to some of the daughters of the highest families on account of perforce in-suitable marriages? I do not know how many of these children who are thus shut up in the prison of forced ignorance might have turned into useful and philanthropic members of the community and society and what incalculable good they might have rendered to the world. If the Vaish Conference were to start this work, the question of its organisation will receive considerable strength. I do not, of course, mean that primary schools should be opened where they are not required but that full advantages should be taken of the existing primary schools by securing the education of every child of the community and when new primary schools may be opened by the Vaish community the children of other communities should also be permitted to profit by them.

After or apart from primary education, as may be desirable in each case, the children ought to be educated in the various technical trades so that the greatest results may be achieved from the application of their intelligence. This requires capital and organisation. But taking the Vaish community as a whole the total output of its capital will be greatly increased by the technical education of its children. The trading members of the Vaish community can open probationary

schools, the manufacturers can keep apprentice students and the zamindars can increase their income by opening agricultural demonstration farms and giving object lessons to the children of their community in the art of agriculture. If you but leave the children of the brethren of your community as you leave even the children of your menial servants, I think, it would not be difficult to raise necessary capital and to achieve effective organisation.

If the intelligent young persons of the Vaish community who are fit for higher education, and have no means to obtain the same go uneducated and we all continue to spend our money on useless or even injurious luxuries, I would ask if a life of this description is at all worth living. I would suggest that these principles which formed the basis of the grant of scholarships for foreign education by the Vaish Maha Sabha, should, either wholly or in a modified form, also form the basis of the grant of scholarships to numerous poor students of the community desirous of education in this country. I hope those students will not be so slack in returning the money as the others tried so far. To effect such help, an educational society was opened some years ago at Meerut, a copy of the rules of which was sent by me to that great benefactor of his community, the late Rai Bahadur Lala Baij Nath. If the Vaish Conference thinks it desirable to arrange for the education of its young members, these rules might be helpful.

There are some useful institutions in the country for Higher Technical Education where young persons should be sent for education. It is also intended to impart education in trade, industry, agriculture and commerce in the scheme of the Benares University. There is no reason why the members of the Vaish community should not take special interest in these branches of learning and should not exert themselves in opening and developing these faculties, thus taking their full share and exerting their best in the development of the whole Hindu nation.

But without female education, the development of a child's brain itself is nipped in the bud. The impulses of children are the results of their mother. Hence for the progress of the community religious education of its girls is the first rung in the ladder of improvement. (*Address to the Vaish Conference.*)

JOHN REDMOND

A UNIVERSAL regret is felt at the sudden death of John Edward Redmond, (7th March) the leading figure in Ireland's parliamentary history for over a generation. One of the great figures in contemporary political life in the United Kingdom his influence has always been exerted in the direction of justice and liberty and it is unfortunate that Ireland should be deprived of his wise and prudent counsel in this psychological moment. For alike the land of his birth which he loved so passionately and the Empire for which he strove so vigilantly during the last few years of crisis are in sore need of his chivalrous and magnanimous spirit. It is unfortunate still that he should have died on the eve of the settlement of a question on which he had devoted the best part of a life-time with a singleness of purpose and devotion worthy of the great cause. It is sad too to think that poor Ireland is deprived of the one valiant leader who could have guided his storm-tossed compatriots safely through the impending crisis. For it would require all the genius of so redoubtable a champion as Redmond to have the Report of the Plunkett Convention accepted by his countrymen. Nor can one forget his magnanimous efforts in uniting the diverse elements of his own party under the banner of the King's common cause at a time when open rebellion for wresting Home Rule was almost in sight. But in spite of all the brilliant achievements of such an active and "well-filled life" there is a touch of deep pathos as one recalls the trials of his last years. A nephew of his, writing in the *Catholic Herald*, soon after the lamented death, suspects that the series of calamities in quick succession that he had to withstand had something to do with his sudden end. "Family bereavements had broken his strength already heavily taxed by years of unrelenting toil for his country's improvement."

His brother, Mr. William Redmond, though far beyond the military age, volunteered for active service to support his brother's policy and to serve what he too thought was Ireland's good, and gave his life for his convictions by a gallant, heroic death.

The Sinn Féin rising of 1916 was a severe blow to Mr. Redmond. A few months before the rising he had lost his eldest daughter by a sudden stroke of death, a year after, God was to take his brother, his great support, from him. His only son was and is serving with the Irish Guards at the front. His brother's seat in East Clare, which he had held for thirty years, was given to Mr. DeValera, the Sinn Féin leader, by an immense majority: Kilkenny, the seat of Mr. Pat O'Brien, the Whip of his Party, and an old personal friend was given, on Mr. O'Brien's death, to a Sinn Féiner. All these troubles told on his health and a

serious, prolonged illness during the winter and spring of last year hastened his end.

The life of Mr. Redmond is a record of steady work and unostentatious service. Born in 1851 he graduated from Trinity College, Dublin, and though called to the Bar at Grey's Inn in 1886 preferred politics for a career and entered Parliament as Member for New Ross. Then began a parliamentary record which ended only with his death. It grew with the growth of the Parnellites. Mr. Redmond stood by Parnell in the hour of his darkest trial and on the death of the great leader the mantle fell on him. The subsequent story has already become history. How he led his men and how John Dillon his only rival and friend refused to compete with him. Dillon's magnanimous self-sacrifice, so unique in the records of political life, was seldom more justified. If Parnell "discovered" Redmond in a sense, Dillon found him the right place. We will give the story in the vivid narrative of a great journalist of their time who knew both in their prime.

Mr. Stead wrote:—

After long years of almost heart-breaking struggle he saw the desire of his heart. When "Tiger Tim" was read out of the party with bell, book, and candle, the Irish Parliamentarians became once more a fighting unit. Mr. Redmond then being called to supreme command displayed qualities with which he had hitherto not been credited. His readiness in debate, his self-control, his keen appreciation of the vital points in Parliamentary strategy, speedily made him a power in the House of Commons. One of the greatest of our Imperial statesmen, who watches the proceedings in the Parliamentary arena from the distant post in which he is serving the Empire, declared last month that in his opinion Mr. Redmond was the ablest Parliamentarian in the present House of Commons. Mr. Redmond is a politician first, a politician second, and a politician third. As an individual entity he is almost unknown to any except his intimates. But he has brought keen intelligence to the study of the science of politics. He has given his mind to it, and spent days and nights in acquiring knowledge of all the niceties and rules of Parliamentary procedure. He is embarrassed by no fear of mutinies in his rear, he is conscious of being armed with the mandate of the Irish race. As a speaker he is effective, fluent and eloquent. If sometimes he may appear to forget himself as he did when he made the celebrated declaration concerning his desire for the victory of the Boers, of which Mr. Chamberlain made such capital at Blenheim, that will do him no harm in the long run. The party which he leads, and the allies upon whom alone he can reckon in the future in this country, will count that declaration to him for righteousness. The great Whigs of last century said much the same kind of thing about our revolted American Colonists, and men will remember in time to come this declaration of Mr. Redmond as they now quote the outspoken utterance of Chatham.

TOPICS FROM PERIODICALS

THE MEANING OF LIFE

The January number of the *Hibbert Journal* contains a remarkable exposition of the meaning of life, a subject suggested naturally by the waste of life in the great war. Prince Tronbetzkoy, the writer of the article, argues that human life under the conditions imposed by the military and industrial states of to-day is absolutely meaningless and self-destructive and that its end can be nothing but the ruin of mankind. The following reflections will not pass unchallenged by the ardent nationalists:—

“The whole life of man is passed in the State; there is no spot on earth where one can escape from its power. To provide for its own defence the State has need of *all* the forces of man; hence its claim to commandeer the *whole man*—all his aspirations, all his thoughts. It makes the individual its tool, thereby confirming by its authority the biological law which masters his spirit.

“Material goods, territories, frontiers, and other ‘advantages’—these are ever the issues at stake in the strife of nations. Hence it is the way of the State to erect these things into absolute values; its heart is set on economic interests, and to them accordingly it subordinates the life of the spirit. Deeds of sublime heroism, disinterested love of country, the sacrifice of human lives by millions and millions—all these to the State are *means*. When one State exacts these sacrifices in order that it may enrich itself by damage done to another, then it is that the want of all proportion between what the State gives us in material reward and what it makes us pay in spiritual loss becomes as plain as the day. For what is here sacrificed to material gain—the soul of man—far exceeds in value all revenues, frontiers, and realms; it is of all things in the world the most precious. Yet even so we have not touched the worst feature in the life of the State. The greatest danger of all is the tendency of the State to corrupt and deprave the spirit of the individuals composing it.”

Such distrust of the State is the inevitable reaction from its present omnipotence under the peculiar circumstances in which the world finds itself to-day. These reflections of the Moscow professor recall Sir Rabindranath's spirited indictment of the nation-idea in his recent book on

Nationalism. But modern industrialism and militarism—what do they lead to?

“Whatever Herbert Spencer may say to the contrary, *industry is warlike*. From industry, and from industry alone, comes the demand for new outlets, new markets, new means of communication, and their inevitable sequel—new acquisitions of territory. Each step in the progress of industry creates fresh instruments of war, and, in so doing, offers new temptations to war-makers. Is not the State to profit by its technical superiority over a neighbour whose industry is less developed?

“On the one hand—war for the sake of industry; on the other—industry for the sake of war. Such is the contradiction which the life of nations presents. In this there is nothing more than a slightly complicated version of the vicious biological circle.”

The Russian professor goes further and gives a solemn warning. He plunges into deep pessimism on the contemplation of what he believes will be “the total ruin of man.”

“It follows that there is no progress, no movement of ascent in the world. There is only the swirling eddy; and the face of man is the *mask* of a beast. From the moment that war is seen to be the end which every social structure has to serve, there is no aspect of life that can claim to be neutral to it. The life of the spirit, no less than the life of the body, has to be commandeered. Creative thought, the efforts of the will, exploits and virtues—all are but arms to be mobilised for offence and defence. Their destination is—to give force to the peoples when the hour shall strike for slaughtering one another. When all is said and done, the highest developments of the human spirit are no more than the perfect fruit of the biological process whose inevitable end is—death.

“Biologism, pushed to its last issue, turns naturally and almost imperceptibly into Satanism. When the evil which reigns in nature has the effrontery to spiritualise itself, when the law of the struggle for existence ceases to be a simple fact and is raised into the rule and principle of all conduct, the resemblance between human life and hell may be read at a glance. Behold these great States armed from head to foot, bristling with fury in their mutual antagonism, and periodically shedding each other's blood in streams!”

THE INDUSTRIAL GROWTH OF JAPAN

Mr. Nakaba Yamada writes in the January number of *East and West* about the growth of industry in Japan and about its division into six well-marked stages or periods.

In the first stage (660 B. C.—539 A. D.), the making of various articles was a profession handed down from father to son who might be called hereditary specialists; and great numbers of such professional men were in the employ of a lord or chieftain who gave them rations and made them produce not only all the necessities of life, but all their military stores as well.

In the second stage (540—806 A. D.), the introduction of Buddhism was followed by the importation of brilliant arts from India and China, and some Greek sculpture and art. Painting and architecture came first to be known, and besides the people came to make lacquerware, glassware, embroideries, etc. But while the skill of the Japanese artisans was increased there was a certain deterioration in their former original technique.

In the third period (807—1135 A.D.), however, began the so-called "assimilation" or "blending" of the Japanese and foreign civilisations. For instance the colour and designs introduced from China and India seemed too rich to the Japanese taste, but during this period they succeeded in toning them down and applying them to their own designs, the result being a most pleasing and graceful effect entirely satisfactory to the Japanese eye and taste. Besides this they made a notable progress in the quality of the silk produced; the paper also was better than that manufactured by either the Chinese or Koreans. As to the sericulture, the Japanese seemed to have learned much by this time and it is said that more than forty-eight provinces were engaged chiefly in sericulture.

In the fourth stage (1186—1594 A. D.), ship-building after the European style of structure was first studied, and the rise to power of the military clans caused a great advancement in the manufacture of cutlery and arms, while there was no progress of industry in luxury.

During the fifth stage (1594—1867 A. D.) the industry of Japan had gradually become systematic owing to the expansion of her export trade which was undertaken by various intrepid individuals. Thus in the beginning of this era we find adventurous merchants who did much trading with the South Islands and South India.

Such trading by the sea developed the ship-

building industry and the adventurous spirit of the nation as a whole.

During the sixth stage (1867—1917 A. D.), there has been seen the dawn of modern industry; and model factories, technical schools, the sending of great numbers of students to European countries for study, industrial societies and unions working together with the manufactories, ship-building yards, good treatment of labourers, absence of large and terrible strikes, etc.—these have been the chief features presaging a still more prosperous age in the near future.

MENDELISM

Gregor Mendel, an Austrian priest, and Weismann, a German biologist have proved that Darwin's theory of the transmission of acquired characters is impossible, that the original characters hold good always and modification by natural selection is impossible. Other Mendelians have accepted this theory, and if it lies correct, the character of all living things is latent, was in their first parent and will continue indefinitely. All characteristics, physical or moral follow the same law.

Justice C. MacCartie, writing in the current number of the *Theosophist*, discusses the question whether it is possible for the individual to eradicate a taint and transmit healthy characteristics to his children. Could not man by pure living and will-power end the curse of an original taint? The forces which mould matter are always making for perfection, they have developed the horse from a clumsy three-toed animal of the Eocene period, the dog from the savage wolf, and man from a Hyperborean or Semurian ancestor. Man must get rid of the weakness of mind nerve and muscle, which prevents his genius and his strength from showing forth. "He is a child as yet. When he has obtained full control of his vehicles, he will become the perfected man. He was planned to be so. His archetype exists in the subtler moulds. The force which moulds matter is compelling him gradually to assume the qualities of the archetype. There is no natural selection, as imagined by Darwin, but always definite progress towards the ideal type long since fashioned by the creation. Spirit controls matter, will is infinite."

Eugenists seeing the physical side only, argue that persons afflicted with a taint, should be segregated and prevented from continuing their race; but this is an extremely doubtful contention and to decide exactly what constitutes a taint would also be extremely difficult,

ANCIENT INDIA: AN INTERPRETATION

Prof. S. N. Bhattacharya, M.A., has an instructive article in the January number of the *Central Hindu College Magazine* under the heading, "Ancient India: an Interpretation." He begins with the migration of the Aryan race from Central Asia about 2000 B. C., and rapidly traces the origin and growth of the peculiar civilization the Indo-Aryans developed on the plains of Hindusthan:—

"It is superfluous to add here that the entire body of Aryans was a united community having a common religion and if there was any caste—any distinction at all—it was between the Aryans and the non-Aryans. They were a conquering race full of the self-assertion and vigour of a young national life, with a strong love of action and a capacity for active enjoyments. They were the Hellenes of India."

There were then no idols and no temples, only each patriarch of a family lighted the sacrificial fire on his own hearth and offered milk and rice and soma juice to the bright Gods of the elements and prayed for wealth and children.

"In process of time their ideas began to change as their mind developed, their child-like faith in the Gods gave place to sober and sensible speculations and thus emanated the Upanishads to satisfy the needs of the subtler minds."

The Professor then recounts the achievements of the age of Upanishads and refutes the too easy formulæ of pet theorists who say, "The Indians were great in philosophy but not in action."

"Our ancestors were not 'such stuff as dreams are made of.' We are proud of Vyasa and Vasistha, Buddha and Mahabira, Balmiki and Kalidasa, Sankaracharya and Chaitanya; but we are none the less proud of our Indian Napoleon, Samudra Gupta and Indian Machiavelli, Chanakya, Chandra Gupta and Asoka, Bhoja and Vikramaditya, Pulakesin and Vikramanka, Rajendra Chola and Dharmapala—fortunately are not mythical personages. This shows that the Indo-Aryans were as glorious in material progress as they were in progress spiritual."

But the mind of India was essentially imaginative and yearned after the infinite. The Rishis lost themselves in metaphysical meshes and looked down upon the material interests of man. Pessimism also crept in and then this age of beautiful dreams passed away.

"The Brahmins began to forget their transcendental ideal and were mastering their energy to assert their power by every means. The sutras

—the *Srauta*, *Grihya* and *Dharma*,—were composed to regulate Hindu society. The age of caste prejudices, ceremonials rushed in and a huge pyramid of transcendental nonsense dimmed the glorious rationalism of the Upanishad period."

Still the ideal of the Brahmins was a distinct contribution to the human synthesis. "They were undoubtedly the greatest intellectuals of the day. They could easily become kings by the force of their natural talents and character. The *Kshatriyas* could have been no match for them. But in spite of all what did they choose in life?—The green grass for their bed, the blue sky for their canopy, the leaves, fruits and roots their food, begging their profession, and union with *Brahma* their *sadhana*, their object in life. Their principle in life was self-abnegation, they wanted to be masters of their passions, pain and pleasure were equal to them."

"Thus touching their heads to the stars they looked down upon the petty foibles, the gains and losses and the petty commercialism of this world. They moved in a region of perfect bliss. If they had any enjoyment that was in the satiation they received in renunciation; I challenge here to point out a nobler ideal in the history of the world."

When the Vedic civilization was becoming corrupt Buddhism broke down the cast-iron chains of caste and free-thinking found free-play again. India again revealed her genius in the art and architecture of the Buddhistic age and in the stories of the *Jataka* and the caves of Ajanta and Ellora.

"With the decay of Buddhism, the eternal Hinduism asserted and developed in a new form. The Puranic literature gave a popular religion and Neo-Hinduism began to flourish. But Buddhism contributed her quota in bringing toleration in the Hindu mind and paved the way for Vaishnavism and other eclecticism which flourished from time to time."

The writer concludes after contrasting the form of socio-ethical evolution in Europe and India:—

"The evolution of India has been fundamentally different from that of Europe. In the earliest stage, religion is *ethnic*—miscalled *national* by some western scholars. From the ethnic stage, religious evolution both in Christendom and in Islam passed through a credal stage to true universalism, while the evolution in India somewhat skipped over credalism. Hinduism has never been a credal religion. The Buddhistic protest did develop a creed, hence Hinduism threw out Buddhism.

PROF. MURRAY ON MR. GANDHI

In the course of a highly interesting article on "The soul as it is, and how to deal with it" contributed to the January issue of the *Hilbert Journal* Professor Gilbert Murray writes as follows on Mr. M. K. Gandhi:

Let me take a present day instance of this battle between a soul and a Government, a very curious instance, because it is almost impossible without more knowledge than most people in England possess to say who was wrong and who right.

About the year 1889 a young Indian student, called Mohandas Karamchand Gandhi, came to England to study law. He was rich and clever, of a cultivated family, gentle and modest in his manner. He dressed and behaved like other people. There was nothing particular about him to show that he had already taken a Jain vow to abstain from wine, from flesh, and from sexual intercourse. He took his degrees and became a successful lawyer in Bombay, but he cared more for religion than law. Gradually his asceticism increased. He gave away all his money to good causes except the meagrest allowance. He took vows of poverty. He ceased to practise at the law because his religion—a mysticism which seems to be as closely related to Christianity as it is to any traditional Indian religion—forbade him to take part in a system which tried to do right by violence. When I met him in England in 1914, he ate, I believe, only rice, and drank only water, and slept on the floor; and his wife who seemed to be his companion in everything, lived in the same way. His conversation was that of a cultivated and well-read man with a certain indefinable suggestion of saintliness. His patriotism, which is combined with an enthusiastic support of England against Germany is interwoven with his religion, and aims at the moral regeneration of India on the lines of Indian thought, with no barriers between one Indian and another, and to the exclusion as far as possible of the influence of the West, with its industrial slavery, its material civilisation, its money-worship, and its wars. (I am merely stating this view, of course, not either criticising it or suggesting that it is right.)

Oriental peoples, perhaps owing to causes connected with their form of civilisation, are apt to be enormously influenced by great saintliness of character when they see it. Like all great masses of ignorant people, however, they need some very plain and simple test to assure them that their hero is really a saint and not a humbug, and the test they habitually apply is that of self-denial. Take vows of poverty, live on rice and water, and they will listen to your preaching, as several of our missionaries have found; come to them eating and drinking and dressed in expensive European clothes—and they feel differently. It is far from a perfect test, but there is something in it. At any rate I am told that Gandhi's influence in India is now enormous, almost equal to that of his friend the late Mr. Gokhale.

And now for the battle. In South Africa there are some 150,000 Indians, chiefly in Natal; and the South African Government, feeling that the colour question in its territories was quite sufficiently difficult already, determined to prevent the immigration of any more

Indians, and if possible to expel those who were already there. This last could not be done. It violated a treaty: it was opposed by Natal, where much of the industry depended on Indian labour; and it was objected to by the Indian Government and the Home Government. Then began a long struggle. The whites of South Africa determined to make life in South Africa undesirable, if not for all Indians, at least for all Indians above the coolie class. Indians were specially taxed, were made to register in a degrading way, they were classed with Negroes, their thumb-prints were taken by the police as if they were criminals. If owing to the scruples of the Government the law was in any case too lenient, patriotic mobs undertook to remedy the defect. Quite early in the struggle the Indians in South Africa asked Mr. Gandhi to come and help them. He came as a barrister in 1893; he was forbidden to plead. He proved his right to plead; he won his case against the Asiatic Exclusion Act on grounds of constitutional law, and returned to India. Gandhi came again in 1895. He was mobbed and nearly killed at Durban. I will not tell in detail how he settled down eventually in South Africa as a leader and counsellor to his people; how he founded a settlement in the country outside Durban, where the workers should live directly on the land, and all be bound by a vow of poverty. For many years he was engaged in constant passive resistance to the Government and constant efforts to raise and ennoble the inward life of the Indian community. But he was unlike other strikers or resisters in this: that mostly the resister takes advantage of any difficulty of the Government in order to press his claim the harder. Gandhi, when the Government was in any difficulty that he thought serious, always relaxed his resistance and offered his help. In 1899 came the Boer War; Gandhi immediately organised an Indian Red Cross unit. There was a popular movement for refusing it and treating it as seditious. But it was needed. The soldiers wanted it. And it served through the War, and was mentioned in despatches, and thanked publicly for its skilful work and courage under fire. In 1904 there was an outbreak of plague in Johannesburg and Gandhi had a private hospital opened before the public authorities had begun to act. In 1906 there was a Native rebellion in Natal; Gandhi raised and personally led a corps of stretcher-bearers, whose work seems to have proved particularly dangerous and painful. Gandhi was thanked by the Governor in Natal and shortly afterwards thrown into jail in Johannesburg.

Lastly in 1913, when he was being repeatedly imprisoned among criminals of the lowest class, and his followers were in jail to the number of 2,500; in the very midst of the general strike of Indians in the Transvaal and Natal there occurred the sudden and dangerous railway strike which endangered for the time the very existence of organised society in South Africa. From the ordinary agitator's point of view the game was in Gandhi's hands. He had only to strike his hardest. Instead he gave orders for his people to resume work till the Government should be safe again. I cannot say how often he was imprisoned, how often mobbed and assaulted, or what pains were taken to mortify and humiliate him in public. But by 1913 the Indian case had been taken up by Lord Hardinge and the Government of India. An Imperial Commission reported in his favour on most of the points at issue

and an Act was passed according to the Commission's recommendations, entitled the Indian Relief Act.

My sketch is very imperfect; but the story forms an extraordinary illustration of a contest which was won, or practically won, by a policy of doing no wrong, committing no violence, but simply enduring all the punishment the other side could inflict until they became weary and ashamed of punishing. A battle of the unaided human soul against overwhelming material force, and it ends by the units of material force gradually deserting their own banners and coming round to the side of the soul!

Persons in power should be very careful how they deal with a man who cares nothing for sensual pleasure, nothing for riches, nothing for comfort or praise or promotion, but is simply determined to do what he believes to be right. He is a dangerous and uncomfortable enemy because his body, which you can always conquer, gives you so little purchase upon his soul.

WOMAN POWER AND THE EMPIRE

The United Empire and Royal Colonial Institute Journal for December, 1917, contains an article by Ethel Jollic which lays stress on the necessity of the increased emigration of woman of the educated classes to the Colonies and Dominions. Women will do better to emigrate with their fathers, husbands or brothers and should be prepared to do the pioneer work, and their war experiences should have taught many of them the value of real physical labour and also to do without many things which they used to regard as necessities. "A young single man may be an asset to the Empire—but a young married man is two certain and half a dozen potential assets." For a considerable number of single women, past first youth, but still vigorous and accustomed to country-life and with some capital or a small income, settlement on the land in a Dominion would be possible and profitable. There are needed more women farmers, women poultry-keepers and market gardeners. Women emigration must proceed on such lines, rather than in the shape of stuffing the already out-of-proportion populated cities of the Dominions with more factory hands, typists or teachers. Economic emancipation does not, in the dominions, imply a release from domestic duties. Even in South Africa, unskilled labour is limited both in quality and capacity, while in Canada even riches cannot purchase domestic service.

Two things need to be kept clearly in view in this question of female emigration. First, that the girl who has no "domestic tastes," habits or knowledge will not find life in a dominion easy or congenial. If she has been brought up like two-thirds of the girls of the present generation she has learnt to despise all "menial" task as unworthy a highly educated woman. But there

has been a reaction against this, and domestic science is now an honoured subject.

Second: Women are wanted on the land in the Dominions far more than in the towns. From personal experience I could write pages on this subject, but space only permits the briefest outline. Every woman settled on a farm is not only a producer of that much-needed commodity food, but she helps forward the populating of the country. Men colonise: women civilise. They give stability and permanence to the population—bachelors drift about, but married men must settle down to work. The single woman on a farm can give timely assistance to neighbours, can help to bring the amenities of life to an isolated region, can be of service in sickness or in the case of children when their mother is "laid by." In countries where women are scarce, life is hard for them, for in thickly-populated lands they can count on others of their own sex to help them in time of need, whereas in their lonely lives on the farms they must meet all emergencies single-handed. Every woman who goes out and settles on the land in a Dominion, therefore, is making life easier for others.

INDIA'S FISCAL POLICY

The following views expressed by the "Canadian Gazette" with regard to the fiscal policy for India will be read with interest:—

"Let us repeat that India is not, of course, a self-governing colony, as Canada was in 1859; but she is a partner of ours in this world conflict. It is largely by the aid of her splendid troops that we are able at this moment to rejoice over the conquest of Bagdad. Because of her comradeship with us on the battlefields of Europe and Asia she has been given a new status within the British Empire, and her formal representation at the Imperial Conference is a witness of that fact. In the face of all this how can England go on treating India as a mere adjunct of Lancashire? How can India be denied that most elementary right, to say what type of fiscal policy best fits her conditions and aims? Let action be deferred till the Imperial Conference has declared itself, say some of the Lancashire spokesmen. We cannot conceive it possible that the Dominion's representatives at the Conference would fail in sympathy with India's attitude. Rather would they be inclined to say that the true Imperialism is to bring India into the arena of Imperial Preference, so that as members of one Empire we may make our unity a far more effective support for the ideals we cherish."

THE NEW SCHOOL OF INDIAN ART

In a recent issue of *Asia*, the beautifully illustrated journal of the American Asiatic Association, there is a very informing study of the new school of Indian Art in Bengal from the pen of Mr. Basanta Koomar Roy. Mr. Roy traces the history of Indian art from the pre-Moghul period, and after pointing out the various influences on indigenous art pays a tribute to Mr. Havell's far-sighted efforts in vindicating the merits of Indian art against the exotic classicism of European ideals which were held up to as the acme of artistic achievements. India along with the rest of Asia was thought deficient in artistic tradition but the researches of Mr. Havell rescued the perishing treasures of many a Moghul and Rajput paintings and set his pupils in the direction of a truly artistic renaissance in India. The soul of the new art movement in Bengal is Mr. Abanindranath Tagore, a pupil of Mr. Havell's under whose inspiration a new school of Bengal painters has sprung up to continue the best traditions of mediæval art. Abanindra's own works have won him deserved reputation in art circles in London, Paris and New York and the 'Passing of Shah Jehan,' that delicate workmanship in colour and rythm so touched with a tenderness and pathos worthy of that marvel of a poem in marble, and that tender piece of devotional art—suttee—never to be seen without the spirit of religious yearning and piety and worship that inspired that masterpiece, are of transcendent interest. Then there is Mr. Surendranath Gangooly's pathetic picture of the flight of Lakban Sen the last of the Bengal Kings, Mr. Samarendranath Gupta's delicate study in love and loneliness, and Mr. Nandalal Bose's subtle handling of Buddhist frescoes. There is at last the youngest of the painters Mr. Mukul Chandra Dey, the pupil of Sir Rabindranath Tagore at the Bholpur School, who accompanied the poet in his American tours and has left the impress of his genius in illustrating Mr. Pearson's book on *Shantiniketan*. But Mr. Mukul, an apt pupil of Abanindra Nath, so sure and decisive in his lines, has chopped out a new path probably under the inspiration of his travels in the busy world of America. His studies in portraiture, which we reviewed only last month, are an application of Abanindra Nath's art teachings to contemporary life. This form of art is yet in its infancy in India and it may be he has touched a line that is at once full of promise and usefulness in the near future.

UNIVERSITIES IN INDIA

Mr. Yusuf Ali, C. B. E., I. C. S., (Itd.) writing in the columns of *India* observes that in the general overhauling of educational machinery in this country the Universities have received a prominent share of public attention.

Lord Curzon's University Act of 1904 aimed at a great many reforms, but non-official opinion in India fought the general principle of more and more officialising the Universities. That the public instinct was right is shown by the report of the Committee which recently investigated the affairs of the Bombay University. Lord Curzon's Act gave Bombay a Senate, of which 80 per cent of members were nominated by Government. The Committee recommend that 70 per cent of the Senate should be chosen by election.

Why, even the Sadler Commission has few representatives of non-official or non-expert opinion on it. The writer points out that education is not a matter of mere abstract science to be studied by experts in seclusion. As a system for the benefit of the general population it must be organised and administered with the co-operation of the general mass of the people. Mr. Yusuf Ali deplores this over-officialisation of the Patna University and observes in connection with the proposal for dual management of the academic and financial affairs of the University as in the case of the Hindu University of Benares:—

The Benares constitution, however, is different. The Court of the Benares University does not consist of donors and official experts only; it includes, besides, members elected by graduates of a certain standing, and representatives of the Hindu religion, Sanskrit learning, and the Jain and Sikh communities. In other words, Benares, true to the traditional respect which the East pays to religion, learning, and scholarship, gives them a seat on the council board side by side with donors of wealth and official experts. This is a very different thing from handing over everything to official experts—except finance and non-academic matters, in which officialism may graciously invite the co-operation of wealth, after having nominated such members for the donors as are likely to echo the views of officialism. In academic matters—which include the framing of curricula, the organisation of examinations, the appointment of teachers, etc.—officialism is to reign supreme. Experts in India have many times bungled over the selection of most unsuitable text-books—books which hurt religious susceptibilities or were beyond the comprehension of the average Indian student. Examinations have been held—under "expert" dictation—at unsuitable times and places. Teachers have been appointed who emphasised the views of a class or clique. In such matters the general public is to have no say at all. Such a scheme will obviously not be acceptable to the Indian community or, indeed, to any non-official community. If the principle were to be pressed for Calcutta and the newer Universities, it would mean the wrecking of University education.

MEN FOR FARM COLONIES

Mr. R. M. Gray, writing in the *Social Service Quarterly* (January 1918) says that one of the greatest social evils which ought at once to be taken in hand and tackled with is that irregularity in the demand for labour which exposes men to the demoralising influence of periods of unemployment. There is no reason why any national work should be carried on by means of casual labour, however convenient to the public it might be, why boys should be allowed to drift into blind-alley occupations and jeopardise the happiness of their whole lives for the sake of earning a little money in the years after leaving school. Preventive measures like the raising of the school-age and the provision of continuation and trade-schools are good, but the greater problem is how to help and cure the individuals who have fallen from self-support into the class of unemployed men.

One plan which has been followed with much success is that of Farm Training Colonies, of the working of which the writer has some personal experience. There is one industry which is not over-crowded, that of agriculture. There is always room on the land; in the colonies, if not in Britain, but also in Britain much more than was believed. Moreover when the conditions are good there is something healing and bracing about that contact with mother earth which farm labour implies. He who co-operates with nature to produce the food of men can never feel himself to be other than a useful member of society. Accordingly Farm Training Colonies have been established into which men, who have dropped out of the ranks of independence and self-support, are received. They find themselves, sometimes for the first time in their lives, well-fed and well-cared for. They are encouraged and taught to work on the land, and if they are ordinarily intelligent they learn enough in twelve months to be able to earn wages as farm labourers either at home or abroad. Experience shows that if they can master the simpler kinds of farm labour they can find employment; that is to say, they can become useful members of society again.

This method is successful, because of the intrinsic healthiness of the work on land, and also of the fact that colonies are organised and worked in a religious spirit, and that the colonists find themselves among men who trust them.

INDIA'S MILITARY EFFORT

Writing in the *Pall Mall Gazette* Mr. Saint Nihal Singh says that in 1918 as in 1914 India heads the list of the oversea units of the Empire in respect of the military effort put forth by them to help Britain and her allies in this war.

"Before the war was ten weeks old Indians had taken their stand in the Western theatre of war, and alongside the Suez Canal, and opened operations against the Germans in East Africa, and the Turks in Mesopotamia.

"To-day India can point to the proud record of having sent more men to fight and to do war work for the Empire than all the Dominions and Colonies combined. The President of the Indian National Congress, held a few days ago, proclaimed that "India had placed in the field up to the end of 1916 over a million of men." Sir Auckland Geddes, speaking in the House of Commons on Monday, whittled down the number to 1,000,000 men from India and the African and other Dependencies. In either case, India's effort to help the Empire is worthy of admiration."

Mr. Nihal Singh is alive to the almost unlimited man-power and raw materials in India, and he ventures the statement that the Government has done nothing to call forth the best that India could do.

"To make greater use of India's man-power the authorities in India, as well as in this country, must secure the fullest co-operation of Indian leaders. That is possible only when the old time practices and prejudices are put aside, and an earnest of Britain's intention to apply to India, as well as to Germany's African Colonies and European countries, the doctrine of self-determination is given to Indians. Let no Briton forget that the multi-millions of educated Indians are supporting the British cause only because they are firmly convinced that Britons are freedom-loving. But for that faith the splendid spectacle of educated Bengalis rushing to the recruiting depots to enter the Army that is paid miserably would not have been possible. The right solution of the problem that Mr. Montagu and his colleagues are studying at present in India would mean a fresh accession of military strength to the Empire."

INDIAN CHRISTIANITY

Mr. Percy Dearmer, writing in the March number of the Y. M. C. A.'s *Young Men of India* stresses upon the feature of Christianity being essentially a religion of the spirit and not of the book. Christianity is not a religion of a book, but of a person, Jesus, who certainly did not intend his religion to be the religion of a book, who relied upon the guidance of the Holy Ghost, the comforter, who regarded truth as a progressively revealed thing, who founded the scientific method in religion by putting men in the right way, setting them his own perfect example and confiding them to the leading of the spirit of God. Christian literature is in various degrees inspired, and it is only at the close of the first century A. D. that St. John the Apostle that supplied the imperishable theology of the incarnation. The danger of Christianity in India becoming *bibliolatry* is pointed out by the present writer in the following passage.—

"India is a land of book-worship. Hindus, orthodox and Arya, with infallible Vedas; Mussalmans, with their Inerrant Koran; Sikhs, with their inspired Granth; all deeply share that curious tendency of the human mind to place revelation far back in some remote period of history, and to imagine that the days of human ignorance could alone provide the fulness of human wisdom. I do not know how far Indian Christians share this spirit, but I do know that European and American missionaries used to teach Christianity as a superior form of book-worship, and that many of them still do. Mussalmans are kind enough to say that Christians also are "People of the Book"; but they are wrong. Jews, it is true, are People of the Book, but Christians are People of the Spirit. That historical and literary criticism which had undermined, and must continue to undermine, the supposed inerrancy of ancient documents, and which has destroyed for the modern educated world all forms of book-worship, will be fatal, sooner or later, to the Arya Samaj; but it leaves orthodox Christians untouched, because our faith is laid on a person, Jesus Christ; on a Spirit, the Giver of all goodness; and on a Fellowship, the Church universal."

Essentials of Hinduism—A Symposium by representative Hindus. Price. As. 8. To Subscribers of the *Indian Review*. As. 6.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

INDIA'S MAN POWER

Under this heading the "Nation" publishes a letter from Sir William Wedderburn, dated Meredith, Gloucester, December 26th 1917, in which he points out that the almost inexhaustible man power of India could be easily availed of by Great Britain if only the hand of fellowship is extended to her. The letter runs as follows :—

"An expert British mechanic, now engaged on munitions, tells me that his fellow-workers want to know why they are to be "combined" with increasing severity, when in India millions of men could be had for the asking? To me, personally, it is grievous to bring the peace-loving peasantry of India under the drill-sergeant for any purpose except home defence. But the question of the British workman deserves an answer; for to any one who realizes the vast population of India, and the goodwill and integrity of the Indian people, it seems unreasonable to put an exhausting strain on the industrial class of this country when from India we might obtain, under their own Indian commissioned officers, any number of willing recruits, who in due course would relieve British regiments in Mesopotamia, Palestine, and Egypt, making these available for service on the Western Front. It is a choice of evils. But the lesser evil seems to be at once to accept India as our comrade on equal terms, unbinding her hands, and allowing her to take her natural share in the struggle for the world's safety and freedom, which is the only boon she craves."

INDIA AND THE FUTURE. By J. Pollen, C. I. E. ["The Asiatic Review," January 1918.]

STUDIES IN KALIDAS. By L. S. L. ["The New Review," January, 1918.]

THE POSTULATES OF INDIAN ECONOMICS. By Prof. Radhakamal Mukerjee, M. A. ["The Modern Review," March, 1918.]

VERACULAR EDUCATION IN BENGAL. By Mr. R. Nadkarni. ["Indian Education," February, 1918.]

GENTLEMAN FARMING IN MYSORE. By Mr. A. Rea, F. A. S. ["Mysore Economic Journal," January, 1918.]

DEMOCRACY AND INDIA. By Charles Johnston. ["Asia," December, 1917.]

DEMOCRACY IN VEDIC CIVILIZATION. By Dr. Biswa Nath Mukerjee. ["Vedic Magazine," February, 1918.]

INDUSTRIAL POSSIBILITIES IN NATIVE STATES. By Prof. Jagmohan Lal, M. A., ["The Wealth of India," February, 1918.]

ANAMOLIES IN INDIAN EDUCATION

The Calcutta Convocation this year was, as the Vice-Chancellor described it, a khaki Convocation for some of the recipients of diplomas, about twenty-five in number, came in khaki.

There were one hundred and seventy-five M. A's, forty-one M. Sc's, 117 B. L's, forty M. B's, seven B. E's, two M. L's, two M. D's and two Ph. D's among the recipients of degrees. There were fifteen Mahomedans, two Anglo-Indians, one Parsi and also six lady graduates from the Diocesan College. His Excellency the Rector referred to two points, first the teaching of English Literature and, secondly, the teaching of Philosophy. He said :—

I ask, why teach English as we teach dead languages, namely, through their literature. Is the system likely to work, is instruction in archaic English really likely to effect the object which we have in view? By all means let those whose bent lies in that direction study the masterpieces of English Literature but that is a very different thing from compelling all and sundry to study a literature which is not their own and which has no relation whatsoever to the daily experience of their own lives.

Let me touch only one of the features which has caused me some surprise. I have made some attempt when visiting the colleges of Bengal to ascertain which subjects are the most popular with the students. The result of such limited enquiries as I have been able to make seem to show that philosophy takes a high place in general favour. I am not surprised at that, for the genius of India has always lain in the direction of abstract speculation. What did surprise me was to learn that up to the B. A. Degree Indian Philosophy finds no place in the curriculum. It is Western Philosophy only that is taught and it is only those who proceed with their studies beyond the B. A. degree who receive at the hands of their University a draught from those springs of profound philosophic thought which have welled up in such rich measures from the intellectual soil of their own country. Frankly, that strikes me as a stupendous anomaly. All the more so because, whereas in the West the spirit of philosophy is courted by the learned few, she moves abroad freely among the people in this country.

If there is one doctrine which may be said to be held universally among the Hindu people it is surely the doctrine of Karma and rebirth. Indeed so universal in this belief that I remember once reading in a census report that it constitutes the sole criterion which need be taken to determine whether or not a man is a genuine Hindu in the popular acceptance of the term. The Hindu student probably accepts the doctrine as axiomatic. He would understand instinctively the connection between it and the whole vast fabric of Hindu philosophy. He would perceive without effort that in this the familiar doctrine of his own experience was to be found the parent of all the great schools of Indian philosophic thought, the central reservoir, so to speak, from which have flowed the teaching of Buddha and Mahavira no less than that of the six great systems. For him the study of the systems would surely be a task of love, yet he may leave his own university after taking a course of philosophy as one of his subjects—and indeed, if he pursues his studies no further than the B. A. degree will do so—without so much as hearing of these things. That an Indian student should pass through a course of philosophy at an Indian University without even hearing mention of, shall I say, Sankara the thinker, who perhaps has carried idealism further than any other thinker of any other age or country, or of the subtleties of the Nyaya system which has been handed down through immemorial ages and is to-day the pride and glory of the Tols and Navadwip, it does indeed appear to me to be a profound anomaly. I should have expected to find the deep thought of India which has sprung from the genius of the people themselves being discussed and taught as the normal course in an Indian University, and the speculations and systems of other peoples from other lands introduced to the student at a later stage after he has obtained a comprehensive view of the philosophic wisdom of his own country.

What I have said must not be taken to have been said in criticism of any person or persons. All I have intended to do is to explain how certain features in the educational system have struck me as an interested observer. If what I have said amounts to criticism at all, it is criticism not of persons but of a system which is even now being scrutinised by a strong educational commission.

UTTERANCES OF THE DAY

MR. GANDHI ON WOMANHOOD

At the recent annual gathering of the Bombay Bhagini Samaj held at Morarji Gokuldas Hall, Mr. M. K. Gandhi who presided said in the course of his address:—

Although much good and useful work can be done with a knowledge of reading and writing, yet it is my firm belief that you cannot always do without a knowledge thereof. It develops and sharpens one's intellect, and it stimulates our power of doing good. I have never placed an unnecessarily high value on the knowledge of reading and writing. I am only attempting to assign its proper place to it. I have pointed out from time to time there is no justification for men to deprive women or to deny to them equal rights on the grounds of their illiteracy; but education is essential for enabling women to uphold these natural rights, to improve them and to spread them; again the true knowledge of self is unattainable by the millions who are without such education. Many a book is full of innocent pleasure and this will be denied to us without education. It is no exaggeration to say that a human being without education is not far removed from an animal. Education, therefore, is necessary for women as it is for men. Not that the methods of education should be identical in both cases. In the first place our State system of education is full of error and productive of harm in many respects. It should be eschewed by men and women alike. Even if it were free from its present blemishes, I would not regard it as proper for women from all points of view. Man and woman are of equal rank but they are not identical. They are a peerless pair, being supplementary to one another; each helps the other so that without the one the existence of the other cannot be concerned and therefore it follows as a necessary corollary from these facts that anything that will impair the status of either of them will involve the equal ruin of them both. In framing any scheme of woman's education, this cardinal truth must be constantly kept in mind. Man is supreme in the outward activities of a married pair and therefore it is in the fitness of things that he should have a greater knowledge thereof. On the other hand, home life is entirely the sphere of woman and therefore in domestic affairs, in the upbringing and education of children, women ought to have more knowledge. Not that knowledge should be divided into water-tight compartments, or that some branches of knowledge should be closed to any one; but unless courses of instruction are

based on a discriminating appreciation of these basic principles, the fullest life of man and woman cannot be developed.

* * * Merely to have outlined a scheme of education is not to have removed the bane of child marriage from our society or to have conferred on our women an equality of rights. Let us now consider the case of our girls who disappear, so to say, from view after marriage. They are not likely to return to our schools. Conscious of the unspeakable and unthinkable sin of the child marriage of their daughters, their mothers cannot think of educating them or of otherwise making their dry life a cheerful one. The man who marries a young girl does not do so out of any altruistic motives, but through sheer lust. Who is to rescue these girls? A proper answer to this question will also be a solution of the woman's problem.

DR. P. C. RAY ON SELF-GOVERNMENT

In the course of a speech at the Calcutta Town Hall on March 4, expressing sorrow at the death of Sir William Wedderburn, Dr. P. C. Ray observed:—

The ultimate moral justification of England's rule over India is not *Pax Britannica*, not even the economic prosperity of the country, but the preparation of Indian people for Self-Government. If that end is lost sight of in the pursuit of any subsidiary advantage or improvement, the British policy in India will miss its true goal. Its history will be a record of huge failure, a record of immense preparations without the fruition. Sir William knew it, and, therefore, he kept his gaze steadily fixed on the true end and aim of England's mission in India, however distant that end might appear to his contemporaries, and he was only one of the noble band of English men who have devoted their lives to the same cause. He was "ain brither" to Henry Lawrence and Evans, Bell, Henry Cotton and Allan Hume. Such lives may seem to the short-sighted materialist, to the all-wise practical politician and experienced bureaucrat on the spot as futile. But only such lives can build a bridge between East and West—only such Englishmen can make India's inclusion in the British Empire possible. When centuries have rolled away from now, when the divine purpose has wrought itself in India and the final history of our land comes to be written, the names of Wedderburn and Hume will shine in that record as a silver thread shot through the crimson web of the British conquest of India.

NATIVE STATES IN INDIAN REFORMS

Mr. Mansukhlal Mehta, in his memorandum on Native States and Indian Reforms advocates a scheme of a Senate of State for India, in which he gives the Rulers of Native States a place along with the higher landed and intellectual aristocracy of the country, and in view of the obligations for common defence which the people of the Native States share with the people of British India, pleads for the inclusion of the former in the new scheme to be organised, pointing out how such an arrangement will pave the way for the reintegration of the Indian community, artificially separated by historical accidents, and also pointing out how there will be no interference with the treaty rights of the Native States in such an arrangement. He holds that association of the subjects of the Native States in the management of their own affairs is a necessary preliminary to such an arrangement, and pleads for the guidance and co-operation of the British Government in uplifting the people of the Native States, who he thinks are entitled by their Imperial obligations and their readiness to meet them to the sympathy of the Imperial Government.

CO OPERATION IN FEUDATORY INDIA

Some of the Indian States, observes the *Commonweal*, are far ahead of the British provinces in the field of co-operation. For instance, Mysore is more than twice as advanced as Madras. It contains relatively more societies, specially of the non-credit class. A large number of societies are there intended for weavers, and there are others for such useful activities as the joint irrigation of large tracts of land. The co-operative movement made its appearance somewhat later in all the Indian States; but not only have they made up the leeway but are going ahead at a rate the very thought of which will perhaps stagger the *festina lente* experts in some of the British provinces.

A MAHARAJA ON EDUCATION

His Highness the Maharajah of Gwalior, the Pro-Chancellor of the Hindu University, observed in the course of his speech to the Senate that it should be the aim of the University to encourage technical education. The University should devise means to arrange with big factories for apprenticeship of their students. The study of agriculture, commerce and industry should form an important part of the University curriculum, and they should turn out men who would command the confidence and respect of the community.

EDUCATION IN HYDERABAD

The expenditure on education in the Dominions of the Nizam have been rapidly increased in the last thirty years as shown by the following :—

1886	Rs. 290,808
1896	„ 684,367
1906	„ 736,500
1916	„ 1,322,210

THE MAHARAJAH OF BURDWAN

The Maharajah of Burdwan writes to the press, indignantly denying a report appearing in the *Bengalee* thirteen years ago, describing a private Durbar at Burdwan at which the Maharajah was reported to have said :—“My relations with the British Raj continue friendly.” The Maharajah treated the report with contempt at the time but as the story has been repeated recently he now denies it formally, and gives the following as the actual words employed :—“I have got one honest intention in front of me and that is to lead a life of usefulness not only for this Raj but for the nation and the world at large and loyally to serve the Government.” The Maharajah adds :—

It is true I was young and inexperienced in 1903 and probably said or did things which I would not say or do now, being mellowed by age and experience, but as these attacks on me regarding an expression I never used continue, I must now enter, however late in the day, an emphatic protest against the allegation of having used an expression only a Sovereign can use in relation to foreign and friendly Powers, and which can perhaps be excusable in an arrant fool or a madman.

SANDAL-OIL INDUSTRY IN MYSORE

A sandal-oil factory has been established at the instance of the Government of Mysore in its capital city. The factory represents one of the biggest enterprises that has yet been attempted by the Durbar. It is intended to deal with the whole of the sandalwood output in the Mysore State, but its capacity is such that it will, it is reckoned, be possible to include as well the wood from Coorg and the Madras Presidency. The Bangalore factory, which was launched about fifteen months ago, is at the present moment turning out oil worth about Rs. 2½ lakhs a month but the Mysore business will eventually have fully three times the capacity of that of the former. Even now in its initial stage it is producing oil of the value of Rs. 20 lakhs a year.

INDIANS OUTSIDE INDIA

MR. GANDHI AND SOUTH AFRICA

In spite of his multifarious activities in India, Mr. Gandhi has not forgotten the scene of his early labours. His South African friends and fellow-workers are always dear to him. In a communication to the *Indian Opinion* he writes under date 15th December, 1917 :—

When I left South Africa, I had fully intended to write to my Indian English friends there from time to time, but I found my lot in India to be quite different from what I had expected it to be. I had hoped to be able to have comparative peace and leisure but I have been irresistibly drawn into many activities. I hardly cope with them and local daily correspondence. Half of my time is passed in the Indian trains. My South African friends will, I hope, forgive me for my apparent neglect of them. Let me assure them that not a day has passed but I have thought of them and their kindness. South African associations can never be effaced from my memory.

You will not now be surprised when I tell you that it was only to-day that I learnt from *Indian Opinion* to hand about the disastrous floods. During my travels I rarely read newspapers and I have time merely to glance at them whilst I am not travelling. I write this to tender my sympathy to the sufferers. My imagination enables me to draw a true picture of their sufferings. They make one thing of God and His might and the utter evanescence of this life. They ought to teach us ever to seek His protection and never to fail in the daily duty before us. In the divine account-books only our actions are noted, not what we have read or what we have spoken. These and similar reflections fill my soul for the moment and I wish to share them with the sufferers. The deep poverty that I experience in this country deters me even from thinking of financial assistance to be sent for those who have been rendered homeless. Even one pie in this country counts. I am at this very moment living in the midst of thousands who have nothing but roasted pulse or grain flour mixed with water and salt. We here therefore, can only send the sufferers an assurance of our heartfelt grief.

I hope that a determined movement will be set on foot to render illegal residence on flats exposed to visitations of death-dealing floods. The poor will, if they can, inhabit even such sites regardless of consequences. It is for the enlightened persons to make it impossible for them to do so.

The issues of *Indian Opinion* that acquainted me with the destruction caused by the floods gave me also the sad news of Mr. Abdul Ganie's death. Please convey my respectful condolences to the members of our friend's family. Mr. Abdul Ganie's services to community can never be forgotten. His sobriety of judgment and never-failing courtesy would have done credit to anybody. His wise handling of public questions was a demonstration of the fact that services to one's country could be efficiently rendered without a knowledge of English or modern training.

I note, too, that our people in South Africa are not yet free from difficulties about trade licences and leaving certificates. My Indian experience has confirmed the opinion that there is no remedy like passive resistance against such evils. The community has to exhaust milder remedies but I hope that it will not allow the sword of passive resistance to get rusty. It is our duty whilst the terrible war lasts to be satisfied with petitions, etc., for the desired relief but I think the Government should know that the community will not rest until the questions above mentioned are satisfactorily solved. It is but right that I should also warn the community against dangers from within. I hear from those who return from South Africa that we are by no means free of those who are engaged in illicit traffic. We who seek justice must be above suspicion, and I hope that our leaders will not rest till they have purged the community of internal defects.

INDIAN EMIGRATION

The Committee of the Imperial Indian Citizenship Association, Bombay, have addressed the Government of India on the report of the Inter-Departmental Committee on Indian Emigration to the Crown Colonies. They gladly recognise that the scheme propounded is a great improvement upon the system of indenture, but still regard it as unacceptable in that the system of recruiting, the establishment of depots, and some form of service under selected employers are essential features of it, and that these may any day easily reproduce many of the evils which the Government and people are anxious to guard against. The Committee hold that in the present state of the ordinary Indian labourer's education and other equipment it is not possible to devise a scheme of assisted emigration that could provide against all possible evils. Moreover India herself is well able to utilise all the labour she can supply. The Committee is not opposed in all circumstances to an Indian agency being availed of for the development of any part of His Majesty's territories which is likely to be benefited by it, only in that case they think Indians should be helped to settle down from the very start as regular colonists, with the civil and political rights of all other subjects of His Majesty. Indian public opinion, the Committee feel, might support a genuine scheme on such lines, but not that of the Inter-Departmental Committee which cannot be said to be free from the taint of indenture.

INDIAN TRADE WITH AUSTRALIA

The following is quoted from a report on the position of the import trade of Australia in July, 1917, by Mr. G. T. Milne, His Majesty's Trade Commissioner in the Commonwealth of Australia:—Imports from India have increased from about £2,223,000 in 1913 to about £3,680,000 in 1915-16. Jute goods in the piece and made up represent nearly two-thirds of this trade, while tea, rice, and other food stuffs, as well as linseed, form the bulk of the remainder. The imports of pig iron from Bombay have grown considerably during recent years. Five or six years ago Australian exports to India exceeded the imports, but this was owing to shipments of gold and silver specie and bullion. Shipments of undressed timber for the Indian market showed some decline previous to the war, and have dwindled away to practically nothing at present.

WEALTH OF ENGLAND AND INDIA

A recent Parliamentary Paper gives the gross revenue and expenditure of the Government of India for 1917-18 as follows:—Revenue £98,870,800; expenditure, £98,735,400; surplus £135,400. The gross revenue of the Government of India when converted into rupees amounts to nearly 150 crores. Taking the daily average war cost of England to be 10 crores of rupees, the entire gross revenue of India if devoted solely to war purposes would be exhausted in a fortnight's time. England yet shows no signs of monetary exhaustion though she has been spending daily between six and twelve crores of rupees since the outbreak of the war. This single fact shows how appallingly poor India is and how inconceivably rich is England's position. And yet at one time, nay even during the rule of the East India Company India possessed inexhaustible wealth. Where is it gone?

WAX FROM SUGAR-CANE WASTE

A considerable amount of attention has been given in recent years to the recovery of wax from the waste produced in the extraction of sugar from the sugar-cane, and this industry has now been started on a small scale in Natal. Samples of the first consignment of Natal sugar-cane wax shipped to this country have been examined at the Imperial Institute and found to be of good quality, quite equal to that of the first trial samples made and examined. Sugar-cane wax is now becoming better known on the market, and could be used as a substitute for the better known Carnauba wax in the manufacture of gramophone records, polishes, candles and other things.

THE AHMEDABAD MILLS

The strike and lock-out in Ahmedabad mills which have been causing much anxiety in the public mind have come to an end, a compromise having been arrived at between capital and labour. The credit of hastening the conclusion is primarily due to the efforts of Mr. Gandhi and Mrs. Ananya Sarabhai who were working for a settlement on behalf of the operatives. It will be remembered that Mr. Gandhi had recently taken a vow to abstain from all food until a settlement satisfying the demands of the operatives was arrived at. The workers had sworn not to return to work unless they got 35 per cent increase and the millowners had agreed not to accept this rate. The terms of compromise are 35 per cent increase on the 1st day, 20 on the 2nd day and 27½ from the 3rd day. Professor Anandbankar Diruve is to decide within three months the exact figures of increment between 20 and 25 per cent from the third day. Till the declaration of the award the mill hands are to get 27½ per cent.

CO-OPERATION IN INDIA

Statements showing the progress of the Co-operative Movement in India during the year 1916-17 have been issued in book form by the Government of India in the Department of Revenue and Agriculture. The total number of societies has risen during the year to 23,036 as against 19,675 in the previous year. There were 757 central (including provincial banks and unions), 21,070 agricultural (including cattle insurance and re-insurance societies) as against 605 central, 18,051 agricultural and 1,019 non-agricultural societies in 1915-16. The total membership and working capital at the end of the year were respectively 1,045,425 (as against 918,436 in the previous year) and nearly Rs. 1,223 lakhs (as against nearly Rs. 1,032½ lakhs in the previous year.) Of the total working capital, share capital, paid up amounted to about Rs. 212 lakhs, loans and deposits held at end of the year amounted to about 918 lakhs (from members 79, from individual non-members 388½, from societies 32, from provincial or central banks 40½ and from Government 17) and reserve fund amounted to about 92 lakhs. Corresponding figures for the previous year were 177½, and 775 and 79 lakhs, respectively. A statement is added showing the operations of the cattle insurance societies which at present exist in Bombay, Bengal, United Provinces, Burma and Coorg only.

AGRICULTURAL SECTION

LORD WILLINGDON ON DAIRY FARMS

The owner should personally supervise and pay constant visits to the farm. He should not expect results for the first three years, until the young stock he breeds are coming into profit. He will then be able to add to his herd the young heifers which, he thinks, are likely to prove the best milkers, and sell off the surplus stock by auction or otherwise, which will go to improve the cattle in his neighbourhood. He should keep a register of each cow in his herd, showing the calves she produces year by year and the amount of milk she gives through the year. I would further suggest that in starting stud herds every owner should, as we often do in England, name each animal by the name of the State or locality where it is bred, e. g. "Marie of Junagadh," "Rose of Rajppla," by this means it is always possible to trace the stock of any herd, and buyers will always know from what foundation stock they come.

Give the cattle lots of exercise, and let them lead as far as possible their natural lives. Never tie young stock up: let them run in a paddock as soon as they can, and when shut up put them in a shed with an open yard to run out into.

Give the cattle lots of food. No animal can prosper unless it is properly fed, but with food and careful tending the cows will become more regular in their breeding and produce more milk and young stock will come to maturity earlier if they are well fed and cared for in their early years.

Keep the farm and stables absolutely clean, and give the cows ample bedding when they are in the byre.—*Agricultural Journal of India.*

IRRIGATION IN MAURITIUS

The Director of Agriculture of Mauritius referring to this subject says:—"The most important task in practical irrigation is the laying out of the estate into one or more blocks, grading them and constructing the main channels. The essentials to bear in mind are:—

(1) to be able to give every part of the land as nearly an equal quantity of water as possible;

(2) to lay out the fields so that the irrigation will require the least possible amount of labour and so that the water in furrows will not need too constant attention;

(3) to provide for drainage;

(4) to grade canals and furrows so that as little as possible is moved."

AGRICULTURAL EDUCATION

Many important subjects were considered and various recommendations were made at the recent meetings of the tenth session of the Indian Agricultural Board in Poona. The features of outstanding interest were a debate on the division of lands to a deplorable extent and the recommendation made to put a stop to the evil suggestion for legislation to guarantee the purity of manures and a large number of recommendations for the improvement of agricultural education in India. In regard to the last subject many improvements have been suggested involving an expenditure of large sums of money, and the Board has recommended the provision for the necessary funds by local taxation or otherwise should form the subject of immediate, careful and detailed examination by the various Provincial Governments.

AGRICULTURAL CONFERENCE

An agricultural conference was held at Lucknow on the second day of the cattle and agricultural exhibition at which it was resolved that a permanent agricultural exhibition and museum should be established in Lucknow for the benefit of the District and the Province of Oudh generally. Visitors were much impressed by the English bulls and other cattle exhibited by the Government military dairy.

TRACTOR FOR AGRICULTURE

Mr. Prothero, President of the British Board of Agriculture, says that some 1,500 tractors are now at work on the land, and, owing to the help of the Government, supplies of petrol and paraffin are available at rates which, in spite of the war, remained reasonable. If all contracts were fulfilled, he says, there would be in a short time between 6,000 and 7,000 tractors at work in England and Wales.

SIR JAMES MESTON ON AGRICULTURE

In reviewing the work of the Agricultural Department of the United Provinces during the past year, Sir James Meston says:—"I cannot conceal my conviction that in its days of prosperity the Government devoted far too small a share of its surplus revenues to the development of India's first and greatest industry, namely, agriculture, and I trust that the error will not be repeated when happier times return."

NOTICES OF BOOKS

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[ONLY SHORT NOTICES APPEAR IN THIS SECTION]

Men of the Moment: G. A. Natesan & Co., Madras. Price 4 as. each.

Messrs. G. A. Natesan & Co., Madras, have added to their "Biographies of Eminent Indians Series" three new up-to-date sketches: (1) Bal Gangadhar Tilak, (2) Dr. Sir S. Subrahmanya Iyer and (3) J. N. Tata, the great Captain of Industry. These interesting sketches give detailed accounts of their life and services to the country in their respective ways and contain striking passages carefully selected from their writings and speeches. Messrs. Natesan & Co., have also brought out new and revised editions of their well-known sketches of Mr. M. K. Gandhi and Lala Lajpat Rai. Each sketch has a fine frontispiece.

The Patrol of the Sun-Dance Trail. By Ralph Connor, Hodder and Stoughton, London.

A story of Police and detective adventures in the Canadian wilds. The author has the gift of direct and powerful writing, and is evidently quite at home with the characters and country he is dealing with. The book cannot but appeal powerfully to Indian readers, who are transported at once to a wild and lyric region, where Nature holds undisputed sway over tracts inhabited by noble savages. The conditions of life and the rough and ready law of the settlers afford a mental tonic to people accustomed to the inanities and puerilities of a highly developed civilised state of society and the artificial conditions inseparable from it. The book is of absorbing interest even as a mere tale and will hold the reader's interest from cover to cover.

Indira and other Stories. By Bankim Chandra Chatterjee. Translated by Mr. J. D. Anderson. I. C. S. The *Modern Review* Office, Calcutta.

These are four delightful short stories of middle class life in Bengal written in Bankim's inimitable manner. Mr. Anderson's English version is superb reading though one wonders whether the quaint humour of the vernacular dialect and the exquisite play upon words which forms such a large part in the vocabulary of the home can at all be adequately rendered into a foreign language. Mr. Anderson has done the next best in selecting Greek names for forest folk. Bankim's realism and vivid portraiture of social life are no less subtle and poignant but one is glad that there is none of Mr. Hardy's tragic endings. True to the tradition of Indian classics in Sanskrit, all is well in the end. The last story is a splendid picture of jungle life in India which compares quite favourably with Kipling's crea-

tions. But Kipling seldom charges his characters with such human and social purposes. Bankim's satire on human institutions, on the vanity of the rich and the frivolity of the new cult of what is fantastically styled "free love" can hardly be surpassed.

Nationalism. By Sir Rabindranath Tagore. Macmillan & Co., London.

This volume contains three addresses on Nationalism (in the West, in Japan and in India) and fittingly ends with a well known poem entitled "The Sunset of the Country." Sir Tagore's scathing denunciation of the "Nation" idea as an organisation of power rather than of perfection, his condemnation of the morbid craze for mechanical progress and the consequent folly of transforming life itself into a machinery, his plea for humanising our ideals in the light of a common human destiny as opposed to the rivalry of nations—are refreshingly original and apposite. The book is an eloquent warning against the pitfalls of modern civilisation.

Selected Articles on National Education By Ernest Wood, Honorary Secretary, Theosophical Educational Trust.

Mr. Wood is a thoughtful writer on educational problems in this country and the articles reprinted in this book will amply repay perusal. He rightly emphasises the importance of civics in our school curriculum and the need of instilling patriotism into the growing minds of boys by carrying on in each school what he calls 'the patriotic period' occupying about forty minutes a week during which time the senior boys of the schools should be assembled together and addressed on the life and deeds of some one of India's famous sons.

The Report of the Theosophical Educational Trust for 1916. This is the third annual report published by that body and is very interesting reading. There are more than thirty institutions under the management of the Trust consisting of a College for boys, a College for girls, seven Secondary Schools and a large number of Elementary Schools. The institutions are very popular showing thereby how much the public appreciate the ideals and work of the Trust. With the exception of foreign missionary societies, there is no private agency in this country which works so heartily for the amelioration and enlightenment of the depressed classes and for the education of girls. The Secretary Mr. Wood deserves our hearty congratulations for this interesting report so well got up with many fine illustrations.

DIARY OF THE MONTH

- February 24. The Japanese Ambassador Baron Uchida and staff left Petrograd to-day.
- February 25. Fall of Jericho and British success in Palestine.
Sir Auckland Geddes' speech on British manpower.
- February 26. Germany's success in Russia.
Extensive Anglo-French preparations against the coming German offensive.
- February 27. Mr. Balfour in the House of Commons replied in regard to German war aims.
- February 28. The Japanese Ambassador had to-day a long audience with Mr. Balfour.
The King's message on General Maude.
- March 1. Mr Lloyd George had a long interview with the Japanese Ambassador.
Sir William Mayer's last financial statement in the Imperial Council.
- March 2. Convocation of the Calcutta University. The Vice-Chancellor's address to the graduates.
Labour strike in Ahmedabad.
- March 3. Peace was signed to-day between Germany and Russia.
- March 4. The Kaiser's message on the Russo-German peace.
Sir Douglas Haig on the Cambrai reverse.
Japan's move in Siberia.
Sir Ibrahim Rahimtullah is appointed member of the Bombay Executive Council.
- March 5. Roumania and the Central Powers signed a peace treaty to-night.
- March 6. Lord Robert Cecil's announcement in the House of Commons on the League of Nations to enforce peace after the War.
The Wedderburn Memorial Meeting in London.
- March 7. Meeting in Bombay under the auspices of the Press Association of India to protest against the continuation of Press Act in the Statute Book.
- March 8. Severe fighting in the Western theatre.
Air raid on London and Paris.
Belgian success in the fight for a Bridgehead.
- March 9. Peace treaty between Germany and Finland.
British advance in Palestine and Africa.
- March 10. The remains of John Redmond were given an impressive reception in Wexford.
- March 11. Mr. Baker, American Secretary of War and his staff of seven arrived in France to-day.
- March 12. Sir Harcourt Butler opened the meeting of the Legislative Council of the United Provinces as Lieutenant-Governor.
- March 13. Important discussions in the Imperial Legislative Council to-day at Delhi.
- March 14. German submarine attacks on British hospital-ships.
- March 15. The Hunger strike among State prisoners in the Hazaribagh Central Jail in Calcutta, came to an end to-day.
- March 16. Mr. Gandhi took a vow to abstain from food till the mill operatives in Ahmedabad were given 35 per cent increase in wages.
- March 17. Sir Douglas Haig's tribute to the Indian Cavalry with reference to their heroic deeds at Cambrai.
- March 18. British air raid on German positions in France.
French operatives fighting on the Meuse.
- March 19. Amicable settlement of Ahmedabad troubles. Mr. Gandhi resumes constructive work.
- March 20. Public meeting in Bombay in memory of Sir William Wedderburn, Sir Narayan Chandavarkar presiding.
- March 21. German offensive begun. Bonar Law's statement in the Commons.
- March 22. H. E. the Viceroy unveiled the marble bust of G. K. Gokhale in the Council Chamber at Delhi.

MEN OF THE MOMENT

BAL GANGADHAR TILAK
SIR SUBRAMANIA IYER
LALA LAJPAT RAI
MOHANDAS K. GANDHI

These sketches are up-to-date accounts of the life and career of these distinguished personages with copious extracts from their writings and speeches. They are pocket books of uniform size and are so written as to form a gallery of portraits of permanent interest to the student as well as to the politician. Each sketch has a fine frontispiece.

Foolscap 8vo. Price As. Four each.

G. A. Natesan & Co., Spinkers Chetty Street, Madras.

Literary

ALL-INDIA SANSKRIT SAHITYA SAMMILANA.

The fifth session of the All-India Sanskrit Sahitya Sammilana was held at the Mayo Hall, Allahabad, during the Kumbha Mela on the 12th and 13th February. It was a representative gathering of eminent Sanskrit scholars, who had come from all parts of India. The President, Pandit Ganapati of Trivandrum, in his opening speech dwelt on the various aspects of Sanskrit Literature and suggested several ways in which it could be studied with the least amount of difficulty. He deprecated the idea of calling Sanskrit a dead language, for a language, which is the fountain-spring of so many other languages, cannot itself be dead. He expressed the necessity of students reading and acquiring a full control over their mother-tongue before commencing Sanskrit. His speech was followed by several other speeches. On the second day several proposals were submitted, discussed and passed for the improvement of the study of Sanskrit. The first proposal which was in the form of a prayer for the victory of the British was put from the chair. A committee consisting of experienced educationists was formed to consider the various questions raised.

"PRESS ACT DAY."

Under the auspices of the Press Association of India, a public meeting was held on the 7th March at the Morarji Goculdas Hall, Bombay, to protest against the continuance of the Press Act on the Statute-book. Mr. B. G. Horniman, President of the Association, was in the chair. Sir Narayan Chandavarkar moved a resolution protesting against the measure, which by its provisions and the manner of its administration was a grave interference with individual and public liberty, was intended to and did restrict the right of free and legitimate discussion in the public press, and was opposed to the most elementary principles of justice. Sir Narayan Chandavarkar said his deepest and inmost conviction was that the Act was vague in its definition, the judicial safeguards provided by it were illusory and it armed the executive with irresponsible discretion and power. Mrs. Besant, in seconding the resolution, said it was not an individual but a national grievance. She pleaded for at least the suspension of the Act when the reform scheme was under discussion and asked how could they discuss Mr. Montagu's scheme when published, with the Press Act hanging over their heads.

CIRCULATION OF ENGLISH JOURNALS.

A writer in an English journal gives the following circulations of the daily morning papers of London, in July 1914, i.e., before the outbreak of the war:—*Daily Chronicle*, 308,777 net sales; *Daily Express* enters 400,000 homes; *Daily Mirror*, 960,000 circulation; *Daily Sketch* 693,900 circulation; *Daily Telegraph*, 183,393 circulation; *The Times*, 140,000 net sales; *Daily Mail*, 814,912 net sales. Of these, the first and the last, viz., *Daily Chronicle* and *Daily Mail*, were a halfpenny before the war and though they are now penny papers, the circulations of both of them, paradoxical as it may seem, the writer says, is much larger in 1917 than they had in 1914. The *Thunderer* also, though in the interval it has been a two-penny newspaper, has similarly seen an increase in its circulation. The *Daily Telegraph*, the *Daily Mirror* and the *Daily Sketch* have also very much larger circulations to-day than they had in July 1914. The *Daily Express* gives its present circulation as 600,000, and the *Daily News* a halfpenny paper, of which the circulation was not given in 1914, now has a circulation of over a million copies a day. Despite the increase in price of paper, these and other journals continue to meet the insatiable hunger of seekers of war news—The *Bombay Chronicle*.

. BOOKS RECEIVED.

- THE MOULDING LOFT. By Margaret Westrup. Methuen & Co., London.
 THE DWELLING PLACE OF LIGHT. By Winston Churchill. Macmillan & Co. Ltd., London.
 THE GARLAND OF LIFE. By James H. Cousins. Ganesh & Co., Madras.
 SENIOR ESSAY WRITER. By E. S. Oakley, M.A., Christian Literature Society, Madras.
 ESSAYS IN PHILOSOPHY. By Syed Abdul Qader, B.A., (Hon.) The Hogarth Press, Madras.

BOOKS RELATING TO INDIA.

- GIVE THE PEOPLE BACK THEIR OWN: AN OPEN LETTER TO H. E. THE VICEROY. By Pramatha Nath Bose, B. Sc. W. Newman, & Co., Calcutta.
 THE COMPOSITION OF SOME INDIAN FREEDING STUFFS. By Jatindra Nath Sen, M. A., F. C. S., Superintendent, Government Printing, Calcutta.
 THE HISTORY OF BRITISH INDIA. PART I. By Mr. C. S. Srinivasachari, M. A. The Modern Printing Works, Mount Road, Madras.
 GOA AS ROME IN INDIA. By Damu Fottu Sinay, Rally Brothers, Fort, Bombay.

Educational

THE EDUCATION BUDGET.

From the figures supplied in answer to a question of Maharaja Sir Manindra Ohandra Nandi in the Indian Legislative Council on February 22, it appears that the total direct expenditure in India from all sources on different classes of public schools in 1916-17, was as follows: Higher education, Rs. 1,07,03,166; secondary schools, Rs. 3,19,29,182; primary schools, Rs. 2,93,13,545 and special schools, Rs. 73,40,926. On primary education Madras spent Rs. 70,13,439. Bombay Rs. 63,47,589 and Bengal Rs. 44,52,425, but the United Provinces had no more to spare than Rs. 28,79,992. Even Bihar and Orissa spent Rs. 27,61,746 on primary schools. The provincial totals of direct expenditure from all sources on different classes of public schools are interesting and they are: Bengal, which heads the list, Rs. 1,74,75,149; Madras, Rs. 1,53,78,496; Bombay, Rs. 1,25,01,142, and the United Provinces, Rs. 96,30,724. Is it any wonder that these provinces are comparatively so backward. These provinces spend less than half of what Bengal does on secondary schools, the figures for the two provinces being Rs. 39,80,983 in the United Provinces and Rs. 86,39,772 in Bengal. In the whole of India Rs. 11,28,83,068 were spent on public instruction in 1916-17 the direct expenditure being only Rs. 7,92,86,819.

THE FACULTY OF COMMERCE.

At the last meeting of the Senate of the Calcutta University the proposal for the establishment of a Faculty of Commerce was considered. Messrs. Findlay Shirras, Wordsworth, B. Heaton, Sir Ashutosh Mukherjee, who had been appointed members of that Committee, resigned and the Senate has appointed in their place Nawab Sham-sul Huda, Dr. Chuni Lal Bose, Dr. Brojendra Lal Seal and Mr. J. N. Das Gupta.

EDUCATION IN BURMA.

The Burma Educational Society Syndicate, in reply to the Government of India's letter on the subject of the present examination system in India in schools and Colleges, have decided to reply that the present system of examination in schools in Burma is not detrimental to the health of the students of High Schools and Colleges. The proposal of examination by compartments does not commend itself to the Syndicate.

THE TRUE TUTORIAL SYSTEM.

The following is from the Rev. W. O. Holland's criticism of the Calcutta University Education:—We wish to be allowed not to teach our pupils (as though they were so many schoolboys) the whole of a skin-deep course: rather we want to be tutors who shall guide their study teaching them how to handle and inspiring them with a love of books. Accordingly we are seeking to build up a tutorial system in which each pupil meets his tutor for individual guidance in each subject once a fortnight. And we live together, teachers and taught, that we may become a larger family, and thus learn to love and serve the State. So we are three parts out of four a residential College. For the lessons that have to be taught Indian students (the lessons that really matter, and that will make them useful citizens) can, under India's conditions, only be taught by living together a common life. When we survey the Indian divisions of race and creed and caste, where, we cry, can these divisions be healed and living unity achieved, except in the common life of Christian, and Hindu and Mussalman, of Bengali and Madras, of Brahman and Namasudra, in a single hostel and if possible at a common board? I have been reminded that what Oxford requires of its student is not attendance at such and such a percentage of lectures, but that they shall live within a mile and a half of Carfax; which the Colleges supplement by demanding so many dinners in the common hall or so many attendances at the common chapel. And Oxford is right.

HINDUSTANI FOR EUROPEAN LADIES.

The United Provinces Government have instituted a new colloquial examination in Hindustani for European ladies, the object being to encourage European ladies to acquire a better knowledge of the vernacular of the Province. The examination will be open to European ladies married to or nearly related to and residing with Gazetted officers of the Government.

THE BOMBAY SCHOOL FINAL SCHEME.

At the last meeting of the Senate of the Bombay University, Principal Paranjpye, Sir Narayan Chandavarkar, Principal A. M. Masani, and Dr. Harold H. Mann were duly elected members of the Joint Board to be established for the School-Leaving Examination. The Government nominees on the Board will be the Hon'ble Mr. J. G. Covernton, Mr. F. W. Marrs and Rev. Mr. A. Goodliar. Mr. C. H. Setalvad, Vice-Chancellor, was elected chairman of the Board.

Legal

JUDGE AS KAZI.

An interesting question of Mahomedan law was discussed before Justices Richardson and Walmsley when the rule issued on behalf of one Jamila Khatoon came up for hearing. Jamila Khatoon applied before the District Judge of Chittagong to be appointed a mutwali of some waqf property situated in the town of Chittagong. The Judge rejected the application holding that he had no jurisdiction to exercise the powers of a kazi. Against that order the present rule was issued.

Dr. Suhrawardy, who appeared in support of the rule, argued that the District Judge was vested with the function of a kazi under the Mahomedan rule.

Sir Rashbehari Ghose in shewing cause contended that proceedings could be taken only under Section 92, Civil Procedure Code.

Their lordships held that though the District Judge had the powers of a kazi, it did not necessarily follow that the petitioner was entitled to proceed by application or that the District Judge had no power to insist that he would not entertain an application and relegate the petitioner to a suit under Section 92. The rule was consequently discharged.

VERACITY OF POLICE WITNESS.

Recently one of the Judges of the Chief Court, Lower Burma, remarked that there was a tendency on the part of police witnesses to depart from strict truth, when giving evidence in Court. In a circular to police officers, the Rangoon Commissioner of Police states: "I wish all police officers thoroughly to understand that any departure from plain unvarnished truth only weakens the case and should any cases of exaggeration or perversion of truth be brought to my notice, very severe punishment will be meted out to offenders. Circle and station officers must impress on their men the importance of telling the whole truth and nothing but the truth and the penalty that awaits any departure from the whole truth."

DEFENCE OF INDIA ACT.

A meeting of Indian residents of Calcutta was held on the 5th March to protest against the policy of Government regarding internments and deportations. Mr. B. Chakravarti presided.

Resolutions were adopted demanding the repeal of the Defence of India Act, Regulation 3 of 1818, the release of detenus and the abandonment of any further idea of repressive legislation.

INDIAN CHRISTIAN MARRIAGE ACT.

The Allahabad High Court, observes the *Indian Social Reformer*, has made an important pronouncement on the construction of the Indian Christian Marriage Act, in the course of their judgment acquitting three persons who had been convicted of offences under the Act. These men were sentenced on the ground that the first named, being a Christian, was married on the 3rd of June to a *Bhangi* girl, and that the other two, who were *mans* or priests of the sweeper caste, solemnized the marriage according to the *Bhangi* rites. The following points are summarised by the *Indian Witness* from the judgment delivered by Sir George Knox. Care should be taken that no one should be brought within the restrictions of this Act who is not strictly intended by the language of the Act. The Act refers only to the marriages of Christians, and a Christian can only be considered as one who professes the Christian religion. It does not apply to one who happens to be a descendant of Christian parents. That a person has been baptised as an infant, and in later life dresses as a Christian, or that he has attended a Christian school, does not signify that he professes to be a Christian. His life must be consonant with such a profession. It is extremely doubtful if the Act was intended to penalize marriages other than those purporting to be marriages under the Indian Christian Marriage Act, 1872. That question was not up for decision in this case.

"The object of the Act is not to prevent people from marrying as they wish, but to enable them to protect themselves and their posterity by a lawful and binding marriage if they wish to be married as Christians. The Act is called the Indian Christian Marriage Act, and in my opinion, it deals with Christian marriages and Christian alone. In future such marriages can only be lawfully effected under this Act."

"The Act does not prohibit even a professing Christian from marrying otherwise than under the Act if he wishes to do so."

There is nothing in this Act to prohibit a professing Christian from doing violence to his faith and marrying a non-Christian by a non-Christian ceremony.

THE INDIAN COURTS.

The Right Hon'ble Syed Ameer Ali, giving judgment in an Indian appeal before the Privy Council, deprecates the practice of some Indian Courts of referring largely to foreign decisions, which were often based on considerations and conditions totally different from those prevailing in India. Thus they were only likely to confuse the administration of justice.

Medical

MEDICAL SELF-GOVERNMENT.

The annual meeting of the Bombay Medical Union was held on February 22, Dr. K. M. Dubash, President of the Union, presiding.

Dr. Dubash, in the course of his address, said that in their representation to the Secretary of State the Union had asked for some measure of medical self-government, equality and a fair share of medical administration of the country, which so long had been monopolised by British members of the I.M.S. As a first step they demanded that the Indian Medical Service should be divided into two branches, one military and the other civil, showing how the latter can form a war reserve adequate even in a war of present magnitude. The Union, he said, aimed at the good of the Indian profession, as the British Medical Association did for theirs. It was not an anti-service organisation, as the Bombay members of the I.M.S. took it to be, but it contends against the monopoly and the vested right of the service and against its present constitution. Referring to Mr. Patel's Bill to amend the Bombay Medical Act, which was rejected by the Legislative Council last year, the President said that, according to the code of honour of the Medical Union, no member of it should be connected with an institution which, while supposed to be teaching the Ayurvedic system of medicine, gives also merely a smattering knowledge of Western medicine and passes out men therefrom whom an ignorant public are misled to consider duly qualified men knowing both Ayurvedic and Western medicine in their entirety. He was surprised to see that the Hon'ble Mr. Patel had again asked for leave to introduce a clause to the Medical Registration Act explaining that the words "infamous conduct in a professional respect" shall not apply to the study, encouragement or practice of the Ayurvedic or Unani system of medicine. If he had read the warning sent to every medical man by the Medical Council he would find that the words were not meant to apply to any such study. Mr. Patel should employ his energies and influence in getting a pharmacological institute started, where Indian drugs, some of which have great virtues, will be duly standardised, after being subjected to a strict analysis, investigation and test. One institution like this will be more useful to humanity and to science than several Ayurvedic Colleges of the present type.

MALARIA AND AGRICULTURE.

A note in *Nature*, October 4, 1917, states that a national institute is to be established in Italy, having for its object the investigation of the relations between malaria and agriculture, the study of the direct and indirect causes of the unhealthiness of malarial districts, and the organization of a campaign against those causes.

DISEASE IN BOMBAY.

The offices of the League for combating venereal diseases have formally been opened at Bombay. This was decided upon last year at the Medical Conference held under the auspices of the Bombay Sanitary Association.

G. B. S. ON DIAGNOSIS.

Mr. Shaw, as is well known from his *Doctor's Dilemma*, is habitually furious against medical men. In the December number of the *English Review* he writes in his truly Shawian manner:—

"The ordinary process of diagnosis consists of a mildly obscene conversation between doctor and patient, in the course of which the doctor feels and counts the patient's pulse; looks at his tongue; sounds him with a stethoscope; takes his temperature with a clinical thermometer; and even, if he is a young and ardent modernist, tests his reflexes. He then makes a guess; writes a prescription; and administers a little agreeable conversation, in the course of which, having ascertained whether the patient regards fresh air as the elixir of life or as a poison to be warded off by every practical method of exclusion, he advises him to sleep in the garden or in a heated and sealed apartment, as the case may be, and leaves him to his fate until the next visit. If matters become serious, he may go so far as to have a sample of the patient's secretions, and perhaps of his domestic water supply, sent to a laboratory with a few shillings; and the laboratory, after doubtless making as much of an analysis as the shillings will run to, makes a report. The report by dwelling on "organic matter," may make a job for the plumber, or by mentioning albumen may convince the doctor that it is his duty to warn the patient quite unnecessarily that his days are numbered. All this is better than nothing; but it is far too loose and vague to be scientific; and as to the final diagnosis; that is, the word which is to define the pathological condition of the patient, it is often a word which has never itself been defined with anything like scientific exactitude."

Science

AEROPLANES.

We welcome the presentation of aeroplanes to India by the Manchester Chamber of Commerce. Aeroplanes have played such an important part in the present war that their gift to India is very welcome and must be prompted by the kindest of feelings. As the Viceroy telegraphed to the Chamber, the scope for air activity and usefulness have greatly developed in India and aeroplanes have already proved of the greatest value in frontier operations. The gift is very welcome to India. May we hope, adds the *Leader* of Allahabad, that the children of the soil will not be left in the cold when training for air services is taken into hand.

FISH AND ELECTRICITY.

Electric lights placed over fish hatchery ponds are declared to serve both in feeding the fishes and destroying harmful insects. Vast numbers of insects are attracted, and a large part of them fall into the water and are quickly seized by the watchful fishes. The annual food bill may be materially reduced by this device.

SIR J. C. BOSE IN BOMBAY.

At a meeting of the leading citizens of Bombay, Sir Dinshaw Wacha presiding, a purse of two lakhs of rupees collected during the visit of Sir J. C. Bose, was presented to him as a tribute to his great personality and service rendered in the cause of humanity. In the course of his reply Sir J. C. Bose stated that the purse would be entrusted to three leading citizens of Bombay and that the proceeds would be utilised for the objects of the Bose Institute.

PLANT GROWTH MEASURING INSTRUMENT.

In connection with Sir J. C. Bose's researches in plant physiology and his delicate instruments for measuring their movements it is interesting to learn about further developments.

The *Scientific American* says that Dr. D. T. McDougal has invented a new autograph for registering changes during the organic growth of plants. The apparatus consists of a delicately balanced compound lever carrying tracing pen on one free end and with an arrangement by which the movement to be measured may be applied at various intervals in the other free arm. The recording is obtained on ruled paper wound around a clock-driven cylinder. It is claimed that by this machine it is possible to detect and register changes in size as small as .0004 inches.

DRYING VEGETABLES BY THE ELECTRIC FAN.

From a warm weather instrument primarily, the electric fan appears to be applicable to the problem of the conservation of food, observes the *Wealth of India*:—The United States Department of Agriculture has recently suggested the use of the conventional electric fan for drying vegetables. We are told that tests have proved that many sliced vegetables and fruits placed in long trays three feet by one foot and stacked in two tiers end to end before an electric fan can be dried to the requisite dryness within 24 hours. Some require even less time.

MANUFACTURE OF MATCHES

The solution to manufacturing matches of the first quality in India lies in the use of the Himalayan silver fir and spruce. The difficulty in the way of such a proposition is extraction, as the species occur at high altitudes in the Himalayas, while many of great size. To overcome this, it is probable that mechanical means of extraction, such as wire ropeways, will have to be adopted, combined with the erection of portable splint-making machines in or in the vicinity of the forests whence the splints will be exported to central places in the plains, and there made up into matches.

RUBBER INSULATED COPPER WIRE AND CABLES.

The Bombay Government in replying to the representations of the Bombay Chamber of Commerce regarding the labelling of rubber insulated copper wire and cables imported into India, stated that the Government of India, to whom the representations were referred, had, after a careful consideration of the matter, concluded that they considered that, from the point of view of the Customs and Merchandise Marks laws, there was no necessity for any legislation on the lines proposed. Obviously the proper remedy lay with the buyer, and, so far as the quality of wire and cables was concerned, the insurance companies could also solve the problem by refusing to accept insurance in the case of any installation containing wire and cables incapable of identification. In cases in which any trade marks were counterfeited, it was open to the parties aggrieved to institute proceedings in a court of law, and the customs authorities could detain the goods for a reasonable period on an indemnity bond being furnished. In these circumstances the Government of India regretted they were unable to accept the suggestions made by the Chamber.

Personal

THE RT. HON. MR. E. S. MONTAGU.

In the course of his opening speech in the Imperial Legislative Council H. E. the Viceroy referred to the Secretary of State's work, in connection with the reform scheme, in the following words:—

The first practical step in fulfilment of that announcement (Aug. 20) has a directly personal aspect in that it accounts for the presence here in Delhi to-day of the Right Hon'ble Edwin Montagu, Secretary of State for India. It is our privilege to be able to greet him in our midst, and I am sure that all Hon. Members would wish me to extend to him a most sincere and cordial welcome on behalf of the Imperial Legislative Council of India. His task and mine is a joint task and in its discharge we stand in a relationship peculiarly personal, but this consideration will not deter me from thanking him here and now, for the whole-heartedness of his co-operation with me. He has moreover met others freely and widely, the leading figures in our political life, official and non-official and knowing as I do, the spirit which has animated him, I feel sure that Hon. Members would like me to express to him on behalf of India as a whole, our great appreciation of the manner in which he has approached his task. We do not know whether our work of the past three months will lead to success. It will be for history to record the result of those labours. "Tis not in mortals to command success," but if ever a man engaged in a task beset with difficulties deserved success, that man I most emphatically hold is the Right Hon. the Secretary of State.

THE NINTH INDIAN V. C.

The latest addition to the list of the Indian V C's is Lance-Dafadar Gobind Singh of the Indian Cavalry.

The official record of his achievement reads as follows:—

For most conspicuous bravery and devotion to duty in thrice volunteering to carry messages between the regiment and brigade headquarters, a distance of one and a half miles over open ground which was under the observation and heavy fire of the enemy. He succeeded each time in delivering his message, although on each occasion his horse was shot and he was compelled to finish his journey on foot.

Nine Victoria Crosses, observes *India*, have now been won by Indians. The previous recipients were: Naik (now Havildar) Durwan Singh Negi, of the first battalion of the 39th Garhwal Rifles, who gained his Cross near Festubert on November 23, 1914; Sepoy Khudadad, of the 129th Baluchis (Hollebeke, October 31, 1914); Rifleman Gobar Singh Negi, of the 2nd battalion of the 39th Garhwal Rifles (Neuve Chapelle, March 10, 1915); Jemadar (now Subadar) Mir Dast, of the 55th Coke's Rifles, attached to the 57th Wilde's Rifles (Ypres, April 26, 1915); Rifleman Kulbir Thapa, of the 2nd battalion of the 3rd Gurkha Rifles (Mauquissart, September 25, 1915); Lance-Naik Lala, of the 41st Dogras (Mesopotamia, May 13, 1916); Sepoy Chatta Singh, of the 9th Bhopal Infantry (Mesopotamia, June 22, 1916); and Naik Shahamad Khan, of the 89th Punjabis (Mesopotamia, September 27, 1916.)

SIR IBRAHIM RAHIMTULLAH.

Referring to the appointment of Sir Ibrahim Rahimtullah to succeed Sir M. B. Chaula as a member of the Bombay Executive Council, the *Leader* writes:—This has been public knowledge for some time. We desire to congratulate Government on the happy selection they have made of Sir Mahadev Chaula's successor. Sir Ibrahim Rahimtullah is one of the ablest and shrewdest public men in India. He has filled nearly all the public offices of importance which are open to a non-official Indian, and he has filled them all with distinction. He was Sheriff of Bombay, has long been a member of the corporation and of the City Improvement Trust, was chairman of the standing committee of the corporation and afterwards its president, was a member of the Bombay Legislative Council, and has been an elected member of the Imperial Legislative Council for nearly five years. His position in the latter body is that of one of the leaders of the non-official side. Sir Ibrahim is a member of the All-India Congress Committee, and he presided over the annual Conference of the All-India Moslem League held at Agra in 1913. In the latter capacity he delivered a masterly address which evoked widespread admiration. He is eminently the fit and proper man for the high and responsible office to which he is being called, and we wish him all good fortune in the performance of his onerous duties.

Political

WHEN EXTREMISTS ARE DANGEROUS.

The Indian Social Reformer quotes in a recent issue these apposite observations of Count Cavour:—"It is my deliberate conviction that, as a rule, extreme factions only represent a small minority of any nation, and that these factions are only dangerous, when they are able to make themselves the organs of the opinions and desires of the majority; when concealing their true character, they are able to represent themselves to the public, as the most ardent supporters of the reforms which the majority of the country calls for."

INDIA AND BRITISH LABOUR.

The following message dealing with India was sent by British Labour to Russia:—

'We accept the principle of self-determination also for India and the other dependencies of the British Empire, though we believe that the record of the British Government here gives little occasion for reproach and that the application of the principle is peculiarly difficult. We intend to meet this by a very much more rapid development of self-government. Our purpose is to raise these dependencies to the stature of Dominions. We cannot give them this status at once, because it is impossible to end in a day the position which has been created by a long period of British administration.'

MR. POLAK ON INDIA.

- The following passage from Mr. Polak's speech at the recent Labour Conference at Nottingham may be read with interest:

They were engaged in the framing of a majestic programme of reconstruction. For themselves they were aiming at self-realisation socially and politically, and they had adopted for other peoples the principle of national self-determination. India would take them at their word. She, too, desired social, economic and political reconstruction. She, too, was determined upon self-realisation. She, too, demanded the right of self-determination within the Empire. What she asked for was national self-government, instead of her present form of government, so that she could be herself. She would not rest content with less, and she would not be happy until she got it. She would no longer be merely a Depen-

dency; she wished for the status of a Dominion. She would no longer be a possession; she intended to be a partner. In her hopes, her endeavours, and her attainments, she looked to the British democracy for sympathy, encouragement, and co-operation. Doubtless, in her efforts to achieve her high ambitions she would make mistakes. But that was the surest road to success. One of her leaders had said that what Indians demanded was the right to err and the right to redeem the error. Another had declared that what they wanted was not so much of reforms as the power to reform themselves. That was the India that appeared before them that night, not as a suppliant, but as a comrade; and he asked that they would speed her on her way with a world of sympathy and good cheer, so that she might add her quota to the material and spiritual welfare of humanity.

CALL FOR A MODERATE PARTY.

The annual meeting of the Bombay branch of the European Association was held on Thursday evening, Mr. J. S. Wardlaw Milne, Chairman, presiding. Speaking on the political situation and reforms Mr. Wardlaw Milne said:—I feel more and more every day the necessity for combination among all classes of moderate opinion in India. The more I speak to my friends in Bombay whom I know to be moderate, sane and careful people the more convinced I am of our entire agreement on essential points. Is it not possible, therefore, that without decrying or running down those who may seek salvation only in the extreme forms of Home Rule, we can ourselves combine upon a common platform and institute a moderate party pledged to work together for the good of all? A moderate League might well be evolved which would do incalculable good in unifying and steadying public opinion. I am not one of those people who believe that nothing good is to be expected of the so-called Home Rulers, nor do I wish to run down any man because of his opinions. I would rather hope that, realising that changes must come slowly if surely, and appreciating the terrible responsibility which would rest upon the Government of India in the event of sudden and drastic changes being introduced into the Government of this country, a more moderate party may arise in the land and that the promulgation of moderate views may eventually even lead to a reconsideration of their position by those who at the moment hold more advanced opinions.

General

ALCOHOL AND DRUGS IN INDIA.

The following manifesto, signed by many of the leaders of the Medical Profession in Great Britain and India, has been issued by the Anglo-Indian Temperance Association for general circulation in India:—

It has been proved by careful scientific experiments and confirmed by experience that:—

1. Alcohol, cocaine, opium, and intoxicating drugs (such as bhang, ganja, and charas) are, poisons.

2. Even a moderate use of these is harmful, especially in tropical countries like India. They are of no avail permanently to relieve physical and mental strain.

3. Those who confine themselves to non-alcoholic drinks and who avoid the use of intoxicating drugs are capable of more endurance, and are better able to resist infection and disease.

4. Alcohol is in many cases injurious to the next generation, especially through its favouring influence upon venereal disease.

5. Alcohol aggravates the evils of famine.

6. Alcohol is useless as a preventive of plague.

7. Alcohol lowers the resisting power of the body against the parasites of malaria and the microbes of tuberculosis.

8. All that has been said applies with equal force to opium and intoxicating drugs.

9. We, therefore, appeal to the people of India to maintain and extend the practice of total abstinence as enjoined upon them by their religious and social obligations.

REWARDS FOR WINNING BATTLES.

The grant of £25,000 by the House of Commons on February 28th to Lady Maude, wife of the late Sir Stanley Maude, for her husband's eminent services in the Mesopotamian campaign on the recommendation of His Majesty the King, reminds one of other grants.

After the South African War, Lord Roberts was created an Earl and given a grant of £100,000, whilst Lord Kitchener, who had, after his achievements of Omdurman, Khartoum, and Fashoda, been granted £30,000 and a peerage, received a Viscounty and a grant of £50,000.

The Duke of Wellington was allowed £600,300 in addition to other grants, and the services of Lord Nelson were recognized with an annuity of £2,000 per annum to three heirs.

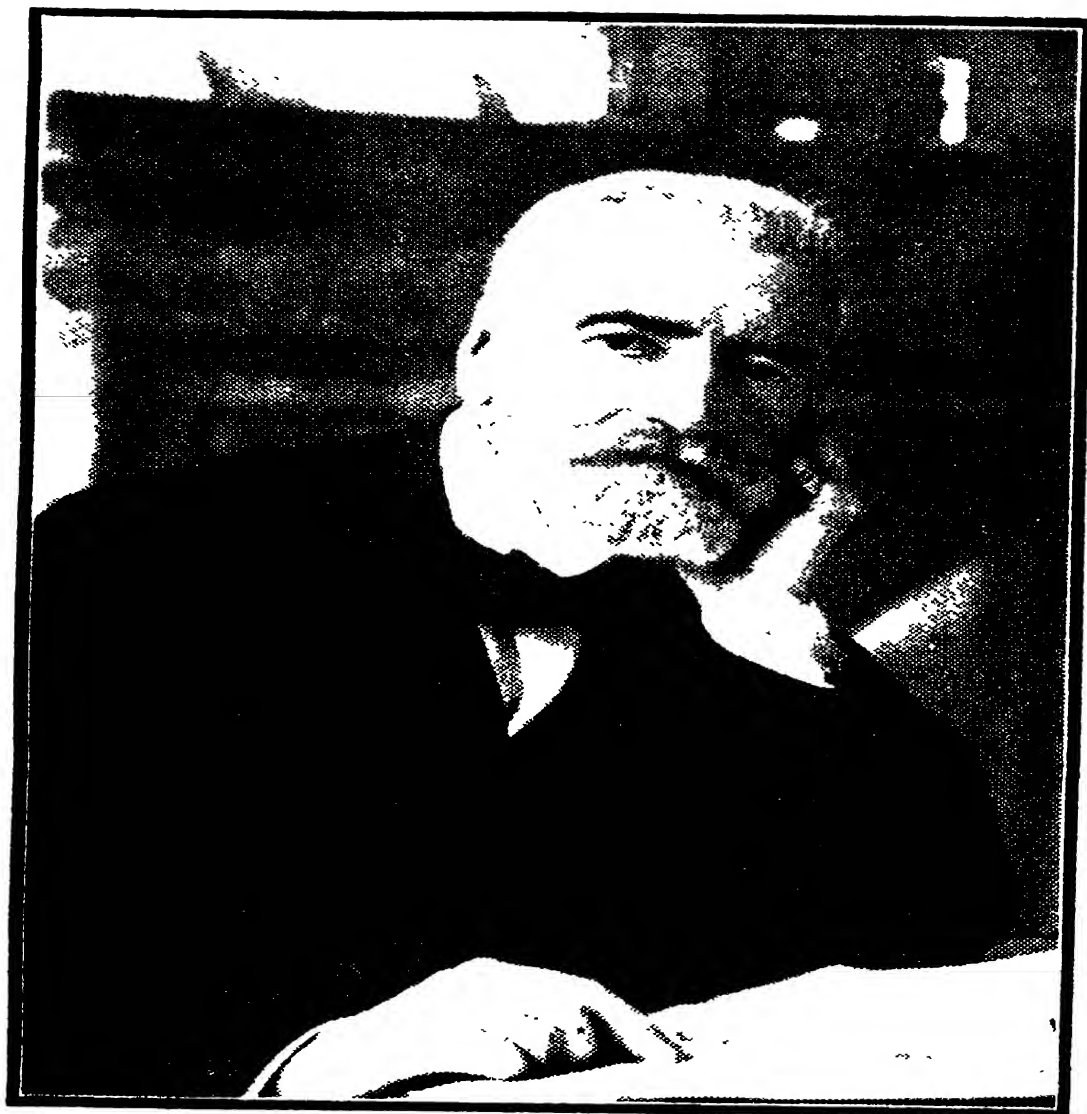
THE ARTIST IN INDIA.

At the prize distribution of the J. J. School of Arts, Bombay, the retiring Principal, Mr. Cecil Burns, in his address, touched upon two vital conditions necessary for the improvement of the artists' position in India. The first is the growth of a truer and more general appreciation of the value of art to a nation upon the part of the public, which possesses the power to encourage the artists to put forth their best efforts. Without this, Mr. Burns points out, to train students who devote the best years of their lives to acquiring that most difficult art is a waste of valuable effort. The art of a nation reflects its views of life and if those views are consistently materialistic and grovelling, the art of the nation will never rise above the sordid and paltry. The utilisation of the artist in industry is the second point Mr. Burns insisted upon as a means of artistic and industrial revival in this country, and he instanced the unique opportunity the erection of the new imperial city of Delhi offers for the foundation of a great school of arts and crafts, if work people engaged upon the decoration and furnishing of the great buildings designed by Mr. I. F. Lutyens and Mr. Baker are properly organised.

THE COST OF THE WAR.

A very interesting booklet, compiled with great care, bearing the above title, has been published by the Mechanics and Metals National Bank of New York, with the object of providing a serviceable work of reference for those whose interest in the financial significance of the War is more than cursory. The enquiry is exhaustive, dealing with both the human cost as well as the cost in money, and an endeavour is made to forecast after-war conditions. On the assumption that hostilities will continue to the fourth anniversary, August 1st, 1918, the writer estimates the direct cost of the War, based on the present daily rate of expenditure, which is now augmented by reason of the entrance of the United States into the War, as follows:—

	Daily Average	Total Military Cost.
3 years to August, 1917	90,000,000	97,450,000,000
1 year to August, 1918	159,000,000	58,150,000,000
Total 4 years	107,000,000	155,600,000,000



THE LATE SIR JOHN ANDERSON
Governor of Ceylon. (See P. 334)

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INDIA AND THE WAR

BY THE EDITOR

 HERE never was a time when the British Empire was confronted with a graver crisis than at present. The German menace threatens not only Europe but Asia as well. The Russian debacle leaves the enemy "an open course across Russia to the Pacific and through southern Russia to the confines of India." We are glad that in response to the Prime Minister's appeal to India, H. E. the Viceroy convened on the 27th a special All-India War Conference of the representatives of the princes and people of India to concert the necessary measures to prepare ourselves for any contingency. Instead of "wrapping up the hard facts of the military and political situation and trying to keep things from the public gaze" it was well H. E. the Viceroy made a plain statement of the situation and of the necessity for India to be forewarned. Germany has "thrown out into Central Asia her pioneers of intrigue, her agents of disintegration," and the black emissaries are trying to find in Afghanistan a field for their nefarious activities; and should the occasion unfortunately arise, it will be our duty "to fulfil our obligations to the Amir of Afghanistan by assisting him in repelling foreign aggression and further guard our own with the whole man power and resources of India ready behind us." The princes and people of India through their representatives have in conference assembled authorised the Viceroy to convey to H. M. the King Emperor India's "determination to continue to do her duty to her utmost capacity" in the present crisis. It would be superfluous at this hour of the day to remind the people of India as to how their fortunes are inseparably linked with those

of the British Empire. The Raja Sahib of Mahmudabad but voiced the feeling of the country when he said "that the Indian was confident that the victory of the Allies meant freedom to India as to the other Allies," for as the Hon. Mr. Srinivasa Sastry truly pointed out "In spite of reactions and temporary vascillations there was behind the British Empire a principle of progress and self determining freedom."

The magnitude of the impending danger must make every one realise his duty to the Empire which has moulded our destinies hitherto and is pledged and bound to lift us to our rightful place in the Empire. We feel it at the same time our duty to press on the attention of the authorities that if ever there was a need for adopting unhesitatingly and unreservedly the policy of trust, it is now. If H. M. the King Emperor's appeal to his Indian subjects is to obtain the widest and heartiest response, it is essential that his representatives here should take the earliest steps to remove many a running sore and we join in the fervent appeal of the Hon. Pundit Madan Mohan Malaviya that "at this crisis there should be no distinction, there should be equality of opportunity for all, to the humble and the highly born, to the Indian and the European alike."

We can only conclude in the words of Sir William Wedderburn's wise counsel :—

"We trust that on this momentous occasion, India will appear, not as taking advantage of England's necessities, but as a faithful and trusted colleague co-operating in a settlement that will bring happiness to India and peace to the world."

AFTER THE WAR WHAT?

BY

THE REV. DR. HUME, M.A., D.D.

SOME people think the war will end soon. Others think it will not end for a long time. It will end some time. Therefore more and more people are thinking what ought to be and what is likely to be when fighting stops. It is open to any one to express his thoughts on this subject. Beyond doubt there has been a great deal in this war that has been very wrong. This being so, first, till those who have felt wrong, had wrong aims, have done wrong, mourn their wrong; or at least till the world as a whole recognizes what has been wrong, what its causes, and who mainly have been responsible for the wrong; and till such evil has been adequately reprehended, punished and measurably exorcised, the war will not have really ended. Every disease must be diagnosed before it can be rightly treated. Secondly, the world must so thoroughly have learned the lesson of the war that it will not recur. A disease must not only be diagnosed, it must be cured.

In an effort on those two lines to consider what will be after the war some things appear clear. Few, if any, nations yet admit that they themselves are appreciably responsible for the conflict. Both sides loudly say it is the other side that is responsible. This makes it hard for one who tries to see straight to express a conclusion. Nevertheless are not some things beyond question?

1. Has not Germany for forty years definitely though secretly, been preparing for this War? Was not everyone of the Allies unprepared? This undeniable fact places the main responsibility on Germany. At every public function of the German navy for years the most enthusiastic toast has been to *Der Tag* i.e., "The Day," the time when it shall meet and (according to hope) shall defeat the British navy.

2. A second undeniable fact is that the controlling trust of the rulers and leaders of Germany has been in *Machtpolitik* i.e., dependence on

material force; the doctrine that might makes right; in Bismark's phrase (in contradiction to Christ, *Blessed are the meek for they shall inherit the earth*) *Beati possidentes* i.e., Blessed are those who possess.

3. A third German principle and policy has been that of sending spies and money secretly to undermine the loyalty of portions of the peoples of other countries. This is the way in which Germany has gained control over Turkey, has brought about the collapse of Russia, effected the great debacle in Italy, made trouble in Ireland, and tried to make trouble in America. It is a mean, sneaking, underhanded way of dealing with nations, while outwardly professing friendliness.

4. Another outstanding fact is Germany's light and easy disregard of her pledged word and of treaties, whenever they interfered with her ambitions. Her ruthless descent on little Belgium, to defend whose integrity she had given her pledged word, when she thought that the invasion of that little country was the way to secure the quick capture of Paris, characteristically showed Germany's disregard of honor. That one initial defiant violation of honor and truth has caused the German ruler's word to be considered utterly unreliable. Yet how fine that the nations are *hoping* that the word of the German *people* will prove more trustworthy.

5. Again it is clear that the German rulers and too many of the German people have lacked in common humanity. A milder word than brutality cannot be applied to Germany's ruthless submarine policy, and to her heartless treatment of huge numbers of inoffensive men, women and children in occupied territories. When 1,200 innocent human beings pursuing in mid-ocean in the steamship *Lusitania* a voyage from Europe to America were suddenly killed and sunk, Berlin was filled with bell-ringing and flag-waving. Germany's policy of "frightful

ness" has shown moral degeneracy and has driven into the war America, the country which was trying to keep out of the conflict.

Turning now to what *must* be after the war some things are certain:—Some new moral standards must be, will be, reached.

1. *A new standard of greatness will be reached.* One of the present ideals of the West is *efficiency*. It is almost an idol. People in India are sometimes depreciated by the Anglo-Saxon because they are not as efficient as they might be. Now beyond a doubt, according to the pre-war standard, the Germans have been and are the most efficient people in the world. In science, in planning, in anticipating, in executing material undertakings Germany is supremely efficient. She knew it. The world now knows it and is aghast at the sight. For this reason she thought that Germany was really great, and so should and would dominate the world. Her national hymn is *Deutschland ueber alles*, i.e., Germany over everything. Who now calls Germany truly great?

2. *A new estimate of smallness will be set up.* Pride and inhumanity will be considered the main element of smallness. According to Christ the chiefest blindness and most unpardonable sin is disregard of human beings. "Depart from me, ye cursed, into the eternal fire prepared for the devil and his angels: for I was hungry, thirsty, a stranger, naked, in prison and ye visited me not." The supreme inefficiency is not understanding and not sympathizing with men. When Germany crucified Belgium, she showed herself a bully and a coward. But by that one inhumane act she raised against herself the indignation and contempt of the world. Ethically that was committing suicide. For every man that she killed or enslaved in Belgium she raised up against her ten men in the countries of the world. Even on the low plane of physical efficiency that is defeat. As never before the immoral is seen to be the small and the unsuccessful.

3. *A new valuation will be given to the peaceful spirit.* The unpreparedness and the physical

inefficiency of the Allies will be considered the evidence of the worth of their standards. That is clear proof that they were and are nations to be trusted. Their ideals are therefore to be the ones for all nations in the future. Their one chief aim is to make the world a *peaceful* world in which the smallest nation shall have as safe a chance as the largest to live its own life as its people may desire. The world will believe that the Master knew the truth when He said "Blessed are the meek, for they *shall* inherit the earth; Blessed are the peace-makers".

4. *The power of high aims to unite will be clearer after this war.* Hardly anything is more marvellous than the attractive, uniting force of high ideals which has made most of the nations to become Allies, though previously they were largely living apart and living for themselves. It is amazing how the richest, the most enterprising nation, one far distant from Europe, was drawn into this alliance! First, she lavished money, men and women to relieve distress in Belgium, France, Serbia, Montenegro, Armenia. But when the fearfulness of the inhumanity of Germany's war-god became too horrible to be only reprehended and hooted, then thoughtfully, but with absolute determination, America threw herself into the conflict. Yet when she did so, her President truly affirmed that whatever the cost to herself, she would never ask or receive one inch of territory or one dollar of indemnity for herself. She fights only to make the world safe for her little sister nations. In seven months she spent for this war almost as much as in the previous 128 years of her national existence!

Those who have a firm faith in God can feel sure that He will make the wrath of man to praise Him, and that the outcome of the war will be to make His ideals clearer, nobler, more livable than ever before.

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Madras

THE THEORY OF THE DRAIN

BY

PROF. S. C. RAY, M.A.,

(Calcutta University.)

ECONOMICS, says Marshall, has a bearing on the higher well-being of man, and concerns itself chiefly with those motives which affect most powerfully and most steadily man's conduct in the business part of life. It is, according to him, a study of the *economic aspects and conditions* of man's political, social and private life. Man's higher nature is nowhere reflected better than in the field of the earning and spending of wealth, where he is influenced by his personal affections, his conceptions of duty and his reverence for higher ideals. The economic condition of a people, therefore, depends on the *manner* in which they produce their wealth, the *manner* in which they spend it and the conditions of life and work which tend to mould their character. The production of material wealth depends on the physical, mental and moral health and strength of a people, which are the basis of their efficiency. The efficiency of a nation, which is, in other words, its sound economic condition, is accordingly to be judged by the elements which contribute to that health and strength, and its inefficiency, by opposite virtues. Efficiency does not depend on the possession of an abundance of material goods alone, but first, on the wise use of material wealth, where it exists, for the purpose of increasing the physical, mental and moral strength and health, and secondly, on the cultivation of the physical, mental and moral qualities of man. It is not always correct to say that the economic condition of a nation is sound, because it has a mass of material wealth, or that it enjoys certain advantages under the protection of a powerful sovereign state, such as sound credit or that it gets fair, perhaps liberal price for goods sold or services rendered; but it depends on the manner in which the wealth is produced and spent, and on the existence of those of life and work tending to mould the

character of the nation. Such conditions, according to Marshall, are "hopefulness, freedom and change" as well as food and climate. The difference between a wealthy inefficient and a wealthy efficient, country is analagous to that between an indolent and wealthy man and an energetic, healthy and active producer of wealth. Marshall states—and his statement is proved by the experience of great nations—that "freedom and hope not only increase man's willingness but his power of work: physiologists tell us that a given amount of exertion consumes less of the store of nervous energy if done under the stimulus of pleasure than of pain; and without hope there is no enterprise."

The theory of the drain has often been debated from the material point of view, but never, I believe, from the moral or psychological standpoint. The return in material and other equivalents of the money which India pays to other countries hardly compensates for the deterioration of physical, mental and moral strength and health which the economic operation of *Debits* and *Credits* suggests. My purpose is to discuss how far the equivalents which India receives either in goods or services for her money or goods conduce to such strength or health; and if they do not, they cannot be said to promote the economic condition of the people. And in that view, the latter constitutes a 'Drain.'

India makes annually various payments to foreign countries, including England, and receives in exchange various kinds of goods and services. These are called respectively the *Debit* and *Credit* of India. On the *Debit* side, appear the following items:

- (a) Value of imports of manufactured goods;
- (b) Remittances made by private persons of incomes accrued in India, for expenditure in foreign countries;

(c) Payments for services done by ships and merchants ;

(d) Interest on foreign capital invested in various commercial and industrial undertakings in India ; and

(e) Home charges, which include

(1) Interest on public debt payable in England ;

(2) Payments on account of the India Office, the civil departments, and other miscellaneous charges ;

(3) Pensions of retired civil and military servants and allowances to officers on leave in England ;

(4) Army and Marine effective charges ;

(5) Price of stores.

On the *Credit* side of the account, appear .

(a) Value of exports of agricultural and mineral products ;

(b) Capital imported into India on private account for commercial and industrial investments ;

(c) Remittances made by private persons of incomes accrued in foreign countries for expenditure in India.

I shall attempt to discuss the various items on the debit and credit sides in the light of the principles laid down by Prof. Marshall. From a broad survey of these debits and credits it will be apparent that India sends out goods for which she receives goods and services in return ; in other words, the foreign countries receive value not only for their goods in kind, but also for their services. This in itself is an advantage over India ; for the former increase their national wealth by services, while the latter adds to her wealth by the sale of goods alone.

(a) Coming now to the first item on the debit side, imported goods mostly manufactured, and to the first item on the credit side, export of agricultural and mineral products—which must be considered together—it will be evident that the latter compete with the former under very unequal conditions. The former are capable of easy and enormous expansion, or they follow the law of increasing returns, while the latter cannot

be produced to the same extent and follow the law of diminishing returns. Exports of agricultural goods mean export of soil and diminution of fertility and exports of mineral products mean export of national wealth. We consume imported goods without creating new wealth, while the foreign importers in consuming exported goods create new wealth. This non-creation of wealth out of imported goods does not connote conditions of life and work which tend to mould the character of the people or increase their efficiency ; and therefore constitutes a drain.

(b) The next item represents remittances made by private persons of income accrued in India for expenditure in foreign countries. No man of commonsense will deny that money expended in any country materially benefits that country and that the money that is sent out from India for expenditure elsewhere constitutes a drain in the sense that the people who contribute to that wealth do not get the benefit of that wealth.

(c) Payments for services done by ships and merchants signify the dependence of India upon the resources of other countries ; for the manner in which the money is spent does not denote conditions of life and work which tend to mould the character of the people and increase their powers of self-reliance. They, therefore, constitute a drain.

(d) and (e) (1). Interest on foreign capital invested in this country is divisible under two distinct heads : (i) interest on public debt (mostly productive) raised for the construction of railways and irrigation works ; (ii) interest on capital invested by private companies and persons on industrial and commercial undertakings. It is argued that the investment of the latter kind of capital has developed the material resources of India and that there is no economic objection to borrowing money from outside to bring out her latent wealth. While admitting the partial truth and soundness of this argument, I am reluctant to admit that it represents the whole truth. The industrial and commercial houses of India make huge profits every year and a large number

of persons no doubt earn their bread as employees, middlemen, etc. But we must not overlook the economic dependence which presses as an incubus upon the nation and prevents them from developing their latent worth for the service of the country. I do not deny that these undertakings contribute materially to the wealth of the country as a whole; but I do deny that the wealth of a country is the unerring test of its prosperity irrespective of the manner in which it is acquired. "Prosperity" says Macunn, "depends on *reward of work or effort*. ... It is a good thing in its way, of course, that men should, by doing work, be fed and clothed. But the question whether that work, or food, or clothing be a good investment or bad,—*depends, not on the work but what we get for it; not on what disappears but on what reappears.*" Indeed, a large number of the people work, are fed and clothed by this means; but the fruits of the work do not reappear as part of the country's wealth, but disappear without leaving any mark on the economic life of the country. It is work which produces no moral or mental health or strength and the loss is not counterbalanced by other kinds of occupations and activities. It is pure consumptive work and as such is a drain on the country. Moreover, while admitting that a substantial saving in interest accrues to India by lending to her the credit of England, it cannot be denied that a creditor country naturally exercises great, sometimes dominating influence, over the debtor country, tending to cause loss of mental and moral strength and health and consequent decline in its economic condition.

In respect of the first kind of debt incurred for railways and irrigation works, it is extremely fortunate that by far the greater portion of the debt is covered by valuable assets and that the interest is more than covered by the net profits of these works. These profits form part of the public revenue which is wholly spent for the public service, and the interest that is paid to foreigners does not conduce to economic inefficiency and should not be called a drain. But circumstances may arise in which loans may

have to be raised in a foreign country for unproductive purposes, e.g., war, famine, etc. In such a contingency, the interest payable by India will benefit foreigners and India will derive no advantage either in the shape of profits of works or of expenditure of the income of the creditors within the country. Although such a contingency has seldom yet arisen and may not arise in the near future, it is nevertheless conceivable; and, in that case the payment of interest would undoubtedly constitute a drain.

(f) The next head, I will consider, is the price of stores (on the debit side) which India requires for the Army, the Railways, and the Civil and Public Works Departments of Government. It does not explain away the theory of drain by arguing that India receives full value for her money. On the contrary, it prominently brings out the condition of economic dependence in regard to manufactured goods. Neither does the doctrine of Free Trade come to her rescue. For this dependence is incompatible with the existence of equality of conditions as regards the attainment of physical, moral and mental strength and health in the competing nations which is implied in the Free Trade doctrine, but a condition of industrial inferiority for India, which is incompatible with the efficiency of the nation; in other words, this economic dependence tends to weaken the physical, moral and mental strength and health of the people and is, therefore, a drain.

(g) Items included in (2) to (4) viz., payments on account of India Office charges, pensions and allowances to officers represent an expenditure of a large sum in a foreign country from which India does not derive any remote economic gain. It is said that in return for this expenditure India enjoys freedom from external aggression, peace within her borders, and the services of capable, intelligent and experienced public servants. This argument is vitiated by one fundamental error. The public servants who are sent out to this country are paid, in many cases, 5, 10 or even 20 times the salary which is the equivalent of their worth in their own country. It proceeds that this increased salary is paid as

compensation for their hard life in an inhospitable climate in a foreign country; but that India has actually to pay a disproportionate price for efficient administration still remains a stubborn fact. The political dependence of India no doubt renders it obligatory on the sovereign nation to take the most elaborate and efficient measures for the maintenance of the supremacy of the British Crown and the preservation of the British character of administration in this country by making British influence supreme. But this circumstance does not take away from the payment the character of a 'drain'. England is levying from India charges which are out of proportion to the inherent capacity and intelligence of the persons who are employed in this country to maintain her supremacy. The effect of this is to deprive Indians of that freedom and hopefulness which are the basis of national efficiency. National efficiency cannot be measured by the theory of *quid pro quo*, but by the ultimate reward for the work which the people perform and the mode of life which they lead. The expenditure is therefore a drain as it does not tend to elevate the character of the people.

Similar observations are applicable to the Army and Marine effective charges, which represent charges incurred in England in connection with the training of troops for service in India. I would go further and maintain that every rupee that is spent on the maintenance of a defensive British Army in this country is a drain, because it deprives the people of the country the advantages of a military training. Military training tends to induce discipline, excite the patriotic feeling, generate a high standard of civic duty and strengthen the moral fibre of the people. For lack of military training, the Indians are deteriorating in certain physical and moral virtues, *e.g.*, in habits of order, in respect for obedience to authority and in self-sacrificing courage which the authorities deplore. The falling off in these national virtues indicates a severe drain on the health and strength of the people, physical and moral, and is more vital and insidious than the financial drain which the expenditure on the Army

and Navy involves. It may be urged that this is due to the political relation between England and India; but it cannot, nevertheless, explain away the actual and potential effect of the operation.

As regards the financial drain involved in the expenditure on the British Navy employed on the Indian waters, it is pointed out that India gets the special advantage of a cheap Navy, as she has to contribute a trifle of £100,000 for the protection of her trade on the high seas, and that as the safety of India is associated with the safety of Great Britain the latter can legitimately claim from India a higher contribution than she already pays. This contention seems to me to be untenable. The case of the colonies, which is analogous to that of India as regards naval defence, shows that England has taken upon herself the moral obligation to protect Imperial interests which are organically blended with those of its constituent parts. As these interests are of wide scope and application, none of the colonies and dependencies can be fairly required to contribute towards the cost of an Imperial Navy unless they are allowed to have a voice in the deliberations of the Empire. India, specially, is a protected country, still under the administrative tutelage of England; and Imperial naval defence ought not to be made the excuse for levying a proportionate contribution from a country which has no administrative autonomy. It would have the appearance of a strong country exercising moral coercion on, and of dictating duties to, a weak which it would be bound to perform without the enjoyment of correlative rights. The naval contribution which India makes to England, small though it is, may, therefore, be deemed to be unjustified and unnecessary.

It seems to me to be clear that whether we look at the Army and Navy expenditure from a financial or from a political point of view, we cannot avoid the conclusion that it constitutes a drain, in that it tends to weaken the efficiency and character of the people. To sum up: the money and goods which are sent out of India are, indeed, a full material *quid pro quo* for the goods

and services which she receives in return. But the transfer of this money and these goods does not produce new wealth indicating the existence of physical, mental and moral health and strength, developed or potential, nor increase such health and strength resulting in the creation of new wealth, nor produce conditions of life and work tending to elevate the character and efficiency of the people. Material wealth alone, unless associated with mental and moral wealth, brings on deterioration of character, produces social and political vices, weakens the social fabric and destroys all national stimulus. Wealth, whether it belongs to an individual or a nation, does not, *ipso facto* bene-

fit the possessor, just like liberty, or health or strength or learning. "Every one of these blessings," says Lieber (Pol. Ethics Vol. I p. 455), "unconnected with other essentials, has become at times the cause or promoting auxiliary of suffering, vice or crime." These essentials are deemed to be, in a nation, a healthy, vigorous, industrious and educated people, capable of competing with other nations of the civilised world on equal terms and under equal conditions, and on a status which develops their mental, moral and physical health and strength; whatever circumstances prevent them from arriving at this condition of life and work, act as a *Drain*.

INDIA : A POEM

BY

PROF. N. V. THADANI, M.A.

Oh ! thy dreams are the deeds of the ages to be ;
Oh ! thy deeds are the dreams of the ages of yore ;
Arise ! for the life of the world unto thee
Is calling for ever from the sea and the shore.

Arise ! for the world is on fire, and the flame
Is burning through the heart of its being, and
to thee

It is given alone that fury to tame,
Its wrongs to redress and render it free.

Arise ! and re-kindle the torch of thy light ;
Arise ! and uphold thy banner of peace ;
Silence the thunders of madness and might,
That are shaking the earth, her sorrows to
increase.

Mother of the ages ! in the warmth of thy youth
Awaken the nations to the smiles of their birth—
As children that play on the seashore of truth,
And scatter the sands and the shells of their
mirth.

II

India ! thou hast heard the call :—Arise for the
March of the ideal !

India ! thou hast heard the trumpet blown from
the Himalyan heights !

Awake to the call of thy mission ! The voice of
the God in thunder

Hath whispered in music in thy ears the message
of the world of life.

The world is a-bleeding with the wounds of many
passions and hate,

And strife and aggression have opened their arms
to engulf it in death ;

The fire is yet out-spreading and threatens to
consume all life,

And the winds of ambition are fanning it over
the heart of thy children ;

Awake, oh Mother ! and silence the ruthlessness
and terrible rage

Of this world-shaking war, with thy voice in
celestial music

Rolling over the sea and the shore and calling
the nations to peace.

Then arise and advance, Oh Mother ! to the star-
land of eternal fame,

Bearing in thy hand the banner of harmony and
lasting love,

Low from the valleys, high from the mountains,
up to the kingdom of light

Where myriads of suns of glory are shining, and
the smiles of Heaven,

In the radiant colours of the rainbow wedded
with the blushes of morn,

Inspire thy heart to approach into the bosom of
the Life of the World !

Education Through the Vernaculars*

BY MR. M. K. GANDHI

THE Gujarat Education League that has called us together has set before it three objects :

- (1) To cultivate and express public opinion on matters of education.
- (2) To carry on sustained agitation on educational questions.
- (3) To take all practical steps for the spread of education in Gujarat.

I shall endeavour to the best of my ability to place before you my thoughts on these objects and the conclusions I have arrived at.

It must be clear enough to everybody that our first business is to consider and form an opinion about the medium of instruction. Without fixing the medium all our other efforts are likely to be fruitless. To go on educating our children without determining the medium is like an attempt to build without a foundation.

Opinion seems to be divided on the matter. One party claims that instruction ought to be imparted through the vernacular (Gujarati in this province). The other will have English as the medium. Both are guided by pure motives. Both are lovers of their country. But good intentions alone are not sufficient for reaching a goal. It is world-wide experience that good intentions often take a man to a bad place. It is, therefore, our duty to examine on their merits the contentions of both the parties and, if possible, to arrive at a final and unanimous conclusion on this great question. That it is great no one can doubt. We cannot, therefore, give too much consideration to it.

* From the Presidential Address to the Second Gujarat Educational Conference specially translated for the *Indian Review*.

The Second part of the Address dealing with the problem of a National Language for India and the third and concluding portion on the Defects of the Present System of Education will appear in successive issues.

It is, moreover, a question which affects the whole of India. But every Presidency or province can come to an independent conclusion. It is in no way essential that before Gujarat may move, all the other parts of India should arrive at a unanimous decision.

We shall, however, be better able to solve our difficulties by glancing at similar movements in other provinces. When the heart of Bengal, at the time of the partition, was throbbing with the Swadeshi spirit, an attempt was made to impart all instruction through Bengali. A National College was established. Rupees poured in. But the experiment proved barren. It is my humble belief that the organisers of the movement had no faith in the experiment. The teachers fared no better. The educated class of Bengal seemed to dote upon English. It has been suggested that it is the Bengali's command over the English language that has promoted the growth of Bengali literature. Facts do not support the view. Sir Rabindranath Tagore's wonderful hold on Bengali is not due to his command of the English language. His marvellous Bengali is dependent upon his love of the mother-tongue. "Gitanjali" was first written in Bengali. The great poet uses only Bengali speech in Bengal. The speech that he recently delivered in Calcutta on the present situation was in Bengali. Leading men and women of Bengal were among the audience. Some of them told me that for an hour and a half, by a ceaseless flow of language, he kept the audience spell-bound. He has not derived his thoughts from English literature. He claims that he has received them from the atmosphere of the soil. He has drunk them from the Upanishads. The Indian sky has showered them upon him. And

I understand that the position of the other Bengali writers is very similar to the poet's.

When Mahatma Munshiramji, majestic as the Himalayas, delivers his addresses in charming Hindi, the audience composed of men, women and children listen to him and understand his message. His knowledge of English he reserves for his English friends. He does not translate English thought into Hindi.

It is said of the Hon. Pandit Madan Mohan Malaviya, who, though a householder, has, for the sake of India, dedicated himself entirely to the country, that his English speech is silvery. His silvery eloquence compels viceregal attention. But if his English speech is silvery, his Hindi speech shines golden like the waters of the Ganges under the sunbeams, as they descend from the Mansarovar.

These three speakers do not owe their power to their English knowledge, but to their love of the vernaculars. The services rendered by the late Swami Dayanand to Hindi owe nothing to the English language. Nor did English play any part in the contributions of Tukaram and Ramdas to Marathi literature. The English language can receive no credit for the growth in Gujarati literature from Premanand's pen as of Shamal Chat's and quite recently of Dalpatram.

The foregoing illustrations seem to afford sufficient proof that love of, and faith in, the vernaculars, rather than a knowledge of English are necessary for their expansion.

We shall arrive at the same conclusion when we consider how languages grow. They are a reflection of the character of the people who use them. One who knows the dialects of the Zulus of South Africa knows their manners and customs. The character of a language depends upon the qualities and acts of the people. We should unhesitatingly infer that a nation could not possess warlike, kind-hearted and truthful people, if its language contained no expressions denoting

these qualities. And we should fail to make that language assimilate such expressions by borrowing them from another language and forcing them into its dictionary, nor will such spurious importation make warriors of those who use that speech. You cannot get steel out of a piece of ordinary iron, but you can make effective use of rusty steel, by ridding it of its rust. We have long laboured under servility and our vernaculars abound in servile expressions. The English language is probably unrivalled in its vocabulary of nautical terms. But if an enterprising Gujarati presented Gujarat with a translation of those terms, he would add nothing to the language and we should be none the wiser for his effort. And if we took up the calling of sailors and provided ourselves with shipyards and even a navy, we should automatically have terms which would adequately express our activity in this direction. The late Rev. J. Taylor gave the same opinion in his Gujarati Grammar. He says: "One sometimes hears people asking whether Gujarati may be considered a complete or an incomplete language. There is a proverb, 'As the king, so his subjects; as the teacher, so the pupil.' Similarly it can be said, 'As the speaker, so the language.' Shamalbhatt and other poets do not appear to have been obsessed with an idea of the incompleteness of Gujarati when they expressed their different thoughts, but they so coined new expressions and manipulated the old that their thoughts became current in the language.

"In one respect all languages are incomplete. Man's reason is limited and language fails him when he begins to talk of God and Eternity. Human reason controls human speech. It is, therefore, limited to the extent that reason itself is limited, and in that sense all languages are incomplete. The ordinary rule regarding language is that a language takes shape in accordance with the thoughts of its wielders. If they are sensible, their language is full of sense, and it

becomes nonsense when foolish people speak it. There is an English proverb, "A bad carpenter quarrels with his tools." Those who quarrel with a language are often like the bad carpenter. To those who have to deal with the English language and its literature, the Gujarati language may appear incomplete for the simple reason that translation from English into Gujarati is difficult. The fault is not in the language but in the people before whom the translation is placed. They are not used to new words, new subjects and new manipulations of their language. The speaker, therefore, is taken aback. How shall a singer sing before a deaf man? And how can a writer deliver his soul until his readers have developed a capacity for weighing the new with the old and sifting the good from the bad.

"Again some translators seem to think that Gujarati they have imbibed with their mother's milk, and they have learnt English at school, and that they, therefore, have become masters of two languages, and need not take up Gujarati as a study. But attainment of perfection in one's mother-tongue is more difficult than effort spent in learning a foreign tongue. An examination of the works of Shamalbhatt and other poets will reveal endless effort in every line. To one indisposed to undergo mental strain, Gujarati will appear incomplete. But it will cease to so appear after a proper effort. If the worker is lazy, the language will fail him. It will yield ample results to an industrious man. It will be found to be capable even of ornamentation. Who dare belittle Gujarati, a member of the Aryan family, a daughter of Sanskrit, a sister of many noble tongues? May God bless it and may there be in it to the end of time, good literature, sound knowledge and expression of true religion. And may God bless the speech and may we hear its praise from the mothers and the scholars of Gujarat."

Thus we see that it was neither the imperfec-

tion of Bengali speech, nor impropriety of the effort that was responsible for the failure of the movement in Bengal to impart instruction through Bengali. We have considered the question of incompleteness. Impropriety of the effort cannot be inferred from an examination of the movement. It may be that the workers in the cause lacked fitness or faith.

In the north, though Hindi is being developed, real effort to make it a medium seems to have been confined only to the Arya Samajists. The experiment continues in the Gurukuls.

In the Presidency of Madras the movement commenced only a few years ago. There is greater intensity of purpose among the Telugus than among the Tamils. English has acquired such a hold of the literary class among the Tamils that they have not the energy even to conduct their proceedings in Tamil. The English language has not affected the Telugus to that extent. They, therefore, make greater use of Telugu. They are not only making an attempt to make Telugu the medium of instruction; they are heading a movement to repartition India on a linguistic basis. And though the propagation of this idea was commenced only recently, the work is being handled with so much energy that they are likely to see results within a short time. There are many rocks in their way. But the leaders of the movement have impressed me with their ability to break them down.

In the Deccan the movement goes ahead. That good soul Prof. Karve is the leader of the movement. Mr. Naik is working in the same direction. Private institutions are engaged in the experiment. Prof. Bijapurkar, has, after great labour, succeeded in reviving his experiment and we shall see it in a short time crystallised into a school. He had devised a scheme for preparing text-books. Some have been printed and some are ready for print. The teachers in that institution never betrayed want of faith in their

cause. Had the institution not been closed down, so far as Marathi is concerned the question of imparting all instruction through it would have been solved.

We learn from an article in a local magazine by Rao Bahadur Hargovindas Kantawala that a movement for making Gujarati the medium of instruction has already been made in Gujarat. Prof. Gajjar and the late Diwan Bahadur Manibhai Jushbhai initiated it. It remains for us to consider whether we shall water the seed sown by them. I feel that every moment's delay means so much harm done to us. In receiving education through English at least sixteen years are required. Many experienced teachers have given it as their opinion that the same subjects can be taught through the vernaculars in ten years' time. Thus by saving six years of their lives for thousands of our children we might save thousands of years for the nation.

The strain of receiving instruction through a foreign medium is intolerable. Our children alone can bear it, but they have to pay for it. They become unfit for bearing any other strain. For this reason our graduates are mostly without stamina, weak, devoid of energy, diseased and mere imitators. Originality, research, adventure, ceaseless effort, courage, dauntlessness and such other qualities have become atrophied. We are thus incapacitated for undertaking new enterprises, and we are unable to carry them through if we undertake any. Some who can give proof of such qualities die an untimely death. An English writer had said that the non-Europeans are the blotting-sheets of European civilisation. Whatever truth there may be in this cryptic statement, it is not due to the natural unfitness of the Asiatics. It is the unfitness of the medium of instruction which is responsible for the result. The Zulus of South Africa are otherwise enterprising, powerfully built and men of character. They are not hampered by child-marriages and

such other defects. And yet the position of their educated class is the same as ours. With them the medium of instruction is Dutch. They easily obtain command over Dutch as we do over English, and like us they too on completion of their education lose their energy and for the most part become imitators. Originality leaves them along with the mother-tongue. We the English-educated class are unfit to ascertain the true measure of the harm done by the unnatural system. We should get some idea of it if we realised how little we have reacted upon the masses. The outspoken views on education that our parents sometimes give vent to are thought-compelling. We dote upon our Boses and Roys. Had our people been educated through their vernaculars during the last fifty years, I am sure that the presence in our midst of a Bose or a Roy would not have filled us with astonishment.

Leaving aside for the moment the question of propriety or otherwise of the direction that Japanese energy has taken, Japanese enterprise must amaze us. The National awakening there has taken place through their national language, and so there is a freshness about every activity of theirs. They are teaching their teachers. They have falsified the blotting-sheet simile. Education has stimulated national life, and the world watches dumbstruck Japan's activities. The harm done to national life by the medium being a foreign tongue is immeasurable.

The correspondence that should exist between the school training and the character imbibed with the mother's milk and the training received through her sweet speech is absent when the school training is given through a foreign tongue. However pure may be his motives, he who thus snaps the cord that should bind the school-life and the home-life is an enemy of the nation. We are traitors to our mothers by remaining under such a system. The harm done goes much further. A gulf has been created between the

educated classes and the uneducated masses. The latter do not know us. We do not know the former. They consider us to be 'Saheblog.' They are afraid of us. They do not trust us. If such a state of things were to continue for any length of time, a time may come for Lord Curzon's charge to be true, viz., that the literary classes do not represent the masses.

Fortunately the educated class seems to be waking up from its trance. They experience the difficulty of contact with the masses. How can they infect the masses with their own enthusiasm for the national cause? They cannot do so through English. They have not enough ability or none for doing so through Gujarati. They find it extremely difficult to put their thoughts into Gujarati. I often hear opinion expressed about this difficulty. Owing to the barrier thus created the flow of national life suffers impediment.

Macaulay's object in giving preference to the English language over the vernaculars was pure. He had a contempt for our literature. It affected us and we forgot ourselves and just as a pupil often outdoes the teacher so was the case with us. Macaulay thought that we would be instrumental in spreading western civilisation among the masses. His plan was that some of us would learn English, form our character and spread the new thought among the millions. (It is not necessary here to consider the soundness of this view. We are merely examining the question of the medium.) We, on the other hand, discovered in English education a medium for obtaining wealth and we gave that use of it predominance. Some of us found in it a stimulus for our patriotism. So the original intention went into the background, and the English language spread beyond the limit set by Macaulay. We have lost thereby.

Had we the reins of Government in our hands we would have soon detected the error. We could not have abandoned the vernaculars. The

governing class has not been able to do so. Many perhaps do not know that the language of our courts is considered to be Gujarati. The Government have to have the Acts of the legislature translated in Gujarati. The official addresses delivered at Darbar gatherings are translated there and then. We see Gujarati and other vernaculars used side by side with English in currency notes. The mathematical knowledge required of the surveyors is difficult enough. But Revenue work would have been too costly, had surveyors been required to know English. Special terms have, therefore, been coined for the use of surveyors. They excite pleasurable wonder. If we had a true love for our vernaculars we could even now make use of some of the means at our disposal for their spread. If the pleaders were to begin to make use of the Gujarati language in the courts they would save their clients much money, and the latter will gain some necessary knowledge of the laws of the land, and will begin to appreciate their rights. Interpreters' fees would be saved, and legal terms would become current in the language. It is true the pleaders will have to make some effort for the attainment of this happy result. I am sure, nay, I speak from experience, that their clients will lose nothing thereby. There is no occasion to fear that arguments advanced in Gujarati will have less weight. Collectors and other officials are expected to know Gujarati. But by our superstitious regard for English we allow their knowledge to become rusty.

It has been argued that the use we made of English for attainment of wealth, and for stimulating patriotism was quite proper. The argument, however, has no bearing on the question before us. We shall bow to those who learn English for the sake of gaining wealth or for serving the country otherwise. But we would surely not make English the medium on that account. My only object in referring to such a

use of the English language was to show that it continued its abuse as a medium of instruction and thus produced an untoward result. Some contend that only English-knowing Indians have been fired with the patriotic spirit. The past few months have shown us something quite different. But even if we were to admit that claim on behalf of English, we could say that the others never had an opportunity. Patriotism of the English-educated class has not proved infectious, whereas a truly patriotic spirit ought to be all-pervading.

It has been stated that the foregoing arguments, no matter how strong they may be in themselves, are impracticable. "It is a matter for sorrow that other branches of learning should suffer for the sake of English. It is certainly undesirable that we should suffer an undue mental strain in the act of gaining command over the English language. It is, however, my humble opinion that there is no escape for us from having to bear this hardship, regard being had to the fact of our relationship with the English language, and to find out a way." These are not the views of an ordinary writer. They are owned by one who occupies a front rank among the Gujarati men of letters. He is a lover of Gujarati. We are bound to pay heed to whatever Prof. Dhruva writes. Few of us have the experience he has. He has rendered great service to the cause of Gujarati literature and education. He has a perfect right to advise and to criticise. In the circumstances one like me has to pause. Again the views above expressed are shared with Prof. Dhruva by several protagonists of the English language. Prof. Dhruva has stated them in dignified language. And it is our duty to treat them with respect. My own position is still more delicate. I have been trying an experiment in national education under his advice and guidance. In that institution Gujarati is the medium of instruction,

Enjoying such an intimate relation with Prof. Dhruva I hesitate to offer anything by way of criticism of his views. Fortunately, Prof. Dhruva regards both systems, the one wherein English is the medium and the other in which the mother tongue is the medium, in the nature of experiment. He has expressed no final opinion on either. My hesitation about criticising his views is lessened on that account. It seems to me that we lay too much stress on our peculiar relationship with the English language. I know that I may not with perfect freedom deal with this subject from this platform. But it is not improper even for those who cannot handle political subjects to consider the following proposition: The English connection subsists solely for the benefit of India. On no other basis can it be defended. English statesmen themselves have admitted that the idea that one nation should rule another is intolerable, undesirable and harmful for both. This proposition is accepted as a maxim beyond challenge in quarters where it is considered from an altruistic standpoint. If then both the rulers and the nation are satisfied that the mental calibre of the nation suffers by reason of English being the medium, the system ought to be altered without a moment's delay. It would be demonstration of our manliness to remove obstacles however great in our path, and if this view be accepted, those like Prof. Dhruva who admit the harm done to our mental calibre do not stand in need of any other argument.

I do not consider it necessary to give any thought to the possibility of our knowledge of English suffering by reason of the vernacular occupying its place. It is my humble belief that not only is it unnecessary for all educated Indians to acquire command over English, but that it is equally unnecessary to induce a taste for acquiring such command.

Some Indians will undoubtedly have to learn English. Prof. Dhruva has examined the question

with a lofty purpose only. But examining from all points we would find that it will be necessary for two classes to know English :—

(1) Those patriots who have a capacity for learning languages, who have time at their disposal and who are desirous of exploring the English literature and placing the results before the nation, or those who wish to make use of the English language for the sake of coming in touch with the rulers.

(2) Those who wish to make use of their knowledge of English for the sake of acquiring wealth.

There is not only no harm in treating English as an optional subject, and giving these two classes of candidates the best training in it, but it is even necessary to secure for them every convenience. In such a scheme the mother-tongue will still remain the medium. Prof. Dhruva fears that if we do not receive all instruction through English, but learn it as a foreign language, it will share the fate of Persian, Sanskrit and other languages. With due respect I must say that there is a hiatus in this reasoning. Many Englishmen, although they receive their training through English, possess a high knowledge of French and are able to use it fully for all their purposes. There are men in India who although they have received their training through English have acquired no mean command over French and other languages. The fact is that when English occupies its proper place and the vernaculars receive their due, our minds which are to-day imprisoned will be set free and our brains though cultivated and trained, and yet being fresh will not feel the weight of having to learn English as a language. And it is my belief that English thus learnt will be better than our English of to-day. And our intellects being active, we should make more effective use of our English knowledge. Weighing the pros and cons, therefore, this seems to be the way that will satisfy many ends.

When we receive our education through the mother-tongue, we should observe a different atmosphere in our homes. At present we are unable to make our wives co-partners with us. They know little of our activity. Our parents do not know what we learn. If we receive instruction through the mother-tongue we should easily make our washermen, our barbers, and our bhangis, partakers of the high knowledge we might have gained. In England one discusses high politics with barbers while having a shave. We are unable to do so even in our family circle, not because the members of the family or the barbers are ignorant people. Their intellect is as well-trained as that of the English barber. We are able to discuss intelligently with them the events of "Mahabharata", "Ramayana" and of our holy places. For the national training flows in that direction. But we are unable to take home what we receive in our schools. We cannot reproduce before the family circle what we have learnt through the English language.

At the present moment the proceedings of our Legislative Councils are conducted in English. In many other institutions the same state of things prevails. We are, therefore, in the position of a miser who buries underground all his riches. We fare no better in our law courts. Judges often address words of wisdom. The court-going public is always eager to hear what the Judges have to say. But they know no more than the dry decisions of the Judges. They do not even understand their counsels' addresses. Doctors receiving diplomas in Medical Colleges treat their patients no better. They are unable to give necessary instructions to their patients. They often do not know the vernacular names of the different members of the body. Their connection, therefore, with their patients, as a rule, does not travel beyond the writing of prescriptions. It is brought up as a charge against us that through our thoughtlessness we allow the water

that flows from the mountain-tops during the rainy season, to go to waste and similarly treat valuable manure worth lakhs of rupees and get disease in the bargain. In the same manner being crushed under the weight of having to learn English and through want of far-sightedness, we are unable to give to the nation what it should receive at our hands. There is no exaggeration in this statement. It is an expression of the feelings that are raging within me. We shall have to pay dearly for our continuous disregard of the mother-tongue. The nation has suffered much by reason of it. It is the first duty of the learned class now to deliver the nation from the agony.

There can be no limit to the scope of a language in which Narasinh Mehta sang, Nandshanker wrote his *Karanghelo*, which has produced a race of writers like Navalram, Narmadashanker, Manilal, Malbari and others; in which the late Raychandkavi carried on his soul-lifting discourses, which the Hindus, Mahomedans and Parsis claim to speak and can serve if they will; which has produced a race of holy sages; which owns among its votaries millionaires; which has been spoken by sailors who have ventured abroad; and in which the Barda hills still bear witness to the valourous deeds of Mulu Manek and Jodha Manek. What else can the Gujaratis achieve if they decline to receive their training through that language? It grieves one even to have to consider the question.

In closing this subject I would invite your attention to the pamphlets published by Dr. Pranjivandas Mehta, of which a Gujarati translation is now out. I ask you to read them. You will find therein a collection of opinions in support of the views herein expressed.

If it is deemed advisable to make the mother-tongue the media of instruction, it is necessary to examine the steps to be taken for achieving the end. I propose to recount them, without going

into the argument in support:—

(1) The English-knowing Gujaratis should never, in their mutual intercourse, make use of English.

(2) Those who are competent both in English and Gujarati, should translate useful English works into Gujarati.

(3) Education Leagues should have text-books prepared.

(4) Moneyed men should establish schools in various places in which Gujarati should be the medium.

(5) Alongside of the foregoing activity, conferences and leagues should petition the Government and pray that the medium should be Gujarati in Government schools, that proceedings in the law courts and Councils and all public activities should be in Gujarati, that public services should be open to all, without invidious distinctions in favour of those who know English, and in accordance with the qualifications of applicants for the post for which they may apply, and that schools should be established where aspirants for public offices may receive training through Gujarati.

There is a difficulty about the foregoing suggestions. In the councils there are members who speak in Marathi, Sindhi, Gujarati and even Kanarese. This is a serious difficulty, but not insurmountable. The Telugus have already commenced a discussion of the question, and there is little doubt that a re-distribution of provinces will have to take place on a linguistic basis. Till then every member should have the right to address his remarks in Hindi or his own vernacular. If this suggestion appears laughable, I would state in all humility that many suggestions have at first sight so appeared. As I hold the view that our progress depends upon a correct determination of the medium of instruction, my suggestion appears to me to have much substance in it. If my suggestion were adopted the vernaculars will gain an influence, and when they acquire State recognition they are likely to show merits beyond our imagination.


THE HISTORY OF BENGALI LITERATURE

BY MR. HARI PADA GHOSAL, M.A.

CHAPTER IV

THE SEVENTEENTH CENTURY LITERATURE

THE INTERREGNUM IN POETRY

 **AFTER** Mukundaram we do not find any great name among the many poets who flourished before Bharatchandra. This period is a gap. Except the mighty figure of Kasi Das, there is none among the lesser luminaries who may claim a high place in the golden galaxy of the literary horizon of Bengal. But still the melodious harp was not left unsounded. This age may fairly be called an age of translations. The Bengali genius went to sleep to refresh itself after the violent strain in Mukundaram.

Among the poets who wrote in praise of the goddess Mansa, the twin poets Ketakadas and Khemananda come to our view. Their names are knit together in a way that reminds us of the two English dramatists Beaumont and Fletcher. These two literary partners are so much associated that they are mistaken for one person. Their date is uncertain but it may be reasonably supposed that they flourished about the beginning of the seventeenth century. There are only 2,600 verses and sixty-six poems of which forty are of Khemananda and twenty-six of Ketakadas. Though Khemananda excels in dealing with emotion and Ketakadas with humour, yet there is very little that may be taken as showing high political excellence. But the story is common and it excites pity and sympathy. It is well known in every Bengali household. Chand Sadagar (merchant) of Champainagar was dead against worshipping the goddess Mansa and used to strike serpents (favoured creatures of the goddess so much so that they are taken as her personifications) whenever he met them. This enraged the goddess who caused the death of his six sons and he himself lost his merchandise on the sea. But still he remained inexorable. In course of time a son of the name of Nakhindar

was born to him. Nakhindar married Behula, daughter of Saya. Chand caused an iron house to be built upon the summit of the Satai hill, in which the married couple was to pass their bridal night. In spite of all his precautions Nakhindar breathed his last from the effect of snake-bite. Behula floated on the river's breast with her husband on a boat made of plantain trees and at length reached Tribeni after six months. Here she was introduced to the gods in heaven by Netai, a washerwoman of the gods who were pleased with Behula and granted her the life of her husband. Chand got back his six lost sons on condition that he would henceforth worship the goddess Mansa and bear no ill-will towards her favourite creatures, the serpents. His wealth was also restored to him. The worship of the goddess was established on earth after the arrival of Behula with her husband and her brothers with their lost wealth, to her husband's home.

It is needless to say that the feelings of a people are greatly affected by the environments they are surrounded with. The delta of the Ganges being marshy and there being snakes, the people grew terrified and sought some means of propitiating an imaginary deity whom they made queen over these tiny creatures whose bite brought about instantaneous death and from whom they could not see any means of escape. Hence they flew to the deity who might protect them by her divine power. Their inability to find the remedy led them to stick fast to their faith. Call it superstition or anything you like, but it springs from that instinctive moral nature which is the part of our very being. Call it rude but it has a consoling efficacy. "The sacred picture which is believed to shed a hallowing and protecting influence over the poor man's cottage can bestow a more real consolation in the darkest hour of human suffering than can be afforded by the grandest theories of philosophy" (Lecky)

The belief may be false but it is conducive to human happiness. A similar snake-worship was prevalent in the delta of the Nile.

KASIRAM DAS

There is not a little difference of opinion among scholars about the exact date of this great poet. In fact we cannot reconcile ourselves to any one of the various dates conjectured by writers of literary history. So we refrain from fixing any date that may be taken as precise and final. But we may reasonably say that Kasi Das flourished early in the first quarter of the seventeenth century. We know from his older confession that the place of his birth was Singigram in the sub-division of Katwa in the District of Burdwan. He was a Kayastha by caste. His father's name was Kamalakanta. He had three brothers all of whom took delight in literature and one of them Kristodas wrote Sri Kristobilas, a translation of the Bhagbat.

The theory that Kasi Das was ignorant of Sanskrit has now been exploded. It originated in the fact that Kasiram did not closely follow the original in writing his Mahabharat. Of all the translations of the Mahabharat that of Kasi Das was the most complete and best. Before him many dealt with the same subject so that he was not a worker in a new field. Babu Nagendra Nath Basu, a great lover of our old literature, to whom our language is much indebted, has given a list of about thirty-five poets who practically translated the Mahabharat before Kasi Das. The Mahabharat of Kasi Das is the best known in every Bengali household. There is a controversy as to its genuineness. According to many he wrote a good portion of the famous book, but in spite of all their contention, it is beyond doubt that none but the masterly hand of Kasi Das could produce a book which is charming throughout from beginning to end. That he was the author of the whole of the Mahabharat is incontestably proved by internal evidence. There is no change, no variation in the style and method of composition. The language is always refined and invariably chaste. There is no unevenness or irregularity.

all is wrought in a vein quite befitting a poet of the first water. Whatever may be the evidence, even though it is meagre, we are not willing to dethrone this great poet from the high seat of honour which justly belongs to him as the sole author of this book of books.

Let us now turn to see how the poet was singularly successful in this most ambitious feat of intellect. We love Kasi Das and Kirtibas as our personal friends. None could be more popular than these twin sons of the Bengali muse. From the cottage to the palace, from the most negligible and dirty nook of a grocer's shop to the spacious and beautifully decorated hall of knights and the bower of ladies, they are equally admired. Burns was the most popular poet in Scotland in the sense that his poetry delighted the simple Scottish peasants who read his poetry while they drove the plough. Such is the case with Kasi Das and Kirtibas. But their superiority lies in another direction. We do not find any high thoughts in Burns. He sang only of the poor mouse when he turned the earth with his plough-share and of the daisy which he trod under his "shoon." But Kasi Das and Kirtibas sometimes "scaled the toppling crags" of poetry. Their Pegasus soared high through the ærial regions and reached often the "table-lands to which our God is moon and sun." Different shades of emotion have been artistically dealt with by Kasi Das. Innumerable episodes centre round the main story which is an account of the life and prowess of the five Pandavas, their quarrel with the Kurus culminating in the great war on the classic field of Kurukshetra and resulting in the total extinction of the great Kshatriya heroes who took the one side or the other in this most disastrous warfare. The episodes are so charming that we cannot spare them. We cannot imagine how the poet could patiently write the gigantic volume. It is indeed the work of a master-spirit. The largeness of the scope was not a desideratum. There is no sign of languor. The poet is cheerful throughout. Some of the characters are didactic but never repelling. The descriptions are like little pictures. They are beautiful and at the

time natural. Kasi Das did not invent like Mukundaram, any new metres. Perhaps his eyes were fixed upon bringing his great work to a speedy termination. He had no time to stop and turn round. In fine, let me say that if any one wishes to see the nation face to face, he must read the Ramayana and the Mahabharat, the grandest books of the world. They are dear to our soul. They are our life-blood. They teach us the virtues of truthfulness, forgiveness, perseverance, humbleness of spirit, self-abnegation and reverence for God. They may be fitly termed the Bibles of our literature. Our children suck their great lessons with their mother's milk. From the cradle to the grave they are our companions and guiding stars in the journey of life. Many have been made poets by reading them. These store-houses of poetry are full of precious gems which are like diadems on the crowns of our many modern poets. In fact, the seventeenth century may be called an interregnum and Kasi Das its sole dictator. Besides the Mahabharat, Kasi Das wrote three other books—Jalaparba, Sapnaparba, and Nalopakhyan.

We have said something about Dharmamangals in the chapter preceding the last. They were composed in honour of the god Dharma who was the object of worship of the so-called Buddhists in the last days of their decadence. Gradually the subject was taken up even by great exponents of the orthodox Hindu faith and in their eagerness to relate the glory of Hindu gods and goddesses, they lost sight of the god to glorify whom they were originally composed. Thus the Buddhistic idea is least felt in Ghannaram's Sri Dharmamangal. It can be hardly recognised through the superflation of innumerable illustrations drawn from the author's rich storehouse of scholarly acquisition. This kind of complete transformation is met with in Ghannaram Chakrabarthy. He was born in 1679 A.D. in the District of Burdwan. His father's name was Gourikanta. Ghannaram was naughty and quarrelsome in early boyhood and his father sent him to the tol of Rampur, the then famous seat of learning in Burdwan. The

salutary influence of this place brought about a change and he became attached to his books. His preceptor presaging the glory that awaited the boy-poet in no distant future early gave him the title of Kabiratna (the gem of poets). At last by the order of Maharaj Kirtichandra Rai of Krishnapore, he composed his famous Sridharmamangal. The book is composed of twenty-four chapters consisting of 9,147 verses and was completed by the year 1709. The hero is Lousen. He is a man of self-control and possesses extraordinary feat of arms. He is a favourite of the gods and practised hard austerities. But the poet wanted that magical power which wields all the different materials into a harmonious whole. He wanted art to combine and knit up various elements. The verses are monotonous. They disgust even the most patient reader. Ghannaram was the master of a large vocabulary. There is alliteration almost in every verse.

He was a man of pure character, humorous and amiable. His descendants are still living at Krishnapore.

Of the two brothers of Kasi Das, Kristo Das was elder and Gadadhar younger. Both of them were good poets. Kristo Das wrote Srikristobila—a translation of the Bhagbat. The Juggannathamangal of Gadadhar Das is a good and interesting book. Bhabani Prosad Rai was another poet. He was born blind about the middle of the 17th century. His power over language, his taste and poetic power were not of a high order. Contemporaneous with Bhabani Prosad was Rupnarain Ghosh who was a better poet than him.

Let us now take a review of the 16th and 17th centuries and state the important features in the literature of the period. Kabikanka Chandi is a mirror of contemporary Bengal. Domestic life as it was in those times is clearly reflected in the glowing pages of that remarkable book. Though the Bengalis are under the ban and anathema of racial interdiction as the most cowardly of nations; yet any one who has sympathetically and carefully gone through the literature of the period in question, cannot say with justice that they were wanting in heroism

and bravery about 300 years ago. The poets depicted contemporary society. Their characters are very often heroic. The people in general still loved learning and education was not stationary or neglected. Even men of lower castes were learned in Sanskrit and were good scholars of their own literature. Women occupied a conspicuous place in society. They were taught to read and write. There were some hackneyed subjects such as the descriptions of the six seasons of the year which was the common property of the ancient poets of Bengal.

The most remarkable feature in the old literature of Bengal is its *life*. This life—this vitality—this power which animates and vivifies is found in Kirtibas, Kasi Das and Dharmamangal. This animus inspires the poetry of Mukundaram. The contrast between spirit and lifelessness is clearly visible when we come down to the age of Bharat Chunder. The voice of the people, the spirit of universality, naturalness and simplicity which

animates Mukundaram, speaks to the heart. What is it but the picture of poverty of Kalketu and patience of Fullara that have been drawn by the poet? What is it but the picture of Dhanapoti, Srimanta and Khullana? They were born in humble cottages of Bengal but they are fit to be placed side by side with the mighty heroes and heroines of the Ramayana and the Mahabharat. The period succeeding the age of Bharat Chunder is an age of artificiality and unnaturalness. The language is refined but it is without an ideal. Here there is no life, no simplicity, but a mere chaos of exuberance, heartlessness and artificiality. This literature has not drawn its power from the pure fountain-head of popular sentiments. It was fed by outlandish ideals, corrupt and vitiated taste of foreign conquerors and hence its depravity and distortion. Nurtured by popular feeling and thoughts, the Kaviwallas kept it alive in remote villages even in those days of vitiated taste.

The Reorganisation of Government Colleges

BY "COLLEGIAN"

HOUGH the main results arrived at by the Public Services Commission are disappointing, the elaborate investigation undertaken by them has, in spite of the Commissioners themselves, brought to light several valuable suggestions towards the reorganisation of the services. With reference to the subject of this article itself, a number of ideas given expression to by the Commissioners would deserve to be adequately recognised and utilised in reforming the existing state of affairs. The first excellent finding has been the necessity to separate the administrative and the collegiate branches of service from each other. The inclusion of the officers of both the branches in the same cadre with a common struggle for promotions has been one of the worst crimes of recent government policy. The indignity of men with years of

collegiate service to their credit being superseded in their promotional prospects by raw lads will, it is hoped, be put an end to. The combination of the collegiate officers and the administrative officers resulted in a niggardly apportionment of places to the former class. With a separation must come an extension of the collegiate service to fulfil its necessary fuller development.

According to the Commission every college should be itself a unit of the departmental service. Changes from the administrative into the collegiate divisions are not to be countenanced while changes from one college to another are ordinarily permissible. The recognition of a vital unit in the college will be found to be a very favourable influence towards the growth of a fuller college life. As things are at present all the fine and subtle associations of a corporate college life

are rudely destroyed by a central authority. When a recruitment has to be made in the staff of a college, the best men competent to sit over the selection or at least assist in the selection are the principal and senior professors of that college. As having actually come in contact with the talents of the young men trained under them they are the best judges of their merits. It is to be hoped that with the recognition of the separate entity of every college, the patronage of the appointments in the different colleges will not harmfully be centred in a central authority but be tempered and guided principally by expert and appropriate opinion. Anybody who knows the character of the administration of the department in this Province knows that no principal and no professor, even of the Presidency College, can have a substantial voice in the matter of recruitments to the staffs of the colleges.

In the matter of appointments, the Commission has recommended the institution of selection committees, consisting of three officials and two non-officials. In a department like the judicial we are familiar with the appointing authority vested in the High Court. It ought to be possible to achieve such a simple procedure in the educational department. If the Director could sit with representative professors of different departments of knowledge, taking care always to include an Indian element we can be certain of a proper selection committee.

A very important finding of the Commission has been the urgent need "to move up large numbers of officers from the subordinate service" to an upper grade. In their anxiety to keep distinct a class I and a class II, on an imaginary difference in the type of work performed by the members of the several cadres, the Commission by its very failure to do so, clearly demonstrate the great need for a thorough democratization of the collegiate service. What the Commissioners have conceived as mere "effective teaching" and "demonstrating," they have entirely allotted to officers of the class II while the fulfilment of a high university standard is to rest on the

shoulders of officers of class I. According to the specifications of the Commissioners there is no third alternative possible at all in the economy of collegiate work to be fulfilled by a third class of subordinate officers. There is conceivably no lower grade of work than "effective teaching" and "demonstrating" in collegiate education and the distinction of a class of "teachers" serving in the subordinate service is a visionary nothing in the Commissioners' minds.

In their attempt to substantiate the mere "effective teaching" that forms a considerable part of Indian collegiate work, the Commissioners talk glibly of the large element of boys between sixteen and eighteen found among the students of Indian colleges, whose defective education, according to the Commissioners argues the inevitable mere "effective teaching" among the members of the college staff. It must remain a comment of surprise to any one in India to think that the youth of 16 or 18 years is a hindrance to an absorption of the highest university ideal in pursuing studies. The Government has arbitrarily fixed the age of Matriculation in this country at fifteen. Those who are familiar with the actual rate of mental development of the lads of this country know well how cruelly the government rule has thwarted the educational progress of the best youths. The Commissioners have probably meant to emphasise the inadequacy of the Matriculation test to qualify for admission into colleges. They may plead indeed for making the school course longer. The Commissioners will, however, have no reason to think that according to the present standards Matriculation has been too easily allowed at all. The proportion of successful matriculates to those applying for the examination test has always been cruelly small in this country. Simultaneously, class-promotions in schools have also been stiffened up and a boy who enters college at sixteen at present is in many cases a specimen of more than average ability very fit indeed to receive collegiate education on the best university principles.

To return however to the myth of a difference in the type of work performed by a college staff,

That there can be any conscious difference in the principles of instruction pursued by the different members of a college staff is too absurd to maintain. There are two sets of divisions in Indian college staffs which have long been considered as fulfilling an inferior portion of instructional work than the others. These are the "tutors" and the "demonstrators." The latter class is chiefly engaged in correcting exercises by students and in assisting them to do practical experimental work in the laboratory. The Commission has clearly paid a high regard to "demonstrating" work in including "demonstrators" in class II. With reference to "tutors," these are mostly employed to correct literary composition exercises. But within recent years a better understanding of the principles of composition-teaching has led directly to the abolition of an inferior cadre of tutors in our colleges. Composition has been conceived as both a lecturing and correcting task and it has been recognised that this two-fold work should be shared by all the members of the college-staff pertaining to the literary department, irrespective of their seniority.

The college lecturer must combine in himself both professorial and tutorial duties in this country. University professors attend to research work, but the duties of college professors should clearly be to profit the under-graduates under them. It is foolish however to draw fast the line of demarcation between the college professor and the research professor. It should certainly not be impossible for the college professor to become the university research professor; indeed every facility should be afforded to favour such a transition. Without the possibilities of research on any scale no college professor can justify his place, or prove of inspirational value to his students. The only solution then to improve the tone of collegiate education will lie in not obliging the members of college staffs to deliver too many lectures. There ought to be a fair division of work and the work allotted to each should be of such limited proportions as to allow of the best university ideals be pursued by the lecturers.

In this Presidency there are at present five Government Arts Colleges, two of which are of the second grade and the rest of the first, one of which teaches to the highest university standard—the Honours courses. The following table will furnish the manner in which the institutions are manned in the matter of their staffs.

Name of College	Number of Students	I. E. S. Men.	P. E. S. Men	Subord. Collegiate Service	Other Inferior Service	Total	Highest degree taught
The Presidency College	548	10	7	22	6+6 Demonstrators	45+6	B. A. Honours
The Kumbakonam College	339	1	6	6	2+2 Demonstrators	15+2	B. A. Pass
The Rajahmundry College	291	1	4	8	3+2 Demonstrators	16+2	B. A. Pass
The Mangalore College	106	...	1	4	8+1 Demonstrators	14.	Intermediate (Includes a high school department)
The Anantapur College	2	4	3	9	Intermediate
		12	20	44			

The magnitude of the amount of teaching work involved in the Presidency College cannot be

easily realised. There are eight branches in the Honours course and there are three classes in each making up twenty-four, and similarly there are ten classes in the B. A. and at least eight in the Intermediate. These forty-two classes are manned by forty-five men. The inadequacy is apparent. According to subjects there are eleven principal divisions. But even these eleven are too wide classifications. A department like English for instance should really consist of several more minute divisions of specialisation at least in a college where the Honours courses are instituted. It should have a chair for *Language*, one for *Poetry*, one for *Prose* and one for *Drama*. The work may not even be divided on an exclusive basis but every one may share the work of the special sphere of any or every other. But the need to afford scope for concentrated work severally in the different divisions should seem apparent. Take again history. It falls easily into distinctions to be ancient, modern, English and Indian Histories, Political Science and Political Economy. There is thus room for quite six independent workers of equal status. These divisions are made even now among the several members of the same department of subject but the division covered under false and insolent fictions. Whether belonging to a higher or lower cadre, senior or junior, divisions of similar responsibilities are made among the members and the entire work has been going on. Excluding demonstrators and pandits, out of the 39 members in the Presidency College 22 or more than half are only of the "subordinate service," a service too inferior even to come within the purview of the Commission's inquiry. For eleven subject divisions there are only 17 men of the superior service. As has been pointed out each of the eleven divisions is capable of being split up into vital other sub-divisions deserving of independent recognition. And even without it, many of these subjects have to be lectured upon to not less than seven different grades of university classes.

Of the proportions shown in the table above the figures of the Rajahmundry College come

next to the Presidency College in the iniquity of the distribution of places between the superior and the inferior grades.

Excluding pandits and demonstrators who deserve to be placed as high at least as the present "subordinate" service, there are seventy-six appointments in the Government Colleges of this Province. Justice would require that all these seventy-six places should be graded on one common footing, which shall be essentially Indian, and shall be recruited from among the best graduates of the Indian universities. In giving its assent to the principle of direct recruitment to the superior services in a large measure the Commission has entered into a useful discussion of the material to choose from. It has been suggested with great wisdom that the young men actually teaching in unofficial colleges might well be drafted into Government service with the obvious profit to the Government of the probation being passed at another's expense. It is a pity that this idea has not struck the authorities at all, all these times. Government colleges, few as they are, must justify themselves by striving to be model institutions, manned by the most eminent members of the profession, official red-tape, technical rules requiring irrelevant qualifications from candidates and the rule of seniority at the expense of efficiency and academical distinction have all combined in the past to discourage the admission of the most brilliant men into the Government Collegiate Service. The raw and untried man was always entertained at the lowest rung of the ladder and an inevitable monotony has gone on in the spirit of the Government Colleges.

The principle of recruitment to Government Colleges from young men actually teaching in unofficial colleges and gaining useful experience thereby will be best paralleled by the present practice of recruitment to the judicial service. The experience gained by a lawyer assists him to become a good judge. Similarly, the lecturer who shows promise after actual trial at an unofficial college is a most eligible person to fill a place in the select government collegiate cadre. This principle if carried out as it should be, will

for one thing, widen the vision of the educational authorities in the country to enable them to encourage and to turn to the best account the best teaching talent available in the country.

It has been stated by the Commission that three years' practice at the bar is essential for recruitment to the judicial service. If the Government should plan its collegiate machinery in a somewhat similar scale to that of the judiciary, as it will be very worth its while to do, it may take care to ensure a proper period of probation, and three years should be quite a sufficient period. As the Commissioners have pointed out, it would not be possible to get all the recruits from unofficial colleges. In the case of raw men then, who should necessarily be recruited also on the strength of their brilliant academical achievement and the probable testimony of their professors, the three years of probation should have to be in Government service, and in the case of recruits already engaged in teaching allowance should be made to diminish from or entirely do away with, the period of probation according to the period of experience already gained.

As a practical method of salaries it may be suggested that a custom at present prevalent in the case of Probationary Deputy Collectors may well be adopted. The probationer will receive Rs. 150 during the first year, Rs. 175 in the second year and Rs. 200 in the third year. When he is finally given a place in the regular service he will draw Rs. 250, which is the salary suggested by the Commission as the starting place in all the provincial services.

Of the 76 appointments, if five are relegated to probationers there would remain 71 places for the regular cadre. If three different grades are instituted like the scheme of Mr. Justice Abdur Rahim it will serve the best interests if 47 places are on Rs. 250 to 500, 16 places on Rs. 500 to 750 and 8 places on Rs. 750 to 1,000. This division provides for 24 appointments to be on salaries of more than 500. It will be observed that there are at present 12 collegiate appointments in the Indian Educational Service. These would all be transferred into either of the new grades

suggested, according to the seniority of the members.

The objection to any scheme of democratization of services can come only from the representatives of the British interests. It will, however, be an unfortunate thing if the Government should look upon the collegiate service in the same light as on administrative services like the Salt, Police and Forest, as a welcome means of finding lucrative employment for Britishers. The late Mr. Gokhale used to maintain that untrained British graduates had no place at all in the Indian Educational service. The importation of British graduates should always be restricted to getting brilliant men with established reputations, if they could be obtained, to fill research professorships, maintained, preferably by the universities.

It cannot, however, be anticipated that the Government will accept any scheme of organisation where the interests of British graduates are not specially guarded. As a practical compromise it may be suggested here that the government may take to itself the prerogative of nominating British graduates to the cadre to start at Rs. 500. In such a case there should be provision made to restrict the Government from making such nominations to such a degree as practically to perpetuate the traditional monopoly of the Britishers. The recruitment to the Rs. 500 to 750 grade by promotion from the lower grade should never fall to below fifty-per cent. of the places.

Such a scheme should provide for the best Indian graduates practically equal privileges with the British graduate, though the latter will, as has been suggested above, start higher. Appointments to the first grade should freely be made of Indians though tempered perhaps with considerations of efficiency. Not less than half of the appointments in the first grade should be held by Indians.

Nothing less than such a thorough overhauling will answer the best purposes. An extended, independent and dignified service is what is needed. Every possibility should be afforded to the Indian graduate to rise to the highest place.

WHAT IS SACRED MUSIC?

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BY MR. CLEMENT A. HARRIS

IS there any real line of demarcation between sacred and secular in music, or is such a line, like the equator, imaginary?

Not only have contradictory replies been given to the question, but the existence of any demarcation has been denied on contradictory grounds. Musicians have denied it on the ground that all good music is sacred, and the extreme wings of the religious world have denied it on the ground that, in itself, no music is sacred! Thus the votaries of the "Plain Song" or "Gregorian" system have maintained that music is only sacred so far as it is made so by tradition or a Decree of the Church, a contention implied in the Pope's Encyclical on Sacred Music, of 1905.

The Greek Church goes farther, and, regarding music as sacred only when it is the vehicle of sacred words, prohibits the use of instrumental music in church. In this attitude towards the art extremes meet, for the Puritans prohibited, and a few of their descendants still prohibit, the use of the organ in church. Till quite recently the Society of Friends went even farther still, condemning music not only in worship, but as a recreation.

It has been reserved for the great Centre Party in the Christian Commonwealth to recognise that music has a religious message of its own independent of ecclesiastical sanction, and that the term "Divine Art" by which it is so frequently called is no misnomer. Thus, anomalously enough one of the most eloquent and discriminating tributes to the moral purity and innocence of music comes from the pen of the world's greatest composer of comic operas.

"Herein lies one of the Divine attributes of music" writes Sir Arthur Sullivan, "in that it is absolutely free from the power of suggesting anything immoral. Its countless moods and richly varied forms lend it to every organisation, and it can convey every meaning but one,—an immoral one." (*Life*, by Arthur Lawrence P. 285.)

Startling as this statement is, close analysis generally proves contradiction of it to be founded not upon music itself, but upon its accessories,—objectionable words for instance. Unlike paint-

ing and sculpture, music can only represent what is bad by being bad. Mozart felt this when he wrote to his father "Passions, however violent, should never be portrayed in all their ugliness, and even when describing the most horrible situations, music should never offend, but always please the ear,—in short should always remain music." Obviously, he considered that what was not beautiful was not music; and there is a great affinity, if not identity, between what is beautiful and what is good. Surely if anything in music is an attempt to represent evil, it is the Pandemonium scene in Berlioz's "Faust." Yet, at least to the writer, it is the words and not the music which represent an Inferno. The music depicts strenuous and tumultuous conflict and anger, but not necessarily culpable anger. It might be the anger of "Michael and his Angels" just as well as that of "the Devil and his Angels." One does not, while hearing this Pandemonium scene, feel contaminated with evil, as while hearing good sacred music, one feels the better for it.

Sensuous in the literal and better, meaning of the word, music often is, but to be this is not to be immoral, otherwise it would be immoral to be "in the body" at all!

The worse effects music is capable of are almost always due to triviality, and are impossible to a composer with a reverence for his art.

It does not follow, however, that, because innocent all good music is sacred music. To say this is to deny to the art the power to voice those lighter moods of mankind without which the difference between sacred and secular would not exist. Goethe recognised this. Few writers have had a loftier conception of music than he did, but he is keenly sensitive to its variety of mood.

The dignity of art appears to the greatest advantage perhaps, in music, because that art contains no material to be deducted. It is wholly firm and intrinsic in value, and it elevates and ennobles everything which it expresses. Music is religious or secular

the holiness of Church music, the gaiety and lightness of popular ballads, are the hinges upon which true music turns.

The existence of sacred and secular elements in music is nowise disproved by the difficulty, or even impossibility of precisely locating the line of demarcation between them. Mankind recognises many opposite qualities whose mutual border line it cannot discover.

Nor is such a line of demarcation the less distinct because, where traceable, it does not follow a conventional or expected course. Much music profoundly devotional in expression, has been written without any expressed religious intent, and much that is trivial has been set to sacred words.

It is enough that in every quarter of the world, and in all ages, music has been the "Handmaid of Religion" its power of expressing religious feeling often exceeding that of words, and that not less has Religion been the "Nursing Mother" of music. For in all countries the best music is that inspired by religion. The most sublime creations of musical genius in the Western world, to the average listener and to the cultured musician, are respectively Handel's "Messiah" and Bach's "St. Mathew Passion" and if Beethoven's symphonies were not written with an expressly religious object many of his movements are so essentially religious in expression that sacred words have been adapted to them. The same principle holds good in the East. The temple songs of the Egyptians, so far as one can infer their character, were simple and dignified; the few Jewish airs which are at all authentic are either very simple or declamatory in style; and though many Mahomedan melodies, at least as rendered in Persia, are marred by confusing elaborations, recitations from the Koran, as given by Lane in his *Modern Egypt*, the Call to Prayer sung by the muezzin from the minaret of his mosque and the song sung at sunrise, as given by Villoteau, are bold and elevating. In no case are these liturgical songs frivolous or superficial. The few ancient hymn tunes of the Chinese extant show the line of demarcation even more

strongly. Built on a pentatonic scale, they are severe in their simplicity and devotional in character, while the *secular* music of the Celestials is in no recognisable scale at all, and to European ears sounds little better than a nasal whine.

What then are the essentials of sacred music? First I would place that quality which is music's most striking and individual characteristic—if we may judge from a remarkable consensus of opinion among the world's greatest thinkers. I refer to its power to portray the ideal and immaterial, its witness to a life to come, the mysterious foretaste it gives of an existence beyond this body of flesh. Thus, Thoreau writes

Let us hear a strain of music, and we are at once advertised of a life which no man has told us of, which no preacher preaches. Music is the language of the universal laws promulgated; it is the only assured tone. There are in music such strains as far surpass any faith which man has ever had in the loftiness of his destiny I know there is somewhere a people where this heroism has place... this cannot be all rumour. When I hear this, I think of that everlasting something which is not mere sound.

To Jean Paul Richter music likewise speaks of things invisible; but he seems to have less faith than Thoreau in ultimately finding them: "Away! away!" thou (music) speakest to me of things which all my endless life I have not found, and shall not find". John Henry Newman as one would expect, finds it impossible to believe that the extraordinary intimate message which music has for the soul will prove to have been a false one:

Can it be he asks, that those mysterious stirrings of the heart, and keen emotions, and strange yearnings after we know not what, and awful impressions from we know not whence should be wrought in us by what is unsubstantial?... No, they have escaped from some higher sphere; they are the outpourings of eternal harmony in the medium of created sound they are something besides themselves, which we cannot compass, which we cannot utter, though mortal man, and he perhaps not otherwise distinguished from his fellows, has the power of eliciting them.

Music which has this quality is sacred music in the highest possible sense, whether written for the Church or not.

A second note in sacred music lies in the distinction between joy and pleasure on the one hand, and between sorrow and despair on the other. Its joy, even when most ecstatic, must be such a

gladness as exults in Handel's "Rejoice Greatly" not the sensuous gaiety of a polka or galop. Its sorrow must be a sorrow "not without hope" such as that of one of the most marvellous passages in music. "The Lord hath laid on Him the iniquity of us all" in the "Messiah"—not the wailing of a dirge. It is significant that no composer has achieved his truest interpretation of religious hope in a funeral march. Those to whom mourning brings a personal grief almost invariably ask for "I know that my Redeemer liveth," "O rest in the Lord," or "Blest are the Departed" to be played in place of a Dead March.

It only remains to add that in applying these principles two factors extraneous to music itself have to be borne in mind. The first is the power of association. Time was—to wit, in the fifteenth and sixteenth centuries,—when Masses were composed on the airs of popular songs and love ditties. Not only so, but the words of the song were sung by those to whom its theme was assigned, while the liturgical words were sung by those who sang the parts! "The Roses Red" and "Adieu, my loves" were well-known instances (Bonavia Hunt's History of Music, p. 10; Naumann, History of Music, p. 282). Nowadays, certain excerpts from Handel's operas, thoroughly devotional in character, make excellent voluntaries only because nobody knows their origin; and probably few who sing the hymn, "O Sacred Head surrounded" to its usual tune,—one

of the most profoundly devotional in existence,—I suspect that like several others, the air was originally a secular song.

The second factor is racial and individual temperament. Thus, to the Teutonic mind, the religious music of France and Italy, especially perhaps their organ music, is, with one or two exceptions, shallow to the point of irreverence. It does not follow that it produces the same effect of inappropriateness to the Latin mind.


The sensuous beauty of Rossini's Church-work at its best always suggests to the present writer its occupying the same position in the world's library of sacred music that the Song of Solomon occupies in Holy Writ. The inclusion of the "Song of Songs" in the sacred Canon has occasioned some Occidental minds considerable perplexity; to the Oriental mind it probably occasions none whatever! In regard to individual temperament, there could be no better example than that of Joseph Haydn. His Masses have been objected to as "difficult to reconcile with the true dignity of Church music". Yet this was certainly due to no want of reverence on his own part in composing the "Creation". "I knelt down", he says, "every day and prayed God to strengthen me for my work" and he told the poet Carpinì that "at the thought of God his heart leaped for joy, and he could not help his music doing the same."

HORACE HAYMAN WILSON

BY MR. SHUMBHOO CHUNDER DEY, B.L.

BIRTH AND BOYHOOD

WILSON was born on 26th September, 1786.

 It is not known for certain where the future scholar and Orientalist first saw the light of heaven; but it is very probable that that event took place somewhere near London; and this we infer from the circumstance of his being sent in his sixth year to a school in Soho Square. Wilson's school-days were remarkable for the striking proof which he gave of

his future greatness. It would seem that Wilson was born with a predilection for the Far East, as appears from the fact of his very first juvenile compositions having been on subjects connected with the two most noted countries in Asia, namely, India and China.

Wilson's thirst for knowledge of all sorts was very great, and he never failed to avail himself of opportunities for gaining it. When the school was closed for the long vacation, he would go and

stay with his uncle, who held an appointment in the Assay Department of the Government Mint. Being led by curiosity he would accompany his uncle every day to the Mint, and pick up some knowledge of chemical analysis, the properties of metals, and the processes of assaying. This circumstance did him yeoman's service in shaping the course of his subsequent career.

VOYAGE TO INDIA

Curiously enough though the natural bent of his mind was towards polite learning, more especially Oriental lore, Wilson at an early age had made up his mind to qualify himself for the medical profession; and, in 1804, when he was only eighteen years of age, got himself admitted at St. Thomas' Hospital, and began to take lessons in the healing art. Having prosecuted his studies for three or four years, he became qualified to practise, and on September 17, 1808, was appointed Assistant Surgeon in the East India Company's service. Not long after, he left England in charge of some troops bound for India. The vessel met with an accident in the way, which delayed the voyage, so that it could not be completed in less than six months. But young Wilson, who knew how to turn his leisure to good advantage, managed to gain some knowledge of Hindusthani from an educated Hindu, who happened to be his fellow-passenger on board the ship. This was the initial step which ultimately led to his ascending to the topmost rung in the ladder of Oriental learning and linguistic studies.

EMPLOYMENT IN THE CALCUTTA MINT

Wilson reached Calcutta with his troops in March, 1809, but he did not remain with them long. An opportunity soon presented itself for changing the medical, and to take to a more congenial profession. It so happened that shortly after his arrival in Calcutta, a new hand was required by the officials at the Local Mint. Wilson at once offered himself, and as he was not a perfect novice, found no difficulty in getting himself employed there. In 1810, Dr. John Leyden *

so well known for his scholarly attainments, was appointed Assay Master at the Calcutta Mint; and Mr. Wilson was appointed to act as Assistant Assay Master.

At about the same time he was also appointed Secretary to the Mint Committee. It would seem that the two offices were allied to each other, so that whoever was Assay Master, also became, as a matter of course, the Secretary. These two offices, important as they were, placed Wilson in a position of pecuniary independence; and although they made great demands on his time and attention, still he managed to find leisure for the cultivation of his taste for linguistic studies. In this way he laboured hard to learn some Indian languages. But though a man of a literary turn of mind, Wilson never neglected the duties of the important offices which he held under Government. In fact, he worked remarkably well as a Government servant, and became a general favourite with his official superiors, who were candid enough to appreciate his valuable services, and to state in so many words that they were deeply indebted to him for many useful reforms in the coinage. His work at the Mint had this importance attached to it that, it led him to turn his attention to Numismatics, and the subject got such a firm hold on his mind that he continued its study with due care and diligence, and succeeded, in after years, in producing a very valuable work on that subject. Need we say that we refer to his *Ariana Antiqua* which deals with the coins of Afghanistan.

HIS STUDY OF SANSKRIT

While studying the subject of coins and coinage, the labours of Mr. Colebrooke in the

was a friend of Sir Walter Scott, whom he assisted in the collection of materials for his *Border Minstrelsy*. He was, also, a linguist of no mean order. Having served in India in various capacities for some years he died in 1811. Scott mourned him in some feeling lines introduced into the *Lord of the Isles*. Leyden's principal poem, *Scenes from Infancy*, appeared in 1802, and his *Poetical Remains* were published posthumously in 1821. Some of his verses have found place in D. L. R.'s once popular *Selections from the British poets*. Leyden's translation of the *Memoirs of Babar* was completed by Erskine.

* John Leyden, the son of a Scotchman of the shepherd class, is distinguished as a poet and Oriental scholar. He

field of Sanskrit learning held out quite a charm to him, and it was not surprising that he was led to try his hand in the same sphere. Indeed, the study of Sanskrit, though difficult, has a value of its own, and a man like Wilson could not avoid the temptation of being induced to it as if by the force of instinct. Mr. Colebrooke finding in young Wilson an apt and intelligent student, gladly gave him all the help which he could possibly afford, and, thus, initiated him into the study for which he had already made himself famous, and for which his name has become a household word in India. Wilson began his study of Sanskrit with his usual zeal and earnestness, and as the bent of his mind naturally tended in that direction, he in a comparatively short time got together a fair knowledge of that venerable parent of languages. But with all his efforts Wilson could not attain to the greatness of his master and patron, Colebrooke, who was the ablest and most accurate scholar of his time. In fact, accuracy of scholarship was not Wilson's strong point. True it is he wrote a Sanskrit Grammar which was largely used in the Haileybury College, but, as a matter of fact, it was not well executed, and its introduction into the curriculum of study in that college was owing principally to the good offices of the well-known Professor Francis Johnson than whom a better grammarian, a more careful reviser of proof-sheets, and a more generous friend in placing his own stores of learning at the disposal of other scholars, never existed.

"In reality," says Professor Monier Williams, "Wilson owed his celebrity to his boldness in entering upon investigations which no one had before attempted, to his excellence as a writer, to his faculty of lucid exposition, to the unusual versatility of his genius, including as it did, poetical, dramatic and musical powers of a high order, and perhaps, more than anything else, to his untiring industry and the wide range of his contributions to almost every branch of Oriental research."

All these are very good qualities, and no wonder that by their aid Wilson rose to a very high position in the world of letters. His boldness was remarkable. No work, however hard and difficult, daunted him: he was up to anything and such was his tact and intelligence that he generally

acquitted himself well of it. As for the excellence and quickness of his pen they are best proved by the voluminous nature of his works, none of which, however, is below the average. In fact, one and all of them are worth reading. His genius was cosmopolitan. He was a poet of no mean order. True it is that his original poems are only few and far between; but his translations of Indian dramas are very many and they testify to his powers as an ardent and skilful wooer of the Muse.* He was himself an accomplished actor, and was especially noted for his impersonations of old men. And not only did he possess musical voice, he also knew to play well on some musical instruments. Thus he was an all-round man, and was in a position to play almost any part that might be given him. As for his industry it was simply wonderful. He was a miracle of labour and diligence, and found pleasure in work,—incessant work,—work without ceasing. In fact, work was delight as well as worship with him. His contributions to Oriental learning were all but marvellous and covered quite a field of subjects. His essays which were on a variety of matters were collected and edited by Dr. Renhold Rost, Chief Librarian at the India Office, in five superb volumes. Though appointed Secretary to the Asiatic Society of Bengal early in 1811, Wilson did not commence to contribute articles to the organ of that Society until 1825. In point of fact, the bulk of his works was written after he had retired from the Indian service.

HIS STAY IN BENARES AND LABOURS THERE

At the end of 1819, Wilson was sent by the Government of India to Benares, and he remained in that famous seat of Sanskrit learning and Hindu religion for a year, re-organising the Sanskrit College there, collecting materials for his *Hindu Theatre*,—a monumental work, and adding to and improving his knowledge of Sanskrit by intercourse with the ablest and most erudite Pandits then living in Hindusthan. Wilson, though

* Some of his verses have found place in D. L. Richardson's once popular *Selections from the British Poets*.

a true-born Briton, was such a warm lover of Oriental learning as to have almost identified himself with it. So that it was only natural that in the fierce controversy which had been raging for some time at Calcutta between the Anglicists and the Orientalists, as to whether education should be imparted to the natives through English or through their own vernaculars, he took the side of the latter.

With a view to give some idea of the great versatility of Wilson's talents, we cannot do better than give the following extract from the biographical notice in the Report of the Royal Asiatic Society for 1860, referred to at the outset of this Memoir,—a notice which, considering that Wilson was for many years both Director and President of that Society, and an incessant contributor to the pages of its journal, might well have been made more complete. Says the Report:—

Neither official duties nor literary pursuits nor these combined, were sufficient for the active mind of our late Director (while he was resident at Calcutta). As a member of Society he joined with ardour in every scheme of public amusement; and was, besides, the originator and promoter of many measures for the permanent improvement of the people among whom his lot was cast. The theatre at Chowringhee owed for many years its success to his management and histrionic talents; while his musical skill and proficiency gave him a place in every concert. But his name will live in India, and especially in Bengal, for the part he took in promoting useful instruction. H. H. Wilson was the first person who introduced the study of European science and English literature into the education of the native population whose knowledge of English had hitherto been confined to qualification for situation of an office clerk. For many consecutive years Wilson was the Secretary of Public Instruction at Calcutta, and he devoted himself especially to directing the studies of the Hindu College from the date of its establishment.

THE BODEN PROFESSORSHIP

Wilson lived and worked in Calcutta till the close of the year 1832.

When the intelligence of his election to the Boden Professorship reached India, Wilson lost no time in resigning his appointment at the Mint, and made the necessary preparations for his return to England. On the eve of his departure from this country, the Pandits met to bid him farewell, and one of them, who was more enthusiastic than the others, addressed him in a Sanskrit *Shloka* which being rendered into English would run thus:—

The Pandit swans, who dwell in this lake of the Sanskrit College, are deprived of their wings by the influence of malignant fate when thou art gone away for good.

It was said that this flattering *Shloka* moved Wilson's serious face to tears.

WILSON AS BODEN PROFESSOR

Wilson left Calcutta in January 1833,—the very year in which Macaulay arrived at it,—and on landing in England went direct to Oxford, where he took a house in St. Giles' Street. His inaugural lecture was delivered sometime in the summer term of the same year. He chose for his subject, "The General Principles of Sanskrit Grammar,"—a subject which he thought likely to interest classical scholars from the point of view of its bearing on Comparative Philology,—a subject which had come to receive special attention at the hands of European savants of the day. It is not known for certain whether he gave any other lecture on the same subject; but there is no doubt that he delivered two public lectures at Oxford before general audiences on "The Religious and Philosophical systems of the Hindus." These lectures were written to help candidates for a prize of £200 given by Mr. John Muir,*—a well-known old Haileybury man and great Sanskrit scholar,—for the best refutation of the Hindu Religious system. The prize was obtained by one Mr. Mullen.

His usual lectures were given to classes of one or two, and rarely more than four University men. But the audience, though few, were select. Mr. Monier Williams was a regular attendant, and so was Mr. E. B. Cowell, both well-known names in this country. Mr. Cowell was candid enough to say that when he was an Oxford graduate, he learned Sanskrit from Professor Wilson; and he, also, said that the good Professor was always ready to give lectures, three times a week to one person alone in any book he liked to choose. Thus, it is clear that Wilson was not only anxious to store his own mind with knowledge of all kinds, he

* This gentleman was Judge of Fatehpore, and retired from service in 1853. He must not be confounded with Dr. Muir, who was Lieutenant-Governor of the N. W. Provinces and is well known in Anglo-Oriental literature for his "Sanskrit Dictionary."

was equally ready to impart it to others. Mr. Monier Williams, to whom we are mainly indebted for our information on the subject, has observed that it was, perhaps, more by the ardour of his enthusiasm for Oriental studies,—an ardour which, though outwardly suppressed, occasionally burst forth to kindle sympathetic fire in his pupils,—than by any striking excellence in the matter or method of his lectures that he promoted the cultivation of Sanskrit at the University. Verily, therefore, was Mr. Monier Williams justified in comparing him,—which he did in one of his Calcutta speeches in the Asiatic Society's rooms,—to the Vedic Aruni.* It must have been about this time that he was elected a fellow of the Royal Society, which was followed a few years after by his being appointed both Director and President thereof,—an honour which fell to the lot of only a select few among Oriental scholars.

THE INDIA HOUSE LIBRARIANSHIP

Professor Wilson resided at Oxford for about three years; but inasmuch as the climate of the place did not agree with his family, and as in August, 1836, shortly after the death of Sir Charles Wilkins, he was appointed his successor in the post of Librarian at the India House,—an office which carried with it the duties of Oriental Visitor at Haileybury,—he removed in that year to a house in London, merely visiting Oxford for his lectures, which only occupied three weeks three times a year. He used to go to the East India College for the Oriental examinations twice a year. He, also, attended regularly at the terminal visitation of the Directors, and always wrote a Report of the result of the Oriental examinations, which was incorporated in the Principal's general report.

* Aruni was a pupil of the great Rishi, Dhauṃsa, and was so very devotedly attached to him that he always tried his level best to bide his biddings, however hard and risky. Once he was directed by his "Guru" to stop an opening in a certain field, but not being able to do so, he laid himself down at the opening in order to prevent water from coming out. By comparing Wilson to Aruni, Mr. Monier Williams meant to say that the Professor was a devoted student of Sanskrit, and spared no pains to promote its study and cultivation.

HIS KNOWLEDGE OF LANGUAGES

The versatility of Wilson's powers was best shewn by the wide range of his acquirements in Indian languages. He knew Sanskrit, Bengali, Persian, Hindusthani, Hindi, Telugu, Tamil and Marathi. Of course, his knowledge of some of these languages was all but scanty, but his tact was so great that he somehow managed to conceal his deficiency. As for his knowledge of Sanskrit, it was of a very high order; and what is very remarkable in a foreigner, he could pronounce it with the ease and accuracy of a true-born Hindu. Bengali, Hindusthani and Persian, also, he had a fair mastery of. He had good knowledge, too, of Telugu, which Madras officials were required to learn in lieu of Persian. But with all his scholarship he fell considerably short of the old Haileybury Professor, Mr. Francis Johnson, than whom a better Oriental scholar has not existed.

HIS WORKS

Professor Wilson's literary works are so many that a bare list of them would fill several pages of an ordinary book. Some of these works were written while he was in India; but most of them issued from his fertile pen after he had returned to England on being appointed Boden Professor of Sanskrit at Oxford. Of the books which were written in this country there was one which proved exceptionally useful to Europeans who were then learning Sanskrit. This was his Sanskrit-English Dictionary, which first appeared in 1819. A second edition was brought out in the very year the author was appointed Boden Professor. By this excellent lexicon Wilson laid the earliest European Sanskritists under a deep debt of gratitude, so much so that without the aid of such a guide they would have hesitated to venture on the thorny field of Sanskrit learning.

Another useful work of Wilson's is his well-known treatise on the Religious Sects of the Hindus. This gives a more or less detailed account of Hindus of different religious persuasions, and forms, as it were, a companion volume to Colebrooke's valuable essay on the Religious

Ceremonies of the Hindus: Though the work is not all that could be wished, still it contains a mine of information which is not accessible to the ordinary run of writers on the religions of the world, and if the learned author of the religions of antiquity could get hold of this important work he might have added considerably to the account which he has been able to give of the Hindu religion. It is noticeable that Professor Wilson has laid under an immense debt of gratitude the excellent Bengali writer, Babu Akshoy Kumar Datta, who largely drew upon his work in the preparation of his *Upasaka Sampradaya*,—a work upon which his fame as a Bengali writer principally rests, and which is justly regarded as a classic of a very high order in the whole range of Bengali literature. It is true that Wilson's work contains some errors and inaccuracies, but they were almost inevitable and fairly excusable in a foreigner. With all its defects and shortcomings Wilson's "Religious Sects of the Hindus" is a valuable contribution to Hindu religion and theology.

Wilson's translation of the *Rig Veda* is another work for which he is deservedly famous. It is a very creditable performance and appears to have done yeoman's service to those subsequent Sanskritists who made their attempts in the same direction. The learned Professor had commenced to translate that great work before he left India. In the last letter which he wrote to Mr. E. B. Cowell in India, he stated that he had finished the rough draft of the translation; but it is very much to be regretted that he did not live to publish the whole of it. The publication commenced in 1850, and had advanced only barely half when in 1860 he died. The work was taken in hand by Dr. Ballantyne, his successor in the Library of the India Office; but his failing health prevented him from carrying the remainder through the press. In fact, he had been able to do only a little when in the early part of 1864 he departed this world. Dr. Goldstucker, so well known to fame as a deep Sanskrit scholar, had just undertaken to finish the volume, when finding Mr. E. B. Cowell returning from India

he made over the unfinished thing to him, who partly in consequence of the interest which he took in Vaidic studies, and partly because he was an old pupil of the Professor, took up the work with great pleasure and in right good earnest.

The translation of the *Rig Veda* was the last literary work undertaken by Wilson. It had greatly occupied his thoughts, and he had set his heart on its completion. His translation was mainly based on the very excellent commentary of *Sayana*, a very able and erudite Pundit of Southern India. This commentator, as Professor Cowell justly observes, stands to the *Veda* as Eustathius does to the Homeric poems. Professor Wilson has with his usual candour said that were it not for *Sayana's* commentary, he could not have finished that most ancient and most difficult of Sanskrit works. As it is, Wilson's translation of the *Rig Veda* is a splendid performance and has secured for him a high place among Orientalists.

Wilson's essays, which Dr. R. Rost brought out in three big volumes, testify to the variety of his knowledge. They are a very rich storehouse of useful information and are very largely read and highly valued. But his *Hindu Theatre* is a more useful work in one respect, consisting, as it does, of translations of most of the Sanskrit dramas, and places him in addition to his other merits among poets worthy of the name. Indeed, Professor Wilson was a wonderful man, and there have been very few, indeed, who would bear to be compared with him in the domain of Oriental learning.


ILLNESS AND DEATH

Professor Wilson had been suffering from stone for years. As the disease could hardly be cured without operation, one would have wished that he had submitted to it in time; but for some reason or other, it was deferred till after he had completed the Psalmist's cycle of three-score and ten. Unhappily, at that time there had been no successful application of the science of antiseptic surgery to the saving of life in such cases; and, as a matter of fact, the operation, done as it was late in life, did him more harm than good. The Professor died on the 19th March, 1860.

Iranian Influence on Moslem Literature

A REVIEW BY

MUHAMMAD NAIMUR RAHMAN, M.A.

 HIS publication* is noteworthy as it is the first book relating to Arabic studies that has been translated from Russian into English by an Indian gentleman. It throws considerable light on the relative study of Zoroastrian and Moslem literature. The book is not a big one, and would thus be able to attract the attention of every one interested in Oriental studies. The translation from Prof. Inostranzev, the well-known Russian Orientalist constitutes only seven chapters of medium length occupying about ninety-two pages in all, while the rest of the pages of the book are taken up by eight Appendices from Arabic and German sources. The book is originally based on the Arabian historians and geographers of established reputation in Literature and has been further enlarged and supported by references to celebrated Orientalists of the West. The total aspect of the book and its material is brief, but doubtlessly valuable. The Appendices are historical and bibliographical in nature, and some of them consist of translations from Marquarts, Noldeke, etc. They will certainly be found helpful in furtherance of such studies in Arabic as relate to Zoroastrianism and Persia.

The book will be welcomed by the Zoroastrians as well as the Moslems as it brings them together closer and closer by removing all the doubts that the former covers about the latter. But it remains a strange fact, no doubt, that the Moslems too, though building on the same old civilisation of the Parsis in Persia, have now forgotten what they really owed to them. There has unfortunately been a strange, unintelligible and very often latent feelings of distrust with each of the parties for the other. The Parsis have up to this day been regarding Arabic Literature as something antagonistic in form and spirit to their ideas and ideals. The present book, fraught as it is with references to Arabic and Persian books of recognised worth and value, proves conclusively that all such beliefs, reciprocal or one-sided, are

quite baseless, and shows the Moslem in his Arabic Literature as not only an impartial dealer with Zoroastrians but also a whole-hearted sympathiser with it. A number of Arabic books of unquestionable authority give accounts of the Persian antiquities and show what important parts the Zoroastrians played in the preservation of them for the abler and more sympathetic hands of the Arabian writers who are full of praise and appreciation for them. The Shubiyah party of the Arabian literature during the Renaissance period of Arabic and Islamic Literature were the chief promoters of learning, and as great "exponents of literature they concentrated their activity in the cultured centre of the Khalifate at Baghdad and other cities, and being familiar with Persia played an important part in the development of Moslem culture of the middle Ages... They turned only to the Parsi circles for material, ...Enthusiastic partisans of the Persian element, these circles turned to the glories of Persia principally of the Sasanian past." We are rightly and clearly informed that "the share in these operations of the Persians themselves, was not considerable." The long established idea of the emigration of the Persians from Persia to India based on the religious prejudice of the Moslems will, we are sure, no more haunt the brains. Not to speak of the Moslems' grudge and prejudice against the Zoroastrians they go so far in their impartiality for it that they stand forth as its defenders against the attacks of some of the irreligious Zoroastrians themselves. Surely this speaks volumes in favour of the Moslem spirit of toleration. It is a pity that the study of Arabic literature has not yet been adopted by the Parsis through their old ideas of prejudice. We hope that this book will usher in a new era in the literary activities of the Parsis and they will begin to take a greater and whole-hearted interest in Arabic and Persian Literature, and by thus reconciling the two interests would succeed in implanting love and friendship with the exclusion of all thoughts of grudge and distrust, that are equally harmful and detrimental to the interests of both the parties.

* IRANIAN INFLUENCE ON MOSLEM LITERATURE, PART I. Translated from the Russian of M. Inostranzev, with supplementary appendices from Arabic sources, by G. K. Nariman; pp. 8 and 205 Bombay, D. B. Taraporevala Sons & Co. Ltd. 4.

INDIAN FINANCE : 1914-18

BY

MR. ROBERT W. BROCK,

Assistant Editor of "Capital."

THE instinct that fastens upon sound finance as the mainspring of competent government is rooted in common sense and practical experience. The Finance Member can make or mar. Without his moral support and practical aid his colleagues in control of great administrative departments (Education, Agriculture, etc.), may have vaulting ambitions but their actual achievement will be circumscribed. This governing power of finance, and of its official representatives, is well understood; hence the attempts in some quarters to lay upon Sir William Meyer responsibility for military and other deficiencies in the early British campaigns in Mesopotamia. A circumstance less generally realised is the limitations the Finance Member himself is subject to.

Governments, it has been aptly said, are paupers. Their own resources, in other words, are *nil*. An apparent exception is railway property. The Government of India has recently derived enormous profits from this source. But even railways are financed originally from loans and taxation. And taxation, however urgent the need, has, in this country, always been subject to severe limitations. As is well-known, considerations partly political and partly economic induced the Government of India in the pre-war period to maintain taxation at the lowest possible level compatible with the barest administrative efficiency. Now, that policy may, or may not, have been inspired by sound principles. I am not concerned to discuss that point. I can understand the attitude being taken up that the Government of India's financial programme was too cautious; but that a cautious policy was actually followed will not be denied.

Thus the Government of India refused to finance universal primary education and other schemes of social amelioration and advancement and they followed this cautious policy despite strong advocacy of bolder action by recognised exponents of indigenous opinion. My object in emphasising this point will appear later, and I would merely add here that this line was pursued notwithstanding the fact that any expenditure incurred would have been devoted wholly to the social and economic benefit of the people of the country.

I now wish to establish another point,

This is the heavy outlay that was constantly incurred in attaining military efficiency, with the result that when the day of trial came for this Empire and its Allies, the armies despatched from this country,—trained, equipped and financed by its servants over long years of patient preparation—were able to tender vital aid. I am dealing in this brief note mainly with war finance and I would venture to suggest, that in reckoning this country's financial contribution for war purposes, this high and costly standard of military efficiency must be accorded fuller acknowledgment than from many critics of this country's "war effort" it can yet be said to have received.

Mr. Webb of Karachi in criticising the recent budget makes a great point of the fact that India is the richest division of the British Empire outside the United Kingdom. I will not stay to contest this fallacious assertion: but I would like to point out to the Karachi publicist another distinguishing feature of the country whose military and economic aid to the Allied cause he is so constantly depreciating. I refer to the notorious fact that outside the United Kingdom, India was the only British Dominion that August 1914 found fully prepared for conflict. Apparently with the Karachi writer all this preparedness counts for nothing. Canada was not prepared. Australia was not prepared. New Zealand was not prepared. South Africa was not prepared. There was no strong regular military force in either of these four Dominions. But India, as we know, was fully prepared, and, thanks to Lord Hardinge, who thus rendered such conspicuous service, her striking power was used at the right time and in the right way. The effective contribution of this country to Imperial defence therefore did not begin, as with the above-mentioned Dominions, in 1914. It began long previous and involved high and prolonged military expenditure which cannot fairly be excluded from any fair estimate of this country's war finance.

The croaker at Karachi reminds one of the famous estimate of critics by Byron:—

A man must serve his time to ev'ry trade,
Save censure, critics all are ready made;
Take hackneyed jokes from Miller, got by rote,

*With just enough of learning to misquote;
A mind well-skilled to find or forge a fault,
A turn for punning—call it Attic salt—
Fear not to lie—'twill seem a lucky hit;
Shrink not from blasphemy—'twill pass for
wit;

Care not for feeling, pass your proper jest—
And stand a critic, hated, yet caress'd.

I would venture to counsel Mr. Webb to obtain, and publish, the figure of the comparative military outlay of this country, and of the self-governing dominions, from loans and taxation, prior to 1914. India was "ready" because she had paid to be "ready" and paid heavily. When the other Dominions, with the possible exception of Australia, were lavishing all available funds primarily on economic development and social reform, this country, under British leadership, was acting upon the policy of military efficiency first—all other national interests second. Yet in face of this high degree of self-sacrifice, Mr. Webb has the extraordinary effrontery to depreciate this country's effort. This is sheer political slander—no less.

Slander,
Whose edge is sharper than the sword;
whose tongue,
But venoms all the worms of Nile; whose
breath

* Rides on the posting winds, and doth belie
All corners of the world : kings, queens, and
states,

Maids, matrons, nay the secrets of the grave
This viperous slander enters.

The merit of any aid or gift is generally considered to be proportioned by the means of the giver. It is asserted—and I give the story for whatever it may be worth—that when the question arose in the Viceroy's Executive Council of this country taking over part of the British war debt, Lord Chelmsford intimated that he would be guided in his final decision mainly by the stand taken by the exponent in his Cabinet of Indian opinion, viz., Sir Sankaran Nair. The ex-High-Court Judge, it is said, after two sleepless nights, indicated to his colleagues his view that the resources of India should be pledged—to uphold the Empire's honour and integrity—to an extent without limit. The Finance Member, with closer regard for practical possibilities, demanded definite figures and the final offer decided upon, as every body now knows, was £100,000,000 which may or may not represent the final contribution.

When Mr. Webb urges heavy war taxation he forgets that military efficiency in the narrow

sense of the term, as is increasingly recognised, is not the exclusive basis or shield of national integrity which also requires pursuit of economic development and political tranquillity. Nor, again, are funds handled by Government our only financial contribution to military efficiency. Funds are required also to maintain industry and, quite apart from Government outlay, to finance the manufacture of munitions and establish essential industries. Nor is it wise policy to press for the last rupee. This country, it must be remembered, is poor. High prices are pressing hard upon many sections of the population, and, in any event, the standard of living is extraordinarily low. Very little has been done towards its education and not too much towards its economic development. Its enlightenment is therefore limited and its resources small. The wonder is, with its restricted opportunities, that it has accomplished, not so little, but so much.

I would venture, at this point, to set down a suggestion. The British Government has recently issued its War Book describing its total achievement. The Government of India, taking 1914-18 as its period of survey, and, including finance, munitions, military forces, etc., would be wise to follow suit.

Sir William Meyer, taking the financial side of the Government of India's achievement, began boldly and continued to act courageously throughout. He has, in his last financial statement, recounted his earlier ambitions. It may be said of the present Finance Member that in his financial career, aspiration and achievement have kept perfect step and marched constantly in close comradeship. I need not here recount the features of his first and only peace budget, though it is worth recalling, to the minds of those who have girded at his apparent initial timidity in issuing war loans, that the first rupee loan floated during his period of office was the largest that had been issued for some years—if, indeed, it was not the largest on record. Did this indicate timidity? The retiring Finance Member's strongest ambitions when assuming office were to give full rein to economic development especially through the agency of railway and irrigation extensions, and, in his initial budget, he made unprecedentedly heavy provision for these latter schemes.

Then came war and temporary economic chaos, and one hears it frequently nowadays—nobody suggested it at the time—made a reproach against the Finance Member that he did not

instantly impose heavy taxation and issue unlimited loans. The public memory is notoriously short, or otherwise, we may be sure, such pointless criticisms would receive short shrift. When trade was disorganised, when the economic outlook was so extraordinarily doubtful, when popular opinion was unsettled, when post-office savings deposits were being hastily withdrawn and Government currency notes hurriedly cashed; when all this was happening, and when, in addition, the political outlook was so puzzlingly uncertain, this was certainly not the time to impose extra taxation, and, with equal certainty, it was not the time to launch big loans.

We are all now very confident concerning war loans and know that large investments therein can be depended upon. But what was the financial situation in 1915? The boom in trade, it must be remembered, had not then begun. The Government of India was, indeed, so uncertain,—and, as events proved, so justifiably uncertain—of the success of its first war-period loan, that it took the precaution to have it under-written by the Presidency banks and these institutions, I believe, took up large blocks of the security. As I have noted on another occasion, there have, as regards Indian war finance, been roughly three periods of more or less equal duration:—The first year, when Government were forced to pay out money through post office savings banks and encashment of notes, etc.; the second, the period of the conversion loan, when less loan money was raised from investors than Government asked for; and the third period, the big war loan period, when, in consequence of accumulated funds due to high prices for economic products, reduction of imports, heavy Government outlay and abnormal expansion of currency, investors indicated readiness to lend much more money to Government than anybody, official or non-official, had in the least expected. If the war loan of 1917 succeeded so brilliantly, it was largely because Government was borrowing back its own payments. A similar high investment would not have occurred two years previous, nor will it be repeated in periods of peace.

Then again, as I have pointed in my money market articles in *Capital*, Mr. Webb contends there has been undue inflation of currency and puts such inflation forward as contributory to high prices. I assume this refers to exports only; I will therefore put imports aside. The three chief products of Bengal for commercial purposes—apart from local foodstuffs—are jute,

tea and coal, and prices have risen in each case but not due to inflation of currency but simply to ordinary commercial causes, as transport difficulties, increased demand, etc., wherein currency inflation plays not the smallest part. Again, take wheat, Karachi's leading export, a trade Mr. Webb may really know something about. The shortage of wheat is world-wide, the direct consequence is high prices. An equally convincing case could be made out in regard to other prominent products.

As to Government not raising funds—in war taxation, loans, treasury bills, etc.—their indentation, upon rupee resources can have fallen little short of £100,000,000, viz., an increase of revenue, under all heads, of fully 100 per cent and with another big war loan due shortly, when perhaps even last year's investment will be exceeded, cause for complaint is hard to find. Again, where is the excess of currency? How can higher priced products, an enormous official outlay, etc., be financed without increased currency?

The war loan results achieved during Sir William Meyer's period of office have been unexpectedly brilliant. The biggest rupee loan raised before 1915 was five or six crores. The amount raised last year exceeded 50 crores. But this achievement occurred in 1917. What had intervened since 1915 to make this enormous investment practicable?

I would say chiefly two things. The Government of India had incurred abnormal outlay involving very large payments for purchases effected on behalf of the British Government. Moreover, strong demands came from abroad for local products at practically any price demanded. The result was an extraordinary accession of prosperity. The Government of India, meantime, was financing itself from its reserves, and thus giving the country time—upon the one hand—to recover its economic equilibrium, and—upon the other—to strengthen and multiply its financial resources. ●

Formerly India was in the habit of borrowing large amounts from London, and it naturally took some little time to re-adjust this position; and to pay off certain debts outstanding when war arrived; and that he accomplished this, before launching his great war loan, is proof of the astuteness of Sir William Meyer's resource and ingenuity. I will indicate why this was the soundest policy to pursue. There were large temporary debts due on London account, and to have left these unredeemed would have been inconsistent. But, unfortunately for the Finance Member's

reputation with certain classes of publicists, all this occurred more or less out of the lime-light. It therefore earned little public appreciation. It was, indeed, alluded to in the financial statements but, as, I believe, has been Sir William Meyer's experience, financial statements are rarely studied and still less frequently are they thoroughly understood. The action taken was nevertheless exceedingly helpful because it improved the British Government's borrowing powers, viz., by releasing fresh money for re-investment in Home war scrip.

Another fact often forgotten is that to have launched the Indian war loan before investors were ready, and before the commercial and financial situation had fully recovered, would have been fatal and would have reduced the chances of success of any subsequent issue even in circumstances inherently more favourable.

Full credit is also due to Sir William Meyer for the fiscal and financial arrangements that accompanied his war loan. When the Finance Member asked sanction of the Home Government to impose increased taxation upon imported piecegoods (without levelling up the excise duty) for the purpose of devoting the revenue derived therefrom to purely domestic purposes, his scheme was promptly "turned down." When, however, he offered to devote the proceeds of the proposed new taxation as part payment of interest on the war gift of £100,000,000 he met with deserved success. The obvious merit of this arrangement was that it removed an old standing political grievance. Bombay, whose prosperity is "wrapped up" in cotton goods, was especially grateful and congratulatory and it can be confidently asserted that this politically opportune *bundobust*, by strengthening public confidence in the slow moving British sense of justice, secured support for the loan that would otherwise not have been forthcoming or at least would have been certainly less enthusiastic and effective.

It is true that the shock of Lancashire opposition to this measure nearly toppled over the Lloyd George's War Government and caused other political complications, but that, as the Americans say, is "another story," and concerns British domestic politics pure and simple. What is clear is that this long-sought concession has now been conceded, and, without gravely aggravating the political situation in this country, cannot be modified or cancelled. The opposition of Lancashire was extraordinarily strong but it

was defeated by the circumstances of the political situation that alone enabled the British Government to bring the scheme forward. In peace time success would have been impossible. It is to be counted unto the Finance Member for grace that he has put this problem behind us. A Finance Member of the pre-war days succeeding in effecting this reform would have been hailed as establishing a new fiscal epoch but Sir William Meyer took it "in his stride." The position really is that developments are occurring so rapidly that we risk losing our sense of perspective. We are, I fear, too near recent financial and fiscal changes to grasp their full significance.

There have been strident complaints of shortage of funds for financing trade and it may be frankly conceded that with demand for local produce so strong, and prices so high, provision of adequate currency has been often difficult. In this connection two contradictory criticisms are offered for public consumption. One is that currency is inadequate—thus establishing that the Finance Member has been too timid and unenterprising—and the other is that currency has been inflated, indicating quite unmistakably that the Finance Member has been too bold and has created more currency than contemporary circumstances fully warrant. To the suggestion that currency is inadequate and that the Government of India should have foreseen the need of and made provision for fuller supplies, the answer is twofold:—(1) that present demands for currency are mainly contingent upon outlays incurred on behalf of the Home Government who alone could fully foresee what dimensions this outlay would attain; (2) that purchasing operations as regards silver are conducted by the India Office which is in intimate and continuous contact with the primary spending authority,—and not by the Government of India which can only urge, not actually effect purchases.

Then as regards inflation. This, as I have pointed out before, is non-existent, or, if existent, occurs only to a very small extent. The demand for currency, it need hardly be said, is variable; it expands with increase of commercial prosperity and economic productivity. The great expansion of commercial and industrial profits in the last two years is common knowledge; and further currency, even apart from exigencies of official finance, is the natural accompaniment of such conditions.

More goods are being produced, higher prices are being received, and higher prices are paid in

many instances for goods purchased. To this extent, expansion of currency is the consequence, not the cause, of high prices. Then there are purely temporary causes accounting for increased demands for currency. These causes centre chiefly around current restrictions upon imports. Of these, the best example concerns piecegoods. Normally, imported piecegoods are consumed in enormous quantities. What happens is evident. Upon the one hand, money is paid to agriculturists for produce, either gold or rupees; and on the other, imports like piecegoods, which in normal circumstances bring these millions of rupees back into circulation ready for use in other directions, are either so reduced in quantity or priced so highly (or both) that consumption is curtailed, and circulation of coin is consequently impeded. An analogy would be trucks on a railway which go in one direction but never return, involving constant manufacture of new trucks. The rupees are monetary railway trucks, which go out from the Government Financial station, but (in present conditions) rarely return. Meanwhile, war outlay continues, and, in the absence of old rupees or notes, must be financed with new rupees and new notes.

One effect and object of the war loans is to bring back part of Government's enormous outlay for use over again. New silver for coinage can now be purchased only at prices which threaten to force further rises in the sterling exchange. Consequently the Government of India is anxious to secure as many notes and rupees on loan account as investors can spare. It is not questioned that inflation of currency forces up prices.

One feature of recent new currency that is bound to attract attention is that it has consisted almost exclusively of silver coins and notes. I need not recall the enormous imports of bullion and sovereigns that occurred in the years immediately prior to the outbreak of war and the increasing extent to which gold coin was passing into circulation in certain parts of the country. The suspension or restriction of gold imports except on Government account has led to complications in more than one direction but that the Government of India favours taking the earliest opportunity of extending the circulation of gold coin can be inferred from its action and success in persuading the British Treasury to start local minting of sovereigns and half-sovereigns—an experiment that will give our currency policy an entirely new bias. The Chamberlain Commission, it will be recalled,

was not flatly against the establishment of an Indian gold mint but considered it should be left entirely to local sentiment. The Commission formulated the chief arguments which have been adduced in favour of gold coinage in the following terms:—

1. That gold is a more convenient and portable medium of circulation than the rupee.

(2) That a gold currency is a necessary step toward what may be regarded as the ideal currency, viz., paper backed by gold in reserve. *

(3) That some prestige attaches to the possession of a gold currency whereas silver circulation is the mark of less progressive peoples.

(4) That a large amount of gold in circulation is a strong, and, in the view of some people, the only adequate support for exchange.

(5) That the constant mintage of fresh supplies of fresh rupees is objectionable, and would be obviated by an increasing circulation of sovereigns.

(6) That until India has a gold currency in active circulation, India will continue to possess an artificial and managed circulation.

(7) That India should be encouraged to absorb gold in order to protect the world in general from a further rise of prices due to the greatly increased production of gold.

To what extent some of these reasons favouring circulation of gold coin retain their old force is, I may be permitted to think, open to question but,—the mint having been established—the only trustworthy guide in the new and complex currency situation now existent is practical experience and what lessons this will teach us we cannot guess. One or two comments may be inserted here concerning the anxieties created by the enormous expansion in rupee currency. Here there are two points. The first is (a) that fresh currency has been due largely to the financial and commercial conditions created by higher prices and (b) that high prices are likely to continue. Their level will be lower than at present, but will, it is confidently predicted, undoubtedly be higher than the pre-war figures. Then there is another fact. When peace returns, this country will find itself on a permanently higher level of general prosperity and economic productivity, and will, therefore, require more currency than previously to finance its industries and trade. Incidentally, we may possibly see some contraction in note circulation whose expansion is due partly to absence of gold coin but upon this point we can but wait and see.

Two facts, then, are clear. First, that Sir William Meyer, by various devices, has financed an enormous official outlay, over and above the ordinary Government expenditure. Secondly, that this outlay—thus ingeniously provided for,—is, and has been, and, while it lasts, will continue to be no small factor in fact the dominating factor in current commercial and industrial prosperity.

To the traditional problem of the financing of trade and the profitable employment of Government revenues; to the problem of the wider establishment and expansion of the currency note circulation; to the solution of our fiscal problems; and to the problem of widening the basis of Government loans, Sir William Meyer has admittedly made contributions of enduring value. No Finance Member in recent years has faced difficulties so numerous or complex, and none, I dare assert, could have faced them with greater courage and patience or solved them with greater ingenuity. This is not of course, to say that, in competent opinion, Sir William Meyer's regime has been free from blunders. But

the fairest attitude is to take his policy "by-and-large." There are, I think, two at least of his achievements that will live in our financial history. He has taken the first step in democratising our paper currency. He has also taken the first step in democratising our official securities. These are important measures even though their fruit will take time to mature. The issue of Treasury Bills is another remarkable innovation. The graduation of the income tax stands in an almost equally important category and has been accompanied for the first time by the imposition of the super-tax.

I have heard Sir William Meyer described as an auditor, nothing more. I think the foregoing record is more than adequate to refute that gibe, and I believe that history will endorse the verdict upon his lustre of the leading British banker in India, viz., that "Sir William Meyer is, beyond doubt, the ablest Finance Member this country has known since Sir Clinton Dawkins." I give Sir William Meyer the Irish salutation *Slán Leat*.

LOVE AND REST

BY

HUSAIN ALI MIRZA

First Lancers, Hyderabad, Deccan.

O sleep! why art thou fled from me
Have I done anything sinful, any wrong?
Tell me live thou only for the pure?
Of heart I am pure, but where does a sinless
[mortal dwell?

To live is to sin, to die is a crime,
O where, O where is the path for me?
Speak; I stand a mystery to me.
Why so restless do I lie?
Is love the only guilt of mine?
To hate is cruel; to love is guilt,
Man can you a third passion divine?
A storm within me rages.
Some elements conflict, some feelings
Rise to seek for feelings like.
Between the ebb and flow of breath
Mortal you toss from heaven to earth,
Earth to heaven.
The heaven and earth clash in me;
One takes me high the other throws down,

Lo! the tide of love heaves my breast,
Divine hope signals from the silvery shore
But now the clouds of despond crowd
All is dark; My image of love floated
Off my mind; Thus life passes on
Twixt hope and despair, man is never at
[rest.

Is not harmony then in the elements
Of our being? is this perpetual to be the
[internal fight?
Dictate O Goddess! Solve the mystery of
[life,

I hear some undertone speak
In me; "Of discord will come Harmony,
Of storm calm". Magnetic love
Aspires up, Earth draws us down. "Of earth
To earth shall fall, and Divine meet
Divine." Thus shall end the strife; Love on
Love much; Be lost. Losing self Him
You find. Love; Love; and be lost,

AN EPITOME OF JAINISM

A REVIEW BY

MR. M. HIRIYANNA, M.A.

HIS* is an attempt to expound the main principles of an ancient creed which still retains the allegiance of a rich and influential Indian community. Jainism has been described as the Cinderella of Indian religions; for, among them, it was the last to attract the attention of the Western scholar and so suffered from his partiality for his earlier studies, viz., Hinduism and Buddhism. Because of some superficial resemblance, it was even represented for some time as an offshoot of the latter. But of late, thanks chiefly to the labours of scholars like Jacobi, the system has been receiving the recognition due to its antiquity and importance.

The work under review is something more than an exposition of the Jain faith and its terminology. As indicated in the subtitle, it purports to be a historical and comparative study and the authors throughout elucidate their position by bringing it into relation on the one hand with different systems of ancient Indian philosophy and on the other, with European schools of thought like those of Hegel and Spencer. Although there is much that is suggestive here, we cannot say that the treatment is always either clear or correct. The authors, now and then, allow themselves to be carried away by religious zeal and so do scant justice to the systems they criticise. For example, in dealing with the Buddhist doctrine of the momentariness of all things, they try to make out that Buddhism is, at bottom, a crude faith leading only to a life of inclination. It is hardly necessary to point out how much this distorts the truth, for the ethical excellence of Buddha's teaching is recognised by all. Buddhism yields to no other Indian religion in the determination with which it sets its face against instincts and appetites; and yet the authors of this book state that the only logical result of a belief in it is "a careless surrender to the present" (p. 466). The fact is that they forget the other and equally important doctrine of Buddhism that all is suffering which makes it impossible for a sincere adherent of that religion to turn a sensualist. Again the account of Vedantism given in the preface is open to serious criticism. That the Kshattriya had much to do with the development of the essential Upanishadic doctrines may be true, but to speak of

Vedanta as a militant faith is plainly self-contradictory. We should like to refer to one other point, viz., the description of *Jivanmukti* as an *inferior* ideal (p. 605). That, however, is a commonly current misconception for which we need not hold the authors of this work specially responsible. *Jivanmukti*, if we rightly understand the spirit of Indian philosophy, is indeed the highest and the most truly philosophical of all conceptions of deliverance, and may be said to represent a landmark in the history of philosophical thought in India. It is one of the points where Indian philosophy emerges clearly from Indian religion and what was once a mere speculation is thought within the range of practical life. For the goal of existence according to this conception is salvation on this side of death—not the attainment of any mysterious bliss *hereafter*, but the achievement of mental equipoise *here and in this life*, such for instance as is described in glowing terms in the Bhagavad-Gita (ii, 55-72). The conception of *Jivanmukti* belongs to the later Upanishadic period, but it seems to have acquired its full significance in the Epic period whose essential merit it was to have developed the Indian ethical ideal to the fullest extent.

In spite of limitations like those which we have pointed out, the work, taken as a whole, succeeds in convincing the reader of the basal soundness of Jainism. It should also be commended for the attempt it makes to differentiate Jain philosophy from Jain religion. The intermixture of religion and philosophy is a prominent feature of ancient Indian speculation. It has no doubt its own advantages, for religion thereby becomes rationalised and philosophy ceases merely to gratify theoretic curiosity. But, however useful this intermixture may be in life, for purposes of presentation, the two should be separated. Otherwise our philosophy will not appeal to the modern mind with sufficient force and its worth will ever remain underrated. One of the first duties of the student of Indian philosophy is accordingly to turn his attention to an independent exposition of what is strictly philosophical in Indian thought.

The work closes with a description of the art and literature of the Jaini, a knowledge of which is so essential to understand their view of life. There is also a chapter on the Jain places of pilgrimage which—as every one that has visited them will readily admit—may well have for their motto, "cleanliness next to godliness."

* AN EPITOME OF JAINISM. By Parashand Mahar, M.A., B.L., M.R.A.S., and Krishnachand Ghosh, Vedantist, Chistamani, Calcutta, 1917.

THE SAINTS OF MAHARASHTRA

I. NOTE BY THE EDITOR

AMONG the several saints whose lives form the subject of this series,* a most interesting and remarkable group come from Maharashtra. Beginning with Dnyandev, who wrote his famous commentary on the *Bhagavad Gita* in the spoken language of the people, we find a galaxy of saints and prophets whose names have become household words with the people of Maharashtra. The stream continued to flow in full tide for more than four centuries and then it appears to have dried up.

Roughly speaking we may state that the history of this religious revival covers a period of nearly five hundred years, and during this period some fifty saints and prophets flourished in this land, who left their mark upon the country and its people so indelibly as to justify Mahipati in including them in his biographical sketches. A few of these saints were women, a few were Mahomedan converts to Hinduism, nearly half of them were Brahmins, while there were representatives in the other half from among all the other castes, Marathas, kumbhis, tailors, gardeners, potters, goldsmiths, repentant prostitutes, and slave girls, even the outcasts Mahars: (Ranade's Rise of the Maratha Power).

Alike in the testimony their lives afford to the qualities of independence and spiritual devotion, alike in the great power and intuition underlying their utterances and in the work of social and religious reformation they carried out, these saints of Maharashtra form a remarkable group.

Among these Maratha saints, more than fifty in number, the lives of five have been chosen as being at once most typical of Maharashtra and as being those who have left most abiding influence on the thought and religion of the Maratha people. Dnyandev (1275-1296), poet and thinker, was the first to raise aloft the banner of the new religion and his intrepid utterances and writings first awoke the national mind. Next came Namdev (1370-1440) whose poems and preachings gave wide currency and popularity to the new-won Vaishnavite faith. His impassioned life and utterances irrevocably connected the old shrine of Pandharpur with the heart and faith of the Maratha people. In the 16th century came Ekanath (1528-

1599), poet and resolute philanthropist. He gave in his poems and the *Bhagavat* full form and expression to the new religion of Bhakthi and Bhava. More than his poetry, his life, so full of courage, charity and philanthropic love, demonstrated the victory of those ideas of Brotherhood and Religious and Social Fellowship that were making themselves felt. The 17th century is filled with the lives and doings of the two well known saints, Tukaram (1608-1649) and Ramdas (1608-1682). Tukaram, born mystic and poet, is however the most endeared and widely-read of the Maratha saints and poets. In his great spiritual earnestness and power, in his poetic depth and sincerity, there are few perhaps that can compare with him, even outside Maharashtra. The other great figure is Ramdas, the statesman-saint, the guru of Sivaji. Combining in himself the ideals at once of a Vaishnavite reformer and a nation-builder, Ramdas stands unique in the annals not only of Maharashtra but of India itself.

The lives of these saints are based upon the poetic biographies written by the Marathi chronicler, Mahipathi who flourished in the latter part of 18th century.

As is the case with all biographies of saints, the popular imagination attributes to these persons wonderful and miraculous powers, notably those of raising the dead to life, healing the sick and feeding the hungry. The stories which are told of the way in which they were helped by supernatural agency in their mission of love may or may not be accepted in these days of vigilant criticism. As Mr. Lecky has remarked, it is the atmosphere of child-like credulity which predisposes men to require and accept these wonders and miracles as events of ordinary occurrence. The saints and prophets themselves did not claim miraculous powers. They were meek and suffering men who placed their trust in Providence, and their trust was justified beyond their expectations, often-times to their own surprise. The moral interest of these biographies centres, however, not in their miraculous feats, but in their struggles, and in the testimony their lives afforded in vindication of the eternal verities of the moral law and man's higher spiritual life. It is with this aspect of their life that we are more immediately concerned in the sequel, and we hope to show that in this respect the work they accomplished was priceless and blessed beyond all comparison.

The religion of these saints has been thus beautifully described by the late Ranade.

There is one point, however, in which the reforming saints and prophets in this country differed essentially from those who were working in the same cause elsewhere, the contemporary Protestant reformers in Europe.

* "The Saints of India Series" G. A. Natesan & Co. See details at the foot of the article on page 298.]

From the Vedic times downwards, the Aryan gods have been gods of love and of brightness, of sweetness, and of light. There were, of course, terrible gods also, such as Varun and Rudra who inspired awe and filled the mind with terror. But the national tendency was to dwell with affection on and contemplate chiefly the bright side of divine Providence, unlike the Shemitic idea which dwelt upon the terrific manifestation of a distant god whose glory could not be seen save through a cloud, a severe chastiser of human frailties, and a judge who punished more frequently than He rewarded, and even when He rewarded kept the worshipper always in awe and trembling. This conception lies at the root of all Shemitic religions, and it is to the credit of Christianity that it attempted and partly succeeded in bridging the gulf by securing the intervention of God incarnate in the flesh, at Jesus Christ, who suffered for mankind, and atoned for their sins. This intervention was never found necessary in the Aryan religions of Greece or Rome or of India. God with us has always been regarded more as a father and a mother, a brother and a friend, than a judge and a chastiser and a ruler. Not that He does not judge, or rule, but He judges, rules and chastises with the love of a father or mother, ever ready to receive the repentant prodigal son back into his arms. The orthodox Brahminical conception does not bring out this feature of a kindly Providence so prominently as it is found to be realised in the teachings and life's experiences of our saints and prophets. They are emphatic in their assertions that they were able to see their God, and hear His words, and walked and talked with Him, and held intercourse with Him. In their higher moments they, no doubt, describe Him as One Who did not speak, but their most normal condition of mind was one of satisfaction when they realised His presence as we realise the presence of sensible things. The *yogis* and the *vedantis* only talk in their waking dreams of being one with God, but Namdev and Tukaram, Ekanath and Dayanand, were not content with this distant and difficult union, which did not last during all the moments of their conscious life, and compared their own happiness in such daily intercourse with God as being above all the attainments of *yoga* and *Vedant*. We may believe the miracles ascribed to these saints or disbelieve them, but we cannot disbelieve their emphatic statements on this point. All the love that in Christian lands circles round the life and death of Christ Jesus has been in India freely poured upon the intense realisation of the every-day presence of the Supreme God in the heart in a way more convincing than eyes or ears or the sense of touch can realise.

As a consequence of this conception of God's relations with man, the supreme efficacy of devotional love (*Bhakti*) over all other methods of attaining to His knowledge became the cardinal creed of these *Vaishnav* sects. There is not a life in all these sketches drawn by Mahipati in which *Bhakti* and Faith (*Bhāva*) are not emphasized as being far superior in virtue to all other forms of worship, such as the performance of rites and ceremonies of external worship, pilgrimages and ablations, self-mortifications and fasts, learning and contemplation. Namdev cried while removing the bark of a tree, because he thought he saw blood coming out from the stroke of his axe, and he struck himself with the axe to see how he felt, and realise what the tree might feel. Shaik Mahomed, being sent by his father to practise the butcher's trade, first cut his

own finger with his knife to see how the animal would feel, and the pain he felt drove him to forswear his trade, and retire from the world in which such pain had to be inflicted for earning one's livelihood. Tukaram felt that there must be something wrong about him, when, on seeing him, the sparrows left the field he was sent to watch, though he did not intend to disturb them. This intense spirituality and absolute surrender of self may sound somewhat unreal to men not brought up in the atmosphere these saints breathed. But there can be no doubt about the fact, and there can also be no doubt that the national ideal of spiritual excellence has been shaped by these models.

We may quote at the end the general estimate of their work given by Ranade.

The religious movement, commencing with Dayanand who lived in the fifteenth century, can be traced to the end of the last century as a steady growth in spiritual virtues. It gave us a literature of considerable value in the vernacular language of the country. It modified the strictness of the old spirit of caste exclusiveness. It raised the *Sudra* classes to a position of spiritual power and social importance, almost equal to that of the Brahmins. It gave sanctity to the family relations, and raised the status of woman. It made the nation more humane, at the same time more prone to hold together by mutual toleration. It suggested and partly carried out a plan of reconciliation with the Mahomedans. It subordinated the importance of rites and ceremonies, and of pilgrimages and fasts, and of learning and contemplation, to the higher excellence of worship by means of love and faith. It checked the excesses of polytheism. It tended in all these ways to raise the nation generally to a higher level of capacity both of thought and action, and prepared it, in a way no other nation in India was prepared to take the lead in re-establishing a united native power in the place of foreign domination. These appear to us to be the principal features of the religion of Maharashtra, which Saint Ramadas had in view when he advised Shivaji to follow in his father's footsteps, and propagate this faith, at once tolerant and catholic, deeply spiritual and yet not iconoclastic.

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II. SHRI DNYANESHWAR*

BY MR. D. V. ATHALYE, B.A.

†  HAT the little firefly is beside the brightness of the sun, what a grain of sand is beside the vastness of Mount Meru, so is the life of householder when compared with that of a *sanyasin*." So said Swami Vivekananda on one occasion. So also thought Vithal Pant, the father of Saint Dnyaneshwar. A Brahman by birth and a *Kulkarni* by profession, all the love of a devoted wife could not reconcile him to a worldly life. Before marriage he had been on a long pilgrimage, visiting every shrine in Guzerat and Maharashtra. Ever since his childhood he was a devotee of Shri Vithal (or Vithoba) of Pandharpur in the District of Sholapur. It is possible that this seed of devotion was well-watered in his travels and though, for a time, he settled down to married life, yet it was not long before he repented. He longed to go to Benares and to become a *sanyasin*. But he was childless and besides, there was that difficulty—the permission of his wife. How was that permission to be got? Great as is our respect for the yellow robes, still the aspiring monk is allowed to pursue his ambition only if his wife allows him to leave her. What woman would cheerfully consent to bury her own happiness?

But the mind of Vithal Pant was unalterably fixed. He would be a *sanyasin* at all costs. Soon after his marriage he lost his parents and was, at the request of his father-in-law, living at the latter's house at *Alandi*.† One day, he left his wife and all her people and went to Benares. There, he sought and found the house of the Swami Ramananda, a celebrated *sanyasin*. "Have you taken your wife's permission?" asked Ramananda. "But I have no wife, no child," boldly replied Vithal Pant. Believing in his words, Ramananda gave him the yellow robes and allowed him to study under his care.

* Condensed considerably from a sketch prepared for the "Saints of India Series," published by G. A. Natesan & Co., Madras. Price, As. Four.

† A village thirteen miles from Poona.

But this episode, instead of ending here, had a melancholy course to run. The unsuspecting Ramananda became very fond of Vithal Pant, now Chaitanyashram, and soon made him his chief disciple. One day he asked Vithal Pant (so we shall continue to call him, in spite of his temporary change of life and habit) to look after the *math* and its inmates and accompanied by a few disciples went southward on a long pilgrimage to Rameshwar. Being himself a Mahratta Brahman, he chose the western route, visiting on his way sacred towns and rivers. It was impossible for him to avoid *Alandi*, then one of the principal centres of orthodox learning. Vithal Pant must have foreseen his guru's prospective visit to *Alandi* and that is, perhaps, why he did not accompany him. But the gods were determined to act prejudicially to him. At *Alandi* Ramananda had, as usual, taken residence at the village temple, where, in the evening, he was saluted by a lady, the picture of grief and anxiety, looking older in appearance than she was in years. That woman was the disconsolate wife of Vithal Pant. Ramananda blessed her with the words "mayest thou have a son." The blessing was quite customary and had nothing curious about it. But thinking of her 'runaway' husband she could not repress a rather ironical smile at the benediction, though she did not utter a single word. Surprised at her conduct Ramananda asked her what she meant. In the conversation that followed, it transpired that her husband had, even, against her permission and before she had any issue, renounced the world and had taken *sanyasa* at Benares. The mind of Ramananda became more uneasy when after full investigation he found out that the husband of the woman was no other than his favourite disciple Vithal Pant. Now, further journey was at an end. He determined to set things right. So, taking the wife Rukmini and her people with him back he went to Benares. Surprised at the early and unexpected visit of his master Vithal Pant asked what had happened. With voice choked with rage, the master said "I had been to *Alandi*, you see," and then asked almost ferociously "Have you any explanations

to make?" Disconcerted more by the word "*Alandi*" than even by the question, the disciple fell to the ground, made a clean breast of everything and begged his guru's pardon. He would, he said, do anything to please his master. "Then," said Ramananda, "take your wife and go back to *Alandi* and live the life of a householder." No doubt, it was a critical moment and must sorely have tried the devotion of Vithal Pant for his master. He did not like what he was directed to do; but disobedience being out of the question, he quietly took the hand of his wife and sped back to his village about 1261 A.D. a householder again.

Cruelly disappointed in his spiritual dreams, Vithal Pant returned to *Alandi*—there to find another, perhaps keener disappointment awaiting him. He was boycotted. His friends avoided him; the rest persecuted him. He had no friends but hunger and destitution. He had no hope except from the Faith that in him lay. And yet this harassed, persecuted man had not one word of blame, of censure for his enemies! Gentle, meek, and uniformly forgiving, he blessed those that cursed him and went on, in spite of fatigue and privations, chanting the name of the Lord!

In 1273 A. D., however, the tedium of his life was broken. In that year his wife bore him a son, later named Nivrithinath, literally 'The Lord of Renunciation.' Two years later was born Dnyanadev, 'The God of Knowledge,' the subject of this short sketch. After him Vithal Pant had two children,—one son and the other a daughter. They were named Sopanadev and Mukta Bai 'The Liberated.' The joy, which the parents felt at the birth of these children, was not unalloyed. They had that hard battle to fight, the fight with poverty. And in that trying duel, the more spiritual the soldier, the fewer chances he has of success. Starvation was not new to them. The neglect of their friends and the cruel and almost vindictive persecution of their villagers, had made them pretty familiar with it. What was worse was the consciousness that the children would have to inherit ostracism with the possibility that the happiness of their

life might be blasted. That was as iron to the soul of the fond parents.

But whatever happiness the ostracised family derived from one another's company was soon to end. An event occurred which shows to what extent the perverse obstinacy of blind orthodoxy can go. The ceremony of wearing the sacred thread is of extreme importance in the life of a Brahmin boy. In fact, real Brahminhood dates from that ceremony. Every one, therefore, can understand how anxious Vithal Pant and his wife must have been to get that ceremony, Upanayana of Nivrithinath and Dnyaneshwar, now ten and eight years old respectively, performed. They hoped that time and their own forbearance had appeased the anger of their villagers and that no further difficulty on the point would be raised. They, therefore, broached the subject before the leading luminaries of their neighbourhood, hard-hearted, though scarcely hard-headed Shastris, who constituted themselves as the sole repositories of religious wisdom. But they were in no mood to grant justice or even mercy. For a *sanyasin* returning to the second *Ashram*, they thought, there was but one punishment. The sin was monstrous and the sentence death. Believing (without reason) that their own death would make the path of their children smooth and their thread-ceremony possible, Vithalpant and his wife once more saluted those Brahmins, trusted their children to the care of God, walked straight to Allahabad and there in the holy confluence of the three rivers, ended by one plunge their life and what was more bitter still, their suffering.

So ends the sad chapter in the history of Vithal Pant's life. Now begins the brilliant career of his children. As serene and cheerful as ever they discussed what the next step should be. Nivrithinath perhaps heartily sick of the dogmatism of the leading Brahmins of *Alandi*, was for no submission. "What is that thread-ceremony to me?" he cried, "I am holiness incarnate!" But the hero of our present sketch, born as he was to lead the people instead of defying them, thought conciliation to be the best course.

An appeal was made to the *Pandits* of *Paithan* who at first refused to admit this brotherhood into the fold of Brahmanism, but being amazed at the miracle which Dnyaneshwar wrought by making a buffalo recite verses from the *Rig Veda*, they, in terror and reverence, yielded and gave the necessary permit which enabled Nivrithinath and Dnyaneshwar to have their thread-ceremony performed. But the putting on of the sacred thread was not with them the beginning of study; rather was it the beginning of their life's work—religious revival. At the feet of their father they had drunk deep of spiritual learning. Nivrithinath when a stripling of seven had come across a great sage, Shri-Gaininath at Tryambakeshwar near Nasik, who, struck with the attainments of the lad, initiated him into the mysteries of *yoga*. Dnyaneshwar his junior by two years, became his disciple and throughout his short life referred to his elder brother as his spiritual master, at the touch of whose blessing-hand he had penetrated the 'unknown.' But he was not satisfied with his own spiritual freedom. He had love infinite for his ignorant brothers and sisters in Maharashtra, and ever since his childhood, his mind was busy thinking as to the best way he should help them. In those days Maharashtra was ruled by the Yadav kings of Deogiri, better known by the subsequent name Daulatabad. The tide of Moslem conquest that had deluged the northern part of India, was soon (1294, A.D.) to reach Deccan and to shatter the already waning power of the Yadav kings. Twenty-one years (1273) before the invasion of Allauddin, Ramdeo Rao, the then king of Deogiri had headed a strong movement in the Deccan to rebuild the dilapidated temple of *Vithoba* at *Pandharpur*. What the encouragement of the king and the devotion of the people did, Dnyaneshwar saw and he resolved to avail himself of the awakening religious consciousness of the people. Already a band of enthusiastic admirers had gathered round him. To train them properly in the science of Realization, he wrote in 1290 at *Nevana* (District Ahmednagar) the *Bhavartha-Dipika*—that celebrated commentary on the *Gita*, which is deservedly con-

sidered as the *Magnum opus* of his brilliant career and he has delivered the message of Lord Krishna in a work that will last as long as the Marathi language.

It is impossible to describe the supreme beauty of this book except in language which, to those who have not read it, may appear hyperbolic. Never have the dry bones of the Vedanta been clothed in a richer manner.

When the work was finished, his master and brother Nivrithidev said to Dnyaneshwar "we have had a good treat. But now let us have something original"; at which Dnyaneshwar composed the *Amritanubhav* 'The taste of Nectar' at ten successive sittings. The book reveals the same grasp of the subject but being more difficult and less rhetorical is not as popular as the first.

Space forbids us from describing at great length the service of these saints and prophets to their language and literature; and yet it is impossible to pass over it in silence. It can safely be said that if there is any force, rhythm or power of expression in the Marathi language, that is entirely due to these saints and prophets who, when Marathi was neglected everywhere, took this famished orphan and nursed it with all the love at their command. The language really stood in need of protectors. It did not find favour with the Pandit who was too full of Sanskrit; and from the 14th century onward it ceased to be the official language. Discarded by Prince and Pandit, by Court and Camp, it sought shelter at the feet of these saints. It is their writings which gave Marathi a dignity which hitherto it lacked.

The appearance of these two books considerably enhanced the high reputation Dnyaneshwar had attained. And yet, not content with the success his mission had achieved he started ostensibly for a long pilgrimage no doubt, but really to carry the truths of the Vedanta to the remotest parts of his country. He was accompanied by his brothers and sister, by numerous friends and many disciples. The very fact that the party included such men as the goldsmith Narhari, the potter Gora and the gardener Samvta—names respected to this day by even orthodox Brahmins—shows the extent of the awakening.

At Pandharpur, the party was joined by Namdev, the son of a tailor, than whom the God Vithal had no more fervent devotee. To him, Vithoba was not the stable, stone image that He is to the ordinary *Bhakta*. Namdev played and talked with Him, was free to love and in moments of petulance and anger, to chide the God, whose banner is even now carried by more than a million people in Maharashtra. It is unnecessary to follow the saintly group, visiting shrine after shrine, bathing in sacred rivers, blessing the weak, convincing the doubting, themselves alternately lost in mute ecstasy and eloquent song. The task of preaching *Bhakti* and knowledge to the vast concourse of people who greeted them wherever they wended their way, was generally entrusted to *Namdev*, whose power of waking up the latent fire of *Bhakti* in the hearts of his hearers was unrivalled. Sometimes it was Dnyaneshwar who addressed them or Gora the potter and *Visobukhechar*. It was a triumphal tour.

After his return from the pilgrimage, Dnyaneshwar and his brothers with their youngest sister, led an even course of life at *Alandi*. They never married; they never worked for their livelihood. They had only one occupation in life—Service of God. If they saved society, that was solely because they wanted to serve God through society. To elevate the depressed and to console the miserable were the basic elements of their religion.

"Whom the gods love die young" says the proverb and in this case the gods were but too anxious for the return of one of their own company. So on 25th October, 1296, two years after Allaudin's invasion of the Deccan, Dnyaneshwar closed his brilliant career by entering into eternal *Samadhi* amidst the subdued sobs of his own loving sister, brothers, disciples and friends. He was barely twenty-two. Before the first anniversary of his death, his sister and brothers followed him, too unwilling to live in the void caused by their brother's death.

So ends the story of Dnyaneshwar's life. The history of his inner struggles,—if there were any—of his mental and spiritual development is hopelessly lost to us. What remains is

a series of bare facts, happily well authenticated, and a succession of miracles whose account, proceeding though it does from contemporary writers, is, in these days of rationalism, often rejected. To my mind the greatest miracle which this boy-saint wrought was the immortal book which he composed when barely fifteen. There he stands, before the mind's eye of his reader, in the temple at *Nevasa*, the light of knowledge radiating from his countenance, holding the audience bound by the spell of his eloquent words. To me, however, the picture is far less appealing than the other, in which, the saint, as yet undiscovered, begged from door to door returning not railing for railing but love for hatred, compassion for cruelty and nobility for mean conduct. The children of the ostracised *Vithalpani* became the religious leaders of their time. The beardless begging boy is the spiritual light of six centuries. He conquered Maharashtra and made it prostrate before the throne of *Vithoba*. From his time *Pandharpur* became the Benares of the Marathas. At a time when religion was in the hands of Pandits and a sealed book to the people, he spread broadcast the truths of the *Vedas*. And what a love for his people! Himself a great yogin and a follower of the great Shankaracharya, for them he discarded, like Vivekananda, the bliss of *Samadhi* and the stimulating silence of the cave and worked for and amongst them. Personally partial to jnana only, he preached *Bhakti* and sanctioned *karman*. He opened their heart and kindled their spirit; and though the political complications of the next two centuries put a temporary check on the religious revival, yet with the coming of *Ekanath*, it rose with a rebound, extended to the remotest corners of Maharashtra and made religion first a rallying sound and then the war-cry of the people. The religious revival made the subsequent movement against the Muslim conquerors possible; and though the credit of building *Swaraj* must be given to Shivaji and his followers, yet the contribution of the leading saints and prophets towards the development of the idea of nationality must never be overlooked. For the patriotism of those times was based not on economics but on religion.

III. SHRI EKANATH

BY MR. D. V. ATHALYE, B.A.

THE ancient city of Pratishtan, later known by the name Paithan enjoyed during the middle ages a wide reputation for its piety and scholarship. At the time we are writing about—the middle of the fifteenth century—there lived at Paithan a Brahman named Bhanudas. He was a great devotee of the God Vithoba of Pandharpur. It is said that the great King Krishna Rai (1430—1452) of Vijayanagar had come once to Pandharpur on pilgrimage. So pleased was he with the beauty of the image of Vithoba that he took it away to his capital to the mortification of all the devout *Bhaktas*. It was Bhanudas who boldly went after the King to Vijayanagar and there at dead of night entered the royal palace and embraced his favourite God! Vithoba presented him with His diamond necklace and promised that He would go to Pandharpur with his devotee. When, on the next day, the necklace was found in the possession of Bhanudas, the King at once sent him to the scaffold but the scaffold was miraculously turned into a beautiful tree, at which Krishna Rai begged pardon of Bhanudas and allowed him to take the image of Vithoba to Pandharpur. It was this Bhanudas who was the great-grandfather of Ekanath. Bhanudas had a son named Chakrapani whose son Surya Narayan was Ekanath's father. Ekanath was born about 1528. The exact date of his birth is not known. Soon after his birth he lost both his father and his mother and was brought up by Chakrapani. He was never a boy in habit and temperament. He spent days and months, not in childish plays and amusements but in going to the banks of the river Godavari, collecting curious-looking stones there and worshipping them as Siva. While the rest of his mates would play the horse with a stick, he, disdaining that game, would, with a staff on his shoulder, play at being a *Haridas* (lit. Servant of Hari), a religious preacher. He was never cross, and was always obedient and uniformly cheerful, so people were naturally drawn towards him and experienced a kind of pleasure in his company. He was a studious

boy, quick at figures, and, seeing his sharp memory and understanding, his grandfather performed his *Upanayana* (ceremony of putting on the sacred thread) at the tender age of six. And then, all the craving for worship, for ceremonies, for devotion that was reflected in worshipping stones and playing at being a Haridas welled up into an earnest study of the Vedas, into close and attentive hearing of the lectures of religious preachers. The modest and charming way in which he asked difficult points in Vedanta won the hearts of learned men but often they had to admit their own incapacity to explain his doubts; then he would go to a temple of Siva and there remain absorbed in contemplation for hours. Nobody knew what plans he revolved in his mind in the solitude of that temple. Nobody—least of all his grandfather and grandmother—was prepared to find him give a slip one morning, and leave friends and relations in sorrow and surprise, never to be heard of for the next twelve years.

The voice which Ekanath heard in the temple advised him to go to Daulatabad and take his spiritual lessons at the feet of Janardanswami, chief officer on the fort. Had Ekanath consulted the opinions of well-informed persons he would not have taken a different course. Janardanswami was noted far and wide as being one of the greatest householder-saints of his time. Born in 1504 of an humble but pious Brahmin family he started his career at a time when the Brahmans were in high favour with the Muslim rulers of the celebrated Bahamani Kingdom (1327—1526 A.D.). His talents were conspicuous, character reliable, and bravery admirable. He was at once an accountant, a soldier and a capable executive officer. But these qualities, bright as they were, were only the background of his wonderful spirituality. In the duplicity and intrigues of the court of Malik Ahmed, his unwavering probity was everywhere respected; and it is said that out of regard for his worship of *Shri Dattatreya* all the offices in the city and fort of Daulatabad were closed on Thursdays. Such was the man whom Ekanath was directed to join; and after days of travelling, he stood before the house of Janardanswami, footsore, and thoroughly exhausted. At the

sight of Ekanath, the Swami remembered how that same form had appeared to him in his meditation that morning. With heart alternating between hope and fear, Ekanath told who he was and what took him thither. The Swami replied in suitable terms and promised to do everything he could for a boy of such promise and earnestness.

To make his heart sublime, to purify his mind and develop spiritual faculties he followed the time-honoured course viz., personal attendance on, and service of, his Guru. Ekanath derived great benefit by living with Janardanswami. Occasionally, the Swami would send Ekanath to a neighbouring hill in order to practise solitary and austere *tapasya*. He would now and again put Ekanath to the test and see how far his disciple had advanced. Sometimes again, it was after the lamps were put out and the night far advanced that he would discourse with Ekanath on the subject of the realisation of God. Again and again would Ekanath ask him "Revered Sir, how shall I realise God?" and the answer to the question was to Ekanath's mind indefinitely postponed. On one occasion Ekanath sat up far into the night, for hours occupied in finding out a mistake of one pie in the official accounts which he kept for his Guru. Again and again he turned his eyes over the never-ending pages of the account-books and still no trace of the slip. "Shall I this once fail in my duty and incur the Swami's displeasure?" he thought. But there was no time for such thoughts. So with heart heavy and eyes wet he trimmed his lamp and plunged himself into the ocean of figures. At last the mistake was found and in ecstasy Ekanath clapped his hands and laughed loudly. When he turned back it was to find his Guru standing at his back, the picture of kindness and dignity. Ekanath in silence fell at his feet. "Now my son," the Swami said, "you know the way to realisation. Can you not turn the same concentration Godward and discover this whole mistake of Life?" "To be sure I will," said Ekanath and from that day redoubled his exertions and practised the

severest forms of penance in a solitary corner of the fortress.

Several striking episodes of devotion revealed the sterling worth of Ekanath and they at last induced the Swami to rend the last film of ignorance from the mind of his disciple. So on a bright Thursday morning he asked Ekanath to accompany him to a favourite and solitary place of contemplation just a couple of miles away from his residence. Ekanath instinctively knew that the moment had come and so with heart beating with wild hope and joy he followed the Swami to the beautiful grove.

"Well, my boy, stand here for sometime. Know that this is the crowning day of your life; and don't you be afraid of whatever form you might see Lord Dattatreya coming in." No sooner had his back turned than Ekanath saw a Mahomedan friar, tall and dark, his form clothed in a fresh hide reeking of stench; he was followed by an ugly and terrible bitch with eyes streaming with blood like those of the fabled Furies. Ekanath gave a start but instantly remembering the caution of his Guru became his former self again. The Swami and his visitor began to converse on diverse subjects till at last the Swami called Ekanath and presenting him to the "*Malanga*"* ordered him to milch the bitch. Ekanath did as was directed and before the "*Malanga*" disappeared Ekanath had the singular good fortune of seeing him transformed into that familiar form of Dattatreya which he had pictured to his mind so often. And who should the bitch be, but that celebrated *Kama-dhenu*, the desire-fulfilling cow? Lord Dattatreya blessed Ekanath, prophesied his future greatness and foretold that he would write a commentary on the 11th Chapter of the *Bhagvat Puran*.

From this time onward Ekanath could, at will, see the saintly form of the Son of Atri. We have it on the authority of Ekanath himself that the Lord Dattatreya lent him aid and

* The word in the chronicles is "*Malanga*," which according to the dictionary means "a Mahomedan friar professing extreme poverty and leading an austere life partly in monasteries and partly itinerant." But more probably it means a "*Dhes*," or a man belonging to that low caste which deals in the hide of cattle, etc.



SHRI DNYANESHWAR



SAINT TUKARAM

encouragement while writing his works and that the Lord had with His own protecting hand shielded him from danger.

Now that Ekanath had attained the acme of his ambition, it was time for him to leave the residence of his Guru and go back either to his own city or repair to any region which his fancy chose. But he showed no desire of doing anything of the kind. With the same joyful, peaceful, unruffled devotion he served his Guru and lived with him. He would gladly have remained with the Swami till the end of life. But Janardanswami knew that Ekanath had a mission in life and, to further prepare him for it, he asked him to go on a round of pilgrimage, visiting sacred cities, rivers and shrines. At this Ekanath was all tears. Which shrine or river, said he, was more sacred than those revered feet which he had been worshipping? No, he would not leave his Guru under any circumstances. It was only when the Swami promised to accompany Ekanath for some time that the latter consented. They left Daulatabad and went to *Panchabati* near Nasik, far-famed in the Ramayan as having been sanctified by the residence of Rama. From *Panchabati*, they went to *Tryambakeshwar* (20 miles from Nasik), the place whence the river Godavari starts its course and one of the twelve places in the Deccan having a temple of Siva which is said to be the work of no mortal. To Ekanath and his Guru, it was rendered even holier by the fact that the great *Nivrithideva*, the elder brother of Dnyaneshwar had attained spiritual wisdom there. They lived there for sometime and then the Swami intimated his wish to return to Deogad. "Go thou, my son," said he, "and in spirit I shall accompany you wherever you are. On your way you will meet persons of all sorts, persons high and low, rich and poor, saintly and wicked. Remember you are not to display your spiritual power to anybody. My blessings with you always!"

Ekanath's pilgrimage in Upper India was a great eye-opener to him inasmuch as it brought to his mind vividly the destructive work wrought by the Moslem invaders wherever they went. It widened his intellectual vision, deepened his sympathies, strengthened his faith and ingrained in him the ambition

of directing in proper channel the religious enthusiasm of his country. So when after many months he returned to *Paithan* it must have been with the fixed purpose of taking up the work for which he was born. To add to this the message which Janardhanswami, his old Guru, sent to him about this time expressly required him to become a householder. The itinerent tendency was still strong in him and when he went to *Paithan* it was not to his own house that he walked straight but put up in the temple of Siva, where the voice of God had, years before, enjoined him to go to Deogad. As was his wont, he went round the village in the evening a-begging. It was impossible for even his dearest friends of childhood to recognize him, so completely was he transformed in age, dress, features and everything. But his old grandfather who for the last twelve years had been fondly expecting Ekanath's return and who tried to discover the features of Ekanath in every stray traveller and *bairagi* instantly recognised him. He threw his arms round the neck of Ekanath and wept long and bitterly. It is hard to say how much of grief and how much of joy there was in his feelings. "Now, my son," he said, "you must never forsake me." "But, father, shall I not complete my pilgrimage and go to South-India shrines?" "No, you may not," persisted the old man. "The autumn of old age has well nigh made my leaf of life ready to drop down. Stay, stay with me, if only till I die. Besides, here is something for you." With these words he placed a carefully-kept note before Ekanath who instantly recognising the writing to be Janardhanswami's first held it over his head and then read it through. Ekanath made up his mind. He would, to obey his Guru, be a householder and side by side continue his religious and literary work. In pursuance of this plan he got himself married and settled in his old house at *Paithan*.

When Ekanath returned to *Paithan*, he was about twenty-five years of age. From that time till 1599, the year of his death, he lived mostly at *Paithan*, dividing his time between spiritual meditation and prayer on the one hand and religious lectures, discourses and composi-

tions on the other. In the life of saint Dnyaneshwar, we have seen how wide-spread the literary instinct of the men and women of the religious revival in Maharashtra was. They not only sought spiritual knowledge and inspiration, but no sooner did they have it than at once they rushed into literary composition in order to impart it to others. When we see how powerful this impulse for communication was, we need not wonder that Ekanath wrote some books. On the contrary we are surprised to find that, excepting his commentary on what is called the *chattus-sloki Bhagvat* (four verses in the Bhagavat Puran summarizing the conclusions of the Vedanta and of the philosophy of life) he wrote nothing for more than twelve years since his return to Paithan. The simplicity and unassuming modesty of his nature might perhaps be responsible for this. Whatever that be, we might well suppose that he was not idle. He has told us how "Blessed is this *Kali* age, in spite of its wickedness because we can attain salvation simply by singing the glory of Hari. All castes, all creeds, assemble together and praise the Lord according to their knowledge and faith. Your sex or caste does not count. It matters not whether you are a Sudra or a woman. Have Bhakti, sing the glory of Hari and you can attain Heaven. Even the Vedas are miserly because they are open to the first three castes only. But this *Kirtan* is the privilege of the lowest and meanest person. It will deepen your faith and strengthen your spirit. Even the happiness of *Mukti* sinks into insignificance before the ecstasy of *kirtan*. It entails neither the hardships of yoga nor the rigorous tedium of sacrifices. It is the highest worship." This *kirtan*, public and private, was his only occupation; his voice was musical and his presence commanding, and whenever he gave religious lectures with the accompaniment of music, thousands of people eagerly gathered in his courtyard. The theme differed with the occasion. Now it was the glory of Shri Rama and Krishna, the most favourite Avatars of Hindu Mythology; sometimes it was the life of a great Bhakta that was placed before the audience. Whatever the theme, the burden of the song was

the same viz., the insistence on the observance of the *Bhagvat* faith. It was the *Bhagvat Dharma* which, before him, Dnyaneshwar, Namdev and others had preached to the people and it was the *Bhagavat Dharma* which Ekanath also preached to his contemporaries.

The *Bhagvat Dharma* of old, as modified in the religious revival we are speaking about, was inseparably associated with the worship of Vithoba of Pandharpur. It is remarkable how without any prestige of antiquity, mythology or Puranic description, this God came to be so widely worshipped in Maharashtra as to induce Dnyaneshwar and Ekanath to accept the traditional identity between Him and Lord Krishna. They knew that without the backing of some learned and philosophical literary works this worship of Vithoba was likely to be shortlived and confined only to a very small class of people. They therefore availed themselves of the tide of the national sentiment which they tried to strengthen by allying it with the ancient philosophy as found in the *Gita* and the *Bhagvat Purana* and this was more necessary because the worshippers of Vithoba were ignorant and heedless of Sanskrit which contained all the treasures of Hindu philosophy. It was this literary backing of Dnyaneshwar and Ekanath coupled with other causes that we have no time to recount here that has still kept the "cult" living while other sterner, and in their days, stronger cults have languished.

Another feature of this school was the holding up of *Bhakti* over all other forms of *Sadhanas*.

So, leaving the "drill" of *Karma-kanda* to dotards and fanatics and the flights of metaphysics to philosophers, these men went straight to the tree of *Bhakti* and tasted of its nectar-like fruit to their hearts' content; and here also we might find the traces of that peculiar method which for want of a better name we shall call "Indian." It rejects nothing. Whatever forms, rituals, ceremonies they found in their times, these men (Dnyaneshwar, Ekanath and other leaders of the revival) kept in tact. They pulled down nothing. They have not one word of condem-

nation for even that part of our ritual which is meaningless. They, however, glorified *Bhakti* to such an extent that from its peaks everything else appeared small and contemptible.

These and other causes made the movement an essentially democratic one. The bigots will be bigots always. Ekanath has told us what he thought of him :—

“Look at this Ekanath, the disciple of *Janardānswami*. He cares neither for marks, signs, figures and secret symbols, nor for our old ceremonies and practices. He chants the name of Hari and by some mysterious force is deceiving the people. Should he not at least give some *mantra* to those who seek wisdom from him—*mantra* given in secrecy and kept with mystery ?”

But this mystery about religion was exactly what Ekanath and others tried to remove.

It is not strange that a man who saw God in every form, human or animal, and who had been specially trained in this spiritual quality by his Guru should himself have occasionally set aside the restrictions of caste. It is said that on one day at high noon Ekanath was going to bathe in the waters of the Godavari when he saw a Mahar child stumbling and falling in the dust. Ekanath at once ran to the spot, picked up that child and himself took it to the house of its mother. On another occasion he nursed a Mahar prisoner recently let off from jail and on the verge of physical wreck. Another story tells us how one day when the food for *shraddha* was being cooked in his kitchen, some Mahars passing by the house smelt it and whispered among themselves “How happy would it be if we ever get such nice food to eat.” Ekanath who overheard the remark at once called them and not minding the inevitable wrath of those Brahmins who were invited to perform the *shraddha*, served the Mahars with the dainty food. These and like other stories conclusively prove how deeply ingrained in his mind was that principle of equality which is the *sine qua non* of true spirituality. Says he :—

“The true *Bhakta* regards each object in universe as the image of God. It is true that the Vedas say ‘Never see the face of a man

who has strayed away from his proper *karman*.’ But this commandment is only for the first few stages. We require a lamp only when it is dark. But when the sun of divine knowledge rises there is no necessity for seeking aid from this petty lamp of the *Vedas*. A man who regards the most enlightened Brahman as being filled with the same God who dwells in the body of the lowliest of the lowly, is a true *Bhakta*. The same element of lustre only in different proportions is found in the sun and the firefly. From the ant to the creator, everything, living or dead, is the image of God. Look at the tree which gives with the same impartiality its shade, fruit and flowers to the man who has watered it as well as to him who wishes to fell it down. Such should be a *Bhakta* in his dealings with others. Equality is the highest spiritual quality.”

On his return to Paithan his time was divided between reading, contemplation and preaching; and those who were specially attracted towards Ekanath and who daily drank of spiritual wisdom at his feet requested him one day to write something which would be permanent. It was at their request that he took the text of the 11th chapter of the *Bhagvat Puran* for exposition and commentary. He completed the first five chapters and then went, (at the request of a disciple, it is said,) to Benares to convince some opponents of his of the worth of the book.

From the Pandits he had a tremendous opposition, yet by his patience and his superior wisdom he was soon able to disarm opposition and even those who came to scoff remained to praise. In the end the Pandits of Benares gave royal honour to his book by placing it on an elephant and carrying it in procession throughout that sacred city. At the earnest request of many of the pandits, Ekanath remained at Benares for more than two years, finished his commentary on the *Bhagvat Puran*, and started writing and finished a small but very beautiful poem called the “*Swayamvar of Rukhmini*.” The latter is a composition running into about 1,700 verses but his commentary on the *Bhagvat* is a big work containing 20,000

Ekanath's life at Benares was an eye-opener to the Pandits in more ways than one. For the first time in their lives perhaps, they were awakened to the sense of the inferiority of mere book-learning when pitted against *Bhakti*; and when brought face to face with Ekanath they must have hung their heads at the consciousness of their own petty and jealous minds and admired that serene tranquillity which as Cowper says is the noblest fruit of a man's faith in God. What a contrast between their minds bubbling with ideas of self, of honour, of fame, of opponents vanquished and followers made, and the mind of Ekanath which no gross thought could tarnish and which like the bright rays of the sun might touch the earth but would never catch any filth therefrom!

Having established his prestige at Benares Ekanath returned to his own province and with his outlook widened again took in hand the task of religious revival which he was interrupted in, by his visit to Benares. Till now he had confined himself to his own circle at Paithan; now it was that Ekanath conceived the idea of bringing under his influence the worshippers of God Vithoba. He went to Pandharpur where his worth was at once recognised and thus brought him many followers. At Pandharpur and other places he had marked the respect that was shown to the memory of Dnyaneshwar. But unhappily very few people had the text of Dnyaneshwar's commentary with them. Ekanath got copied the original or at any rate a very old and considerably authentic text of Dnyaneshwari and distributed those copies to the remotest corners of Maharashtra.

The smoothness of Ekanath's domestic life was later on disturbed by the conduct and attitude of his son Hari who was in many respects quite the opposite of his father. With the impulsive waywardness of youth he would often find fault with his father for having destroyed the prestige and dignity of the Vedanta by compositions in Marathi. He also disliked the unconventional ways of his father, and, being a proud and unbending champion of orthodoxy, resented his father's behaviour on more occasions than one. At last the son was provoked beyond endurance and left his home in disgust. But Ekanath who had a mind to

bring his son round followed him to Benares and after repeated importunities brought him back to Paithan. He had however to stipulate that the work of expounding the Vedanta would be entrusted to his son. But when the son found that his lectures, however learned, drew only scores of people while the audience of Ekanath were to be counted by the thousand, he was quickly disillusioned.

And now came the time when Ekanath had to leave his mortal body. His message was delivered and his life-work done; and though he was amusing himself with writing the story of Rama, he felt that the call from above had come. He told his friends and followers accordingly. "But, Sir," said they, "have you not your Ramayan to complete yet? We remember how you postponed by eleven days the time of the death of Krishnadas the poet? Will you mind performing the same feat again?" Ekanath replied that he had no such intention: he had undertaken the work at the order of Sree Rama Himself. Now if He the God willed that it should remain incomplete, surely he (Ekanath) had no business to bring it to an end. Again and again his friends pressed him. At last Ekanath said "why do you trouble me like that? If it is God's will that the work should be finished, then even this boy will do the work." The people were surprised to see Ekanath pointing to a boy of fifteen, not very remarkable for his intelligence. They did not know what to say. Ekanath noted their incredulous looks, called up the boy and bade him go on; and at once the boy delivered the text of one chapter without pause or hesitation. We have neither time, nor space nor the necessary imagination to describe the tenderness, the love and the sorrow in which on the 6th day of the dark half of Falguna, 1621 Shalivahan (1599 A.D.) the populace of Paithan followed Ekanath to the river Godavari. The sky rang with the loud and ecstatic *Bhajan*. After it was over, Ekanath took off his clothes and entered the stream. Some say he never returned; others hold that after an invigorating bath, he came out of the water and with his eyes shut and mind concentrated, entered with the wings of meditation into eternal Samadhi.

IV. NAMDEV

BY MR. K. V. RAMASWAMI, B.A., B.L.

NAMDEV'S BIRTH AND PARENTAGE

NAMDEV came of a family belonging to the tailor caste. His ancestors originally lived at Narasivamani, situated near Karhadi, Satara district, now known as Bhayanarasingpur or Kolem-Narasingpur. His parents, Dama Set and Gona Bai, however, left Narasivamani and emigrated to Pandharpur where the saint-poet was born. Dama Set led a religious life at Pandharpur maintaining himself and his family by tailoring and a little trade in clothes. Legend tells us that Namdev was not "born" but "found" by Dama Set floating in a stream, by the grace of Vittal. Be the legend as it may, Dama Set and Gona Bai brought up the child with great affection and love.

Even as a child, Namdev seems to have been of a devout and spiritual turn of mind. An interesting and curious legend is told which runs thus. Dama Set used every day to visit the shrine of Vittoba and worship him with fruits or rice or the like materials of worship. Once Dama Set being absent at a neighbouring village on business, Gona Bai gave the materials of worship to Namdev and asked him to go and offer them to Vittal. Namdev went, and, placing the food before the image, prayed in true child-like faith, that Vittoba do eat the same. Finding the image silent, the child-worshipper burst into tears. At last we are told, the child's simple faith and devotion were so compelling that the Deity, in order to please him, actually ate the offering.

MARRIAGE AND FAMILY LIFE

As Namdev grew into youth, his parents got him married to a maiden of their caste named Rajai. He seems to have lived lovingly with her and two children were born to them a son and a daughter. Though married and father of a family, Namdev grew more and more unworldly and ascetic in disposition. Ever visiting the shrine or attending religious assemblies, or exercising himself in song and devout exercises, he rarely crossed the threshold

of his house. His parents often sought after him and entreated him to give up his devotions and pursue the family trade. They were themselves, they said, growing old and could not work. But neither their entreaties nor even their helpless and aged condition could turn the thoughts of Namdev. Full of reverence and affection for his parents, kind to all beings even to a fault, he could not find it in his mind to engage in any secular task, but went and spent himself in devotion and spiritual exercises in the shrine of Vittoba. Namdev's disregard and neglect seem to have brought poverty and discord into his household, though perhaps they were never so acute as we read in the life of that other great mystic, Tukaram, the doleful sage of Dehu.

Once, we are told, the aged Gona Bai, stung by her son's neglect of the household and the consequent poverty, repaired to the shrine of Vittoba, and, there standing before His image, charged Him thus: "My son whose upbringing cost me so much trouble and anxiety is now a slave of Thee. He lives for ever in Thy Temple; he has neglected his trade; his parents, wife and child he has ruined. You have enticed him away from world and honour. My family is in ruin. Is this Thy vaunted Divine Mercy? Standing on Thy brick pedestal, O God of Illusion, Thou causest a tragedy to be enacted in every home!" Vittoba, the legend continues, secretly put on the guise of a merchant and went and deposited some money and treasure in the house of Namdev, before Gona Bai returned home from the temple. Namdev, as might be expected, on arriving home, took hold of the treasure and swiftly distributed it among Brahmans and mendicants.

The chief occupation of Namdev during these days consisted in celebrating what are called *bhajans* and *sankirtans*, chantings of prayer and song. Putting on the *tulsi* garland, cymbal in hand, the tailor-youth would go and stand in the courtyard of the Vittoba shrine and long dance and sing. Or when the temple festivals came and pilgrims poured in, the devout youth forgetful of all, even food, would join in their chantings and songs and pass his time in high spiritual revel,

Ere long he began to compose songs, and young friends and mystics began to gather round him attracted by his devotion and his songs. His virtues too, his great tenderness, his affection for all, should have endeared him to many. But in that mediæval age, the songs and ecstatic doings of this untutored youth seemed to have struck the minds of the elders and the orthodox with a certain spiritual *naivete* and daring. A remarkable anecdote is told of how, once when Namdev was seated in the midst of an assembly of devotees, a saintly potter, by name Gora, tapping him on the head, said that he was *kaccha* (half-baked), hinting thereby that he should, in order to perfect his religion, sit at the feet of some guru and learn. Namdev sought after a *guru* and found one in Vishoba Khesar, an ascetic dwelling in the shrine at Mallikarjun.

NAMDEV AND VISHOBA KHE SAR

A great change seems to have come over Namdev's life and religious attitude after his initiation and discipleship under Vishoba Khesar. In one of his songs, Namdev tells us that he obtained his knowledge of the True and Living God from the Khesar, and by his influence was led beyond idolatry and the worship of stocks and stones.

NAMDEV'S PILGRIMAGES

The next important episode in the life of Namdev is his pilgrimage to the various shrines and holy places of Northern India and Deccan. Namdev's pilgrimage extended as far as Hastinapur and Badrikashram in the north.

NAMDEV'S LATTER LIFE

His discipleship under Vishoba Khesar and his pilgrimage apart, there are no other important episodes recorded in the life of Namdev as written by Mahipathi.

In the poetic biography of Namdev written by Mahipathi, a number of most lovable mystics and saints appear who all seem to have lived in the time of Namdev and on terms of spiritual comradeship with him. How many of these saints, or which of them were really contemporary, we have no means of judging apart from the writings of Mahipathi himself. But their lives and character and the part they play in the life of Namdev are in them-

selves so interesting and full of beauty that we cannot pass over them in silence.

JANI

Jani, child-poet and mystic, was the offspring of some poor parents. Once the latter coming on pilgrimage to Pandharpur with their daughter, the young girl, barely seven years old, moved by some strange devotion and mystic love at the sight of Vittoba, chose to remain in His city. The parents urged her long to follow them back to their home but she refused and was left at Pandharpur. The little girl all alone lived in the city, a houseless devotee worshipping Vittoba. One day she fell under the notice of Namdev, and the saint, struck with the girl's precocious God-love and courage, took her to his home and giving her unto the hands of Gona Bai bade her look after the girl and nourish her. Gona Bai, with a true mother's heart, took the stranger-girl into her household, set her to some household work and cherished her lovingly. The little girl-devotee, we read, lived happily in Namdev's house, partaking in his *bhajans* and songs and assisting in the household work. Jani, true devotion's child, was also a poetess. Small beautiful songs of hers, telling of God and His Love, are still current and highly popular throughout the Deccan. They are sung by the Marathi woman as she draws water from the village-well or sits at the grinding-stone, and by the hillman tending the flock on the hills. Poet and devotee of Vittoba as she was, Jani never gave up her place in Namdev's household, and it was from out of her common life, a life of toil and service, that she sang forth her rapturous lyrics of love and devotion. Of Jani's latter life, of how it ended, we know no more than in the case of the lives of many another mystic and devotee. She lived perhaps for a long time under the kind protection and spiritual fellowship of Namdev, and, after a life of household toil and religious devotion, closed her days in the city of Vittoba.

RAKHA

Another character that figures in the life of Namdev is the pious and ascetic Rakha. In an age of gentle and pious souls, Rakha was the most pious and gentle. He was by birth a poet;

and lived in the city of Pandharpur with his wife named Banga and a daughter. Once he had made a number of new pots and kept them for baking. A cat laid its young in one of them. Rakha, unconscious of the same, took down all the pots and placed them in the fire to be baked. A little time hence the mother cat came, and, missing its young, loudly began to scream. Rakha was seized with great fear and remorse, and, with a perturbed heart, prayed and vowed to God that he would abjure the world and become an ascetic, if only the little cats be saved. So saying, Rakha kept praying to God till the fires went out, and, then taking out one pot after another, he found, to his devout astonishment, the little cats uninjured and in life, in one of the pots. Beside themselves with joy, the gentle Rakha and his wife prepared to fulfil their vow. They gave away to the poor all they had, and, with nothing but the clothes they wore on their person, they embarked on a life of asceticism. They took not to begging but daily went and gathered the wood and the twigs in the forest and, selling them for a price, maintained themselves. We are told that the ascetic Rakha, while daily gathering the fallen twigs and pieces of wood, would touch them not—such was the intense purity of his mind—where they lay in groups, fearing lest some other hand had gathered them for its use.

NAMDEV'S CHARACTER

In the many anecdotes and incidents of Namdev's life already narrated, we may gather some idea of the great sincerity and faith and the exquisite tenderness of heart and gentility of mind of the Maratha poet. Some more anecdotes are told in his biography which reveal the same beautiful characteristics. Once, on an *Ekadashi* day when the pilgrims were preparing their food in open places round Pandharpur, a dog came on the scene and began to carry away the food they had prepared for their dinner. The pilgrims took some sticks and pursued it, when the dog entered the house of Namdev, and, seeing some newly-prepared articles of food, put out its mouth. Namdev, friend to all beings, at once took the cakes, and, smearing them with ghee, gave

them to the dog. No act of kindness could be greater. It is said that Vittoba himself had assumed this guise of a dog to test the heart of his devotees. Another anecdote is told which is, if at all, more touching and beautiful in its tenderness. Once, Namdev's mother being ill, she asked her son to go and bring her some herbs. Namdev took a blade and went out to bring them. As he, however, stood and cut the plants, the sight of the falling juice brought profound tears into his eyes. Suddenly turning the blade on to his own leg, he made a cut there to see how he himself felt it and taking out a piece of flesh applied it to the sundered plant to help it to revive. As the late Ranade said, "this intense spirituality may sound somewhat unreal to men not brought up in the atmosphere these saints breathed. But there can be no doubt about the fact and there can also be no doubt that the national ideal of spiritual excellence has been shaped by these models. It may be that a stronger backbone and more resisting power are needed in the times in which we live, but in an account of the saints and prophets as they flourished more than two hundred years ago, we cannot afford to interpolate our own wants and wishes."

NAMDEV'S CLOSING DAYS AND DEATH

His devotions apart, Namdev seems to have spent his time largely in preaching and in composing songs. More than three to four thousands of poems bearing his name have come down to us. Most of these poems, as is the case with the poems of the other great poets of this movement, should have been composed extempore in the course of the *bhajans* and *sankirtans*. That Namdev constantly figured in such *bhajans* and congregational meetings is certain. But Mahipathi has left us no detailed descriptions of his daily preachings and *bhajans*, of the eagerness and ecstasy and love that would have swelled Namdev's utterances or of the vast crowds at Pandhari and elsewhere that would have gathered to hear him. In the lives of Ekanath, Tukaram and Ramdas written by the same poet, we have vivid descriptions of some of the most memorable *bhajans*

meetings they held, of the very men and women who attended them and of the great wave of enthusiasm and religious ecstasy into which they swept whole assemblies of devotees and pilgrims. Perhaps removed by a very long period from the time when Mahipathi came to write the pious lives, the tradition that had gathered round the life and doings of Namdev had faded in parts, while the enthusiasm and the love that attended on the lives of the more recent saints were more fresh in the memory of the people and found their way into the biographies. Be it as it may, Namdev's life could not have been a whit less full of love and devotion and pure ecstasy, and charity than that of the 16th and 17th century saints. Living to a pretty good age, some seventy years, Namdev breathed his last at the very door of his loved temple of Vittoba at Pandharpur. The first step leading to the door of the Vittoba temple at Pandharpur is named after him—a fitting memorial to a saint who helped to lead the souls of men on to the feet of God.

NAMDEV'S RELIGION AND POETRY

Namdev, like Tukaram, was more a poet and a mystic than a preacher or the spokesman of any creed. If we may believe the story of his initiation under Vishoba Kharas who was probably a non-idolater and a monist, Namdev should have learnt something of religious theory and philosophy under him. Such as it was, it would have gone to give strength and clearness to Namdev's faith and vision. Namdev's poems, however, little reveal any philosophic theory or speculation. They are, above all, poems of great Devotion and God-love.

The preciousness of the message of Namdev, as that of Tukaram, consists in the fact that it utters with simple sincerity a cry of the heart for God and points out to man the need of God's Grace. As Ranade says, "the charm of Namdev and Tukaram lies in their appeal to the heart and in the subjective truth of the experiences felt by them in common with all who are religious by nature." Again and again there breaks out in these two singers the authentic call of man's unquenchable desire, "O! that I knew where I might

find Him." The abundance and intensity of these expressions of desire and love cannot be adequately realised except by a study of those poems themselves. There are in their poems also notes of praise and God-attainment and eager moods of beatitude and peace. The great governing ideas of these mystics are, however, derived from the current Vaishnavite faith.

Few poems in Marathi, except perhaps some of Tukaram, can match the following in their intense spiritual yearning and their cry for God's grace.

Why dost Thou leave me suffering?
O haste and come, my God and King.
I die unless Thou succour bring.
O haste and come, my God and King.
To help me is a trifling thing.
Yet Thou must haste, my God and King.
O come : (How Nama's clamours ring)
O haste and come, my God and King.
Another is more beautiful :—
O God, my cry comes up to Thee,
How sad a cry is it!
What is this tragic destiny
That Fate for me has writ?
Wherefore, O Hrisikes, dost Thou
So lightly pass me by?
To whom, to whom but to Thee now
Can I lift up my cry?
As chiming anklets sweetly ring,
So rings Thy name abroad;
To human spirits hungering
Thou givest peace with God.
Thou on Thy shoulders carrying
All the world's load of care,
To Thee 'tis such a little thing
Thy trouble too to bear!
Ah, Pandurang, Thy hand withhold,
My mother dear Thou art.
My Nana, waxing very bold,
Casts him upon Thy heart.

TOPICS FROM PERIODICALS

CHRISTIAN FORGIVENESS vs. KARMA

Sister Rhoda contributes to the current number of *The East and the West*; the missionary journal issued by the S' P. G. explains the doctrine of atonement in the Christian faith which has been so deplorably misrepresented and misunderstood and points certain so-called grave defects in the theory of *Karma*. The doctrine of atonement has been understood in two senses; (1) that man had incurred a debt to a relentless God who exacted the payment in full, but without much regard as to who paid it (this is a survival from Rabbinical theology); (2) that the payment was made to Satan to redeem mankind which is equivalent to saying that Christ recognised the right of Satan to hold mankind in bondage; this strongly savours of Mithraic dualism. But it is unfortunate that one or the other meaning has often been attributed to Christianity even by Christian teachers. The real meaning of atonement is twofold: on man's past repentance, on God's forgiveness. Repentance begins with a genuine sorrow for sin, not remorse for consequences, nor shame at exposure, but a genuine sorrow for sin itself. The forgiveness with which God meets repentance looks both backward and forward. God removes the guilt of the past and also grants a fresh infusion of divine strength with which to renew the victorious struggle for the future. The gnostic doctrine of salvation is obliged to fall back upon the other doctrine of reincarnation; in other words, there is no salvation provided for man; he must work it out for himself through an unlimited series of incarnations. It has thus no scheme of salvation to offer and the term 'Saviour' it has merely borrowed from Christianity. The same criticism applies to the world-teachers on Bodhisattvas of Theosophy.

The writer then points out certain grave defects in the theory of *karma*. The doctrine of *karma*, he says, is wholly alien from the idea of sacrifice.

It offers no help to struggling humanity. The law of *karma* is utterly pitiless and mechanical in its operation. There is no escaping the fruits of *karma*.

It reduces to a minimum the scope for free-will in man and regards him almost as a machine, obliged to follow out in the future the sequence of actions initiated in the past, utterly regardless of any change of will he may have experienced in the meantime.

It does nothing towards solving the problem of human inequality, but merely pushes it farther back and so deludes the unwary with a semblance of a solution.

It makes human progress to consist in a process of emptying and destroying, not of fulfilling. All *karma*, whether good or bad, must be worked out, and as long as any remains of any kind there is no release from re-birth: the way of escape is therefore to abandon action, and as action is the fruit of desire, desire too must be abandoned.

DEMOCRACY IN VEDIC CIVILISATION

Dr. Biswa Nath Mukherjee, writing in the *Vedic Magazine* for February 1918 describes some aspects of Vedic polity which can be understood only in the real spirit of the Vedic Mantras. The Hindus enjoyed a fully equipped self-government in those days. It was a belief that God himself was the creator and organiser of men and so it was regarded that the king was only a temporary order-carrier of that *Universal Ruler*. The king was selected in the congregational assembly of all the subjects of a particular place, both literate and illiterate, rich and poor and high and low castes. The people's voice was the strongest thing in the country, and they could make or mar the fortunes of a king who had to pay every regard for the opinion, rights and voice of the common masses. There was also a council system of government, the chairman and the councillors being elected in the same way as the king, and taking solemn oaths and pledges of good government. The Vedic system of administration was not of a patriarchal nature. Kingship was not hereditary, the king was unanimously selected by the common masses.

The administration of the Aryan kings Harish Chandra, Raghu and Daleep, Shantanu and Dasharatha were highly democratic. While being rulers of special merits, they were completely under the guidance of their own subjects. Strictly speaking, their councils were the chief instrument for ruling the country. Who will deny that if the people's voice was not a pre-dominating factor in ancient India, a king of world-wide reputation as Raja Harish Chandra would not have been compelled to abdicate his throne and give it to the care of one of his ordinary subjects Maharshi Vishwamitra, who himself again had no wish to rule and had to give the charge over to the responsible members of the Imperial Councils?"

INDIA'S DUTY

The February number of *The Hindustan Review* contains an article by Mr. V. B. Metta in which he points out that to perceive real greatness and to value it according to its grade indicate true culture and that we, as a nation, have it as a duty to exalt those living Indians who are communing with the Infinite and creating the future soil of India above those who are working for the mentally and materially necessary. Two men, of the few people who are pointing out the new way to Truth and Beauty, are Sir Rabindranath Tagore and Sir Jagadish Chandra Bose.

"Sir Rabindra Nath Tagore has a peculiar significance for the Indians of to-day because he has succeeded in harmonising the emotions and imagination of the West with those which we have inherited from our ancestors without losing his national identity or stooping to mere imitations. He shows in his works how the East can absorb the Romanticism of the West without sacrificing its eternal Ideality and without degenerating into theatricality or superficial sentimentality. The old Indian literature dealt with the relation of Man to the Infinite. The new Indian literature brings in two new links in the chain which unites the individual to the cosmos, viz., the Nation and Humanity. * * * So he goes further, boldly despising the Time-Spirit which is all for 'Nationalism,' and speaks to his compatriots and other human beings somewhat in the following manner:—'O man! create the circle of Race or Nationality,' but do not be enslaved by it. Let thy spirit go out of it, and wander about for its benefit in the vaster circle of Humanity, which too, however, must not enslave it.' He thus unites the mysticism of the East with the humanism of the West, eschewing at the same time the unsocial asceticism of the former and the gross materialism of the latter."

Sir Jagadish Chandra Bose is the ideal scientist of the Future. Although trained under European masters, he has retained his soul while pursuing Science, which is a great achievement for any scientist in these days of cheap Agnosticism and cheaper Atheism. How was he able to achieve this?—it might be asked. The answer is, 'He was able to achieve this, because he has inherited and encouraged the spirit of those times when Science and Religion, Philosophy and Poetry, were not severely separated into water-tight compartments in India, as they are in Western countries to-day, but formed a Beautiful Whole, attracting like a lamp men-moths towards itself.'

HINDU CONCEPTION OF PATRIOTISM

Prof. Radhakumud Mookerji, M.A., PH.D., F.R.S., in the course of an interesting article in the *Commonweal* on the patriotic note in Sanscrit literature says:—

"The first feature noted by the *Atharva Veda* poet is the primary one of the physical, territorial extent of the country, which is the basis of all life. The very expansion of the people, the growth of their numbers and the expansion of their colonisation depend upon that primary gift of a wide stretch of territory in point of which India is one of the most fortunate and best endowed countries of the world; and so this preliminary formative factor of her national life is expressed in the prayer:

'Let the country make for us wide room; let the country be spread out for us, be prosperous for us,

On whom our forefathers formerly spread themselves upon the brown, black, red, all-formed fixed soil of which the inhabitants stand, unharassed, unsmitten and unwounded.'

There is again the well-known passage in the *Rig Veda* which defines the boundary line of the Aryan civilization in that period and deifies the rivers of the Punjab which were the cradle at once of culture and commerce.

"O, ye Ganga, Yamuna, Saraswati, Satadru and Parusni, receive ye my prayers. O, ye Marut-bridha joined by the Asikni, Vitasta and Arjikiya joined by the Susoma, hear ye my prayers."

Here patriotism itself is elevated and refined into religion. To think of the mother-country, to adore her as the visible giver of all good becomes a religious duty; the fatherland is allotted its rightful place in the nation's daily prayers, the fatherland of which the most important manifestation is constituted by the river systems. The *Atharva Veda* takes up this earlier note of the *Rig Veda* and devotes to the same theme quite a number of verses:

"On whom the circulating waters flow the same, day and night, without failure—let that land of many streams yield us milk; then let her sprinkle us with splendour.

Let cleansed waters flow for our body."

There were hills, forests, fields and seasons, and treasures and gold and birds, beasts, the wealth of mine and horses and then to the wealth of heroes and heroines:

"On whom the people of old formerly spread themselves; on whom the gods overcame the Asuras."

URDU LANGUAGE AND CULTURE

In the March number of *East and West*, Mr. Asaf Ali traces the development of Urdu from its origin and studies it from a non-linguistic and purely cultural point of view. On the one hand there is a tendency to import into Urdu as much of Persian as can conveniently be done without displacing the Urdu verbs and current idioms. There are those who desire to purge Urdu of Arabic and Persian influences to steep it in Sanskrit and finally to change its script from the prevalent Persian to Devanagari. The controversy is at present of a more or less political and religious nature. To-day Urdu stands for a specific culture; it is the resultant of the impact of several types of Asiatic civilisations and is the meeting ground of the Tartar, the Arab, the Persian and the Aryan. As early as the time of the Tughlaqs, Muhammadan authors and poets of note had commenced assimilating the language of the people, the earliest traces of which we find in Amir Khushru's imperishable works. His language was not Urdu, but it was the precursor and parent of Urdu. Wali is accepted to be the first poet of Urdu, its Chaucer. Wali's language had ceased to be Hindi, but enriched by Persian vocabulary, Persian diction and Persianised ideas, assumed the earliest form of known Urdu. Persian being the Court language, it was cultivated with great assiduity by all and Urdu, the spoken language of the people, could not resist the inflow of its influence. Voluntarily or not, the adoption of the Persian script certainly perpetuated the new-born language. "The Hindi civilisation, reduced as it had been, to a picturesque simplicity, a superb elegance and a tranquil poetry, all pensive and lyrical, reposeful and genuine, furnished the graceful background, on which the refined Persian, the graceful Arabic and the valiant Turkish influences blended together to form the beautiful culture which distinguishes all the Urdu-speaking people, from the rest of the world."

During the last one hundred years the language has arrived at sturdy manhood. Ghalib's Urdu poetry marks a very prominent cleavage between the current Urdu and the highly Persianised style to which he gave currency. Nasir of Agra almost overplugged Urdu with Hindi and wrote in the language of the people. The prose works in Urdu literature are chiefly romantic, religious and historical. Fiction and journalism have been strongly in evidence for over half a century and philosophical works, works of travel, biographies and travels are also copious. Dramas are not lacking, but good and

unblemished dramatic works are conspicuous works. A very exceptionable style of writing has recently come into existence and although not in favour, is secretly admired. Delhi may or may not have been the actual birth place of Urdu but it certainly became its congenial nursery and all the first great authors and poets of Urdu were born there; the supreme masters of Urdu, Mir Hasan and Mir Taqi are both of Delhi. Urdu, as a symbol of specific culture, represents the *ne plus ultra* of oriental refinement.

OUR AIMS—AN ANGLO-INDIAN VIEW

Sir Francis Younghusband, writing in the February issue of the *Nineteenth Century and After* welcomes the announcement by Government that ultimate self-government to be gained by successive stages is the goal of British policy in India. He says that the Indian *nation* will always include the British among the multitudinous communities of which it is composed. As the goal is approached, the power and number of the Anglo-Indians must decrease, but it is for the unofficial and ex-official Anglo-Indian to see from this time forward that his influence increases. The British, in the course of their 300 years' connection with India, have, as it were, grown into the fabric of the country, identified themselves with its fortunes and become a part of the Indian people, as any other race which has immigrated from outside. Individuals come and go from England, but the British community remains; it is the *cohesive element which keeps the fabric together and is the stimulus which initiates progress*.

He maintains further that the British element must increase in numbers and influence in the future. More of them will come to India after the war, as merchants, planters, engineers, etc., and so the British community will increase in numbers. Improved communications will also contribute to this result. The British community will demand its own proper share in the Government of the country and will not allow itself to be pushed aside on one side and ignored.

India needs more of men of the type of Julian Grenfell who adored India, loved the life there, the sport and the beauty of the Taj and the vale of Kashmir. For men of such vitality who combine practical capacity with culture and varied interest, India offers the widest opportunities. *The British public must sternly discourage campaigns of opprobrium upon their representatives in India and must give all possible support to the British in India, if this aim is to be a success.*

NATIONAL EDUCATION

Principal Paranjpye, writing in the pages of the *Servant of India* subjects the National Education scheme to a severe examination. He condemns the spirit of antagonism to the present system of University Education.

"The present system of education is said to have been invented for the single purpose of providing clerks for Government. Any good results that may have arisen out of it are said to have come in spite of the system. We are afraid that this is going too far. For a rational estimate we must take into account the good results as well as the evil, and every reasonable man will be constrained to say that the former vastly preponderate. Even this present feeling of nationality is the direct result of our present system of education. Did the Madrasi, the Bengali, the Maratha and the Sindhi even do lip-service to the idea that they are all children of the same soil and their interests are mainly identical, sixty years ago? Had it not been for our English education, Mrs. Besant would not have obtained her position in India as the President of the Congress and Mr. Tilak might have been either a soldier of fortune or the founder of a religious sect. The present system has its defects, no doubt, and attempts should be made to improve it; but it would not be desirable to do away with it root and branch, even if it were possible."

National Education in England, says Principal Paranjpye, "has always meant the education of every child in the country and has generally been regarded as the duty of the Government."

"The late Mr. Gokhale's advocacy of free and compulsory primary education was in this sense directed to secure National Education in India, and so also his followers who try to make Government alive to its responsibilities in this matter may be said to be workers in the cause of National Education. Such a system of universal education cannot be achieved by any private agency, however energetic, though we have a vast respect for the energy of Mrs. Besant and her co-workers. It has got to be done through the agency of Government and Government alone. Private agencies can at the best be only supplementary to Government, stepping in to make new experiments, to fill in occasional gaps and to make Government realise its duties."

The writer contends that the idea of substituting Indian for European agency which is one of the principal items in the cult of National education is no new invention.

"Many Indian witnesses at the last Public Services Commission—and at the one before the last—advocated this view; and the evidence given by the writer of this article asking for a thorough Indianisation of the educational services created some stir four years ago. As Mr. Arundale admits in his manifesto, the Deccan Education Society, the D.A.V. College, the C. H. College and several other bodies have been making private efforts to show that such a thorough Indianisation will not lead to a disaster."

The writer then turns to a discussion of the question of the medium of instruction. Curiously enough he says on this subject extremes meet. The enemies of Indian progress are at one with the advocates of National Education. Still Principal Paranjpye urges that vernaculars should be the medium of instruction in high schools but he holds:

"The question of the medium in Colleges is not so very urgent, as by the time a boy goes there he should have acquired such command over English that the medium would be a minor matter there. It should not be forgotten that English is necessary for India's progress and that no vernacular can take its place in the Indian political, social and intellectual world."

About religious education, the writer has very pronounced views. He believes the attempt has failed in the C. H. College, Benares, and says that it will only create more complications without any corresponding benefits:—

"Whatever the merits of religious education may be, it has nothing in common with anything national. Religion in the accepted popular sense of the term has been mainly an anti-national force in India. There is nothing so efficacious in rousing the most potent anti-national feelings as the introduction of the religious element. Mrs. Besant herself had a good deal to do with Hindu-Moslem claims in our public life. The Jain, the Lingayat, the Christian, the Jew and others are also putting in their separatist claims. The lines of cleavage in India are religious and sectarian. The problem before some Indian leaders is how to efface these lines of cleavage. Nothing would please our enemies better than to see this propaganda attain the utmost success. Is it wise to play into their hands?"

In his second article Principal Paranjpye offers some constructive suggestions. He asks at the very outset:—

"Leaving aside for the moment the well-known dictum that every country has the Government it

deserves and that therefore a Government, however foreign in its personnel, best represents the nation for the moment, we shall ask our friends whether they are not at present also engaged in a political campaign to make the Government of the country also national, whether, in spite of temporary set-backs and particular incidents in the struggle, the main line of progress is not absolutely assured and whether, in the course of twenty years or so which would be required to allow even the most successful educational campaign to make its results felt, our Government is not bound to be almost completely responsible."

Government should not abdicate the right of educating the people and it is sheer waste of time and money and energy to work a private agency, however wholesome such agencies may be as supplementing the work of the Government.

"But there must be a general policy underlying the educational system, leaving private agencies to make new experiments and supplement the gaps that must necessarily remain in the case of such a vast machine as Government. To say that we are going to have a private educational system would be as ridiculous as to say that because there are occasionally hard cases of mismanagement in the administration of the irrigation works in the country we should straightway do away with a Government system of irrigation and start a complete private system of irrigation works in the country. If we have faults to find with the Government system we should agitate to get these removed."

After detailing the risks of private agencies in education the writer urges that we should work to complete and better the existing system of university education to suit our requirements.

"This we regard as the proper statesmanlike way of setting about the solution of the university problem in India. If we merely sulk and have nothing to do with the existing organisations, instead of improving them we shall only harm ourselves."

Then there is the difficulty of finding students who expect no Government careers.

"The only real directions in which the leaders of the National Education movement can move with profit are technological institutes, perhaps commerce colleges and schools, possibly a medical school or college and, we must add, theological seminaries. If they start Arts Colleges, not many students will join them unless they are guaranteed some careers after they complete their

course. Even private firms, with their managers bred up under the old system, will probably prefer a man with a certificate of known value than make experiments with another with problematical attainments."

The writer concludes with a warning :—

"Our firm belief is that education of every kind is in the main the duty of Government as the keeping up of the police and military forces is. It cannot abandon it. No private body can adequately undertake it, though occasionally it can organise bands of volunteers for a sudden emergency or filling up gaps.

"Are we prepared to collect funds by means of our volunteers if Government to-morrow tells us that it is going to close all schools, colleges and other institutions and to discontinue all expense on education if you don't like the present system and, to be fair, to remit the corresponding share of taxation? Those who wish to pose as leaders in educational matters should cease to talk in an irresponsible manner and be sane and practical in any campaign that they undertake."

INDIA AND THE DOMINIONS

The December number of the *Round Table* contains the following interesting sentences on the subject of the future relations between India and the dominions :—

It is beginning to dawn upon many of us that to this vexed question of our 'right' to share in Imperial questions there is a previous question. Are we in these dominions yet fitted for Imperial rule? Are we prepared, are we in any true sense ready, to take up our share of the "White Man's Burden"? Can the dominions, for example, fairly claim at present to take any part in ruling the great dependencies? That question almost answers itself. Our only outward and visible effort in this direction so far has been in the passing of stringent anti-Asiatic legislation! Of the effect of that legislation on India we have had a recent and timely reminder from a casual visitor to these dominions. Sir Henry Richards, Chief Justice of the United Provinces of Agra and Oudh, gave a brief address to the New Zealand Club at Wellington on June 12, 1917. In the course of his remarks Sir Henry Richards made it very clear to his hearers (amongst whom were two Ministers of Crown) that educated Indians had most decided objections to any Imperial constitution in which the colonies were to be given any voice in Indian matters.

SOCIAL SCIENCE FOR SCHOOLS

In a recent number of *The School World*, Mr. E. B. Cumberland writes about the value of social science lessons to boys in schools. The position of social science as a course of university study has been gradually improving, and already many enthusiastic workers have extended and made solid the foundations of the science and built upon them a substantial superstructure. In the universities of America, a professorial chair for the teaching of sociology is taken for granted, and outside the universities social activities of public importance have been studied very largely with the view of gaining more exact knowledge concerning them.

Instruction on the lines of the Psychologists' Memorandum can be given to boys of about 15 years of age, with a certainty of its being listened to with evident interest, since it tells them facts that they can understand.

"The distinction between the character, or equipment, of the individual's mind built up for him in the remote past by Nature, and the additional equipment, with its modification of Nature's contribution, which he must acquire for, and through the medium of, the associated life of men, shows a boy that for a full participation in the duties and privileges of social life he must further educate himself until he has accomplished his individual transformation from what he was at birth into a rational and responsible human being. He sees that the serviceable foundations of his daily behaviour are laid for him not merely by kindly and beneficent efforts coming from outside, but also by himself through the exercise of his power of will. He learns, too, that man's task, since he entered upon a life in association with his fellows, has been to strengthen and extend that association until it includes all members of the human family inspired with mutual goodwill; while the initial equipment Nature has provided him with for the task is, unless a vague gregarious instinct or consciousness of kind is included, limited to the parental instinct, which makes for binding ties only between kith and kin. Whatever further equipment he needs must issue from the social life he builds up".

A boy who realises all this reads with admiration of, and pride and hope in, the race he belongs to, the story he finds in history of how man the world over has striven with many stumbles to lead his fellows to live together in larger

communities, with a corresponding increase of co-operative strength, until one, in which the British boy is specially interested, has been formed which amounts to an aggregation of five hundred million human units.

History, and Geography, even more than History, has been bringing social science more in touch with schools. Those teachers who are shy of social science, but who welcome civics, can put into the latter as much of the former as they approve.

THE WASTE OF MENTAL POWER

The Rt. Hon. Sir George Reid, formerly High Commissioner for Australia, writing in the February issue of the *Mysore Economic Journal* impresses the great fact that it is the duty of mankind to prevent mental waste. There is a great waste of mental power going on for which injudicious methods of selecting teachers, and preparing teachers and teaching children are largely responsible. A more prominent place for Psychology in the examinations for primary school teachers and in the systems of primary education should be given first; since the study of the mental nature in one shape or another lies at the root of the education of every child, especially every child mentally efficient. The child's mind must be made as eager to learn as to play games, and must be made full of an insatiable spirit of inquiry and love of knowledge. The older people must not look upon work as a curse and must devote some part of their leisure time to the higher objects of mental culture. It is really in these that the purer, stronger pleasures are to be found and with them new life and strength for the drudgery of every-day life. If the mind be viewed as a mere machine for earning wages, there is still a tremendous waste of mental power. Another source of mental waste is the altogether absurd views which prevail concerning work, both in the classes above and the classes below. More education of the right sort and more culture will, perhaps, gradually lessen the tendency to look on industrial work in itself as a badge of social inferiority. Lack of concentration is one of the chief sources of mental waste. If one does not bring one's mental power in downright earnest upon everything that one does, one misses the most valuable of all mental habits. Another source of untold waste is lack of ambition; and still another is lack of courage. And the battles which may lead to the grandest victories are the wars against our lower selves.

MISSIONARY PROGRESS IN INDIA

The January number of the *International Review of Missions* contains a fairly exhaustive summary of all the important features in missions and their life in India during the past year. The South India Educational Council of Missions presented a report dealing with vocational training in both urban and rural areas. The Young Men's Christian Association and a number of missions are giving much attention to the development of co-operative banks. The Indian Christian community joined in the protest against the system of indentured labour and some of the leading missionaries in India took part in public meetings on that subject. The rapidly-growing national consciousness is manifesting itself in the Indian Church and creating problems for which a solution must be found. In the Church Missionary Society, in the S. P. G. Telugu Mission, in the Anglican Church and among the Baptists, developments in self-government are in rapid progress. The third All-India Conference of Indian Christians was held in December 1916 and dealt, among other questions, with technical and industrial training, and marriage and divorce laws as they affect Indian Christians. Evangelistic work has been actively carried forward and is not only adding to membership of the Indian Church but developing powers of service and leadership. Among the outstanding features of the work may be mentioned, the careful and widespread preparation of workers, the emphasis laid on the service of each individual in working and praying for other individuals, the adoption of Indian methods of work and the active participation of Indian women.

The mass movements towards Christianity continue and constitute at once the highest encouragement and the most pressing problem of the Indian situation. Attention is being directed to find the best methods of education and Bible teaching in village areas and there is a growing sense of the value of co-operative movements along economic and social lines. Comity among missions was finally approved at the meeting of the National Missionary Council in October 1916 and the missionary survey of India is making progress and will complete the survey of the Madras Province by the end of the present year. There is in active preparation, a clean and full statement of the problems of missionary literature in India, showing the literature that is available, what classes of tracts, books, newspapers and periodicals are required and what is the order of urgency.

THE OUTLOOK IN INDIA

A writer in the *New Statesman* remarks in a recent issue that it may be confidently affirmed that the time has gone by in India for the older Anglo-Indian intransigence, and that it is perfectly well understood that the Viceroy and the Home Government are prepared to move a long way in the direction of provincial autonomy. The position as regards the Indian National Congress, has in the past few months, developed in a way that has greatly disturbed the European community and has caused some perturbation among the moderate Indian leaders. The conversion of the official world to the idea of responsible government is so emphatically a Congress victory, that the occasion would seem to demand above all else a united constitutional party and the most trustworthy leadership.

The following remark is very suggestive:

"There may, indeed, be some positive advantage in having an extreme section of the opposition at work as a counterfoil to the Maximalist section of the Nationalists; and, as a matter of fact, the European Associations of Calcutta and Madras, by their recent agitation, ostensibly provoked by the release of Mrs. Besant, have stimulated the large and influential middle party to attempt the admirable task of seeking a possible basis of agreement between Indians and Anglo-Indians. The Indian reform party stands by the self-government proposals worked out by the executives of the National Congress and the Moslem League, which provide for a large immediate extension of the elective element in the legislative councils, local autonomy and provincial executives responsible to the councils. The European community urge that representative institutions without an instructed electorate must be disastrous, and they insist that the only kind of reform at present desirable or attainable is the improvement of local self-government within the existing constitutional system. Clearly, if these two positions are maintained, racial conflict is inevitable. Common ground must somehow be discovered, and it is such common ground that is indicated by the proposals of the Joint Conference of Indian and European moderates".

WHAT INDIA WANTS: AUTONOMY WITHIN THE EMPIRE.—An appeal to the British Democracy. By G. A. Natesan, Editor of the *Indian Review*. Foolscap 8vo. 160 pages. As 8. To Subscribers of *I.R.*, As. 6. G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

ART AND HUMAN EXPRESSION

Mr. Edgar. H. Wilkins, writing in the April number of *The Theosophist* describes and classifies the various arts, the different modes of artistic expression, their relation to each other and to the essential nature of Art as having two factors in it viz, the emotion-ideas expressed and the purely sensuous beauty of the expression. Emotion-idea is the essence of Art and sensuous beauty is the essence of its expression. Art is a mode of expression representing emotion in human life and has the direct object of giving pleasure.

In Music, the beauty of sound and rhythm is the predominant element, the enjoyment derived through the sense of hearing, being quite distinct from and usually without any intelligent understanding of the ideas which music represents. In prose literature, the novel for instance, we have an art in which the idea, the meaning is the all-important element, and beauty of expression is necessarily subordinate to it. In painting, we have the two elements about equally prominent, the beauty of form and colour and the beauty of the idea expressed by them. In artistic expression, we use the different human faculties singly and in various combination and it is according to the faculty or combination of faculties used in each case, that we name it poetry, drama, music, painting, etc. Art is one, as is human life; but the arts are many, according as human life expresses itself through different and distinct organs of expression.

"The value of prose literature is the emotion value of the particular phase of human life presented, here the beauty of form is entirely dependent upon the beauty of the idea of which it is the expression. The essential truth of literature and its value as an art lies in its trueness to life, in the accuracy with which its emotion pictures, represent phases of the emotion consciousness of the nation or race by which the literature was produced."

Oratory is less an art and more a science or craft, as it deals with present problems and actual facts of life and has not as its primary object, the giving of pleasure by the arousing of emotion. Here we see the mingling of the elements of art and craft. Drama is the highest art of all, in that it comes nearest to actual life, and uses all the powers and forms of human expression.

Music, as an art has greater freedom and expressive power in two respects, viz., the subsidiary and unessential part taken by the fixed mechanical

cal record, and the place taken by each musician in combining his own individuality with that of the composer in giving expression to the composer's work. Drawing and etching are the same art as painting but without the colour element. Sculpture models the form in three dimensions, instead of in two and has the greater expressive power, in being subject to an infinite variation of view-point. Landscape painting has certainly reference to emotion. In pottery, vases, ornaments, etc., the emotional element is not as prominent as in the case of music, and is eclipsed by the beauty of form. Architecture is a craft beautified by art and is the embodiment of human emotion in building. It brings in emotion and expresses it in the style, proportion and ornaments of the building. Dancing and Callisthenic is another method of expressing emotion.

The writer concludes thus:

"I do not claim to have given an exhaustive account of the arts, but have endeavoured to show how they are related to Art in its essence, and the reason of their differentiation; that each art is not something *sui generis*, incapable of analysis and classification, but is, as it were, a ray of the sun, an expression of Art itself. So also I have suggested that Art is not something *sui generis*, but is an expression of one aspect of the Triplexity of conscious Life; and that it does not exist only in a separate compartment of its own, but enters, in some degree, into every detail of life, inseparable from the two other aspects, Science and Craft, of this Triplexity. "... In all things the Unity in Trinity and the Trinity in Unity are to be worshipped."

INDIA IN INDIAN & FOREIGN PERIODICALS.

THE GURUKULA AT HARDWAR. By Mr. Tara Chand Gajra, M.A., S.T., C.D. ["The Hindustan Review," February, 1918.]

THE 1910 CROSS IN RELATION TO INDIA. By B. A. Ross and C. G. M. Adam. ["The Theosophist," April, 1918.]

A UNITED KARNATAKA PROVINCE. By G. Annaji Rao, M.A., B.L. ["Everyman's Review," April, 1918.]

THE INDIAN BUDGET FOR 1918-19. By Prof. V. G. Kale, M.A. ["Journal of the Indian Economic Society," March, 1918.]

VAISHNATHA DHARMA IN THE LIGHT OF MODERN THOUGHT. By Mr. K. S. Ramaswami Sastri.

LORD MORLEY AND INDIA. By "Novus Homo." ["The New Review," February, 1918.]

QUESTIONS OF IMPORTANCE

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NATIONAL EDUCATION

In opening the National Education week festivities at the Gokhale Hall, Madras, on April 8, Mrs. Besant read the following messages :—

I. SIR RABINDRANATH TAGORE

The lamp is trimmed,
Comrades, bring your own fire to light it.
For the call comes again to you to join the star pilgrims

• crossing the dark to the shrine of sunrise.

The day was when you went forth in your glad adventure of light
and the star of hope thrilled in the sky and kissed your banner.

But as the dark deepened you fell behind in the march

and slept with your lights gone out,
while your dreams grew discordant
like the ominous cries of night birds.

Yet though it is dark, and the wind in the forest

is like the wails of lost souls
has not the breath of that prayer already touched your foreheads
which comes from the past echoing from age to age :

“Lead me to Light from the dark, from death to Everlasting Life”?

Sleepers, arise from your stupor of dim desolation

• and know once more that you are the children of Light.

II. MR. M. K. GANDHI

If people can be made to understand what is truly National Education and to cultivate a taste for it, the Government schools will be empty ; and there will be no return thereto until the character of education in Government institutions is so radically altered as to accord with National ideals.

III. SIR RASH BEHARI GHOSE, M.A., D.L., C.I.E.

I feel satisfied that the Government system of education does not and cannot fulfil all our needs and it is necessary to supplement it by providing technical, scientific, commercial and agricultural education which our Society is seeking to do. More than that : if general education in its several stages, primary, secondary and collegiate, is to achieve all that is expected of it, it ought to be carried on on National lines and under National control. This is what the National Council of Education has been seeking to do, and this is also aimed at by the Society for the Promotion of National Education.

IV. MR. BAL GANGADHAR TILAK

Good citizenship is the civic goal of the members of a Nation generally ; and in this respect the older generation is naturally the best guardian of the interests of the younger one. In the language of Wordsworth, “the child is father of the man.” If we therefore want our younger generation to attain to the status of full citizenship, we must educate them according to that ideal. In other words : “A Nation that has not taken its education in its own hands cannot soon rise in literary, social or political importance,” and it was this ideal that prompted myself and my colleagues in 1880 to start an independent private English school and, soon afterwards, an Arts College in Poona. Another attempt was also made in the Maharashtra later on in 1907.

V. MRS. ANNIE BESANT

What must our National Education be ? It must be controlled by Indians, shaped by Indians, carried on by Indians. It must hold up Indian ideals of devotion, wisdom and morality, and must be permeated by the Indian religious spirit rather than fed on the letter of the creeds. That spirit is spacious, tolerant, all-embracing and recognises that man goes to God along many roads and that all the Prophets come from Him.

National Education must live in an atmosphere of proud and glowing patriotism, and this atmosphere must be kept sweet, fresh and bracing by the study of Indian literature, Indian history, Indian triumphs in science, in art, in politics, in war, in colonisation, in manufactures, in trade, in commerce. The Arthashastra must be studied as well as the Dharmashastra, science and politics as well as religion.

National Education must not be separated from the Homes of the Nation. The ideals, the interests, the principles, the emotions of the one must be those of the other. For the Nation is built out of families, and the present opposition between the Home and the School must cease. The teachers in school and college must work in harmony with the teachers in the Home.

National Education must meet the National temperament at every point and develop the National character. India is not to become a lesser—nor even a greater—England, but to evolve into a mightier India. British ideals are good for Britain, but it is India's ideals that are good for India.—*New India*.

UTTERANCES OF THE DAY

THE LATE MR. GOKHALE

I. SIR WILLIAM MEYER

Sir William Meyer, in inviting His Excellency the Viceroy to unveil a marble bust of Mr. Gokhale in the Imperial Legislative Council at Delhi on March 22, said : " My Lord, this bust of our late comrade, Mr. Gopal Krishna Gokhale, has been subscribed for by the European members of your Legislative Council. Our Indian colleagues had presented to the Council the busts of two eminent European officials, the late Sir John Jenkins and Sir Guy Fleetwood Wilson, and we Europeans thought that it would be a very fitting return that we should similarly present the bust of a man whom I can describe without exaggeration as the most able and distinguished Indian who has sat in the Viceroy's Legislative Council. I hope the bust will meet with the satisfaction of those who knew our late friend, and I may say that it has been carried out by an Indian sculptor, Mr. G. K. Mhatre. I will not delay Your Excellency much longer, but I should like to say a few words as regards Mr. Gokhale. He was a born leader of men, and while holding fast to the principles he had marked out for himself, he had the true statesman's instinct in grasping what was immediately practicable. He could be, when occasion required, a very shrewd and keen critic, but he only criticised when he thought criticism called for, and when he had fully studied the case on which he spoke. Nor did he confine himself to mere negative criticism, for his was a mind which was fertile in constructive propositions, and his great mental qualities were buttressed by very fine characteristics—single-mindedness of purpose and transparent sincerity, the complete devotion of his life to the public weal, the magnetism that wins and keeps friends, and the habit, so easy to preach but so difficult to practise, of making full allowance for the different standpoints of those from whom he might differ. It is indeed tragic that a man so endowed should have been snatched from India at this time of travail and transition, when she so sorely needed his clear and wise guidance. We can now only cherish his memory and his example, and I hope, that this bust may help to recall him not merely to those who knew him in the flesh but to the Indian politicians of the future. I now ask you, my Lord, on behalf of those who have subscribed for the bust, to put the seal on our purpose by unveiling it."

II. H. E. THE VICEROY,

H. E. the Viceroy, in unveiling the bust, said : " In discharging the task which falls to my lot to-day I labour under the grave disadvantage of never having met Mr. Gokhale, and an appreciation of any man without that insight which can only be given by personal acquaintance or friendship must, to say the least, be very imperfect. I would not, however, on this account have foregone the privilege of taking part in these proceedings, which testify to the very high esteem in which Mr. Gokhale was held not only by his own countrymen but also by all who came into contact with him. You may remember that Matthew Arnold wrote of one who saw life steadily and saw it whole. That for most of us, if not for all of us, can only be an approximation, and greatness among men, to my mind, in a large measure depends upon their approximation to that ideal. So many of us cannot see the wood for the trees, so many of us in the midst of the dust of affairs have our vision blurred and indistinct ; and so it comes about that when we at rare intervals in our life light upon a man with a wide vision and with a clear outlook we greet him as one placed above his fellows. I venture to think that Mr. Gokhale's claim to our esteem, apart from his personal qualities with regard to which I cannot speak, lies in his approximation to that ideal of which the poet spoke :

" Lives of great men all remind us
We can make our life sublime ;
And departing leave behind us
Foot-prints on the sands of time."

If this be true the sense of our loss of such a man at such a time as the present must be borne in upon us. Such men are rare, and when they pass away before they have reaped the full harvest of their promise we doubly mourn their loss. Mr. Gokhale has, however, left behind him a name and a memory which should not be without its lesson for us all. I unveil, then, his bust to-day, not only as a memorial of our appreciation of his worth, but as a lasting reminder to us who pass by, of the qualities which go to make a man great among his fellows.

THE NIZAM'S FRESH CONTRIBUTION

His Exalted Highness the Nizam has despatched to H. E. the Viceroy the following telegram :— "I have read in the papers the Prime Minister's message to Your Excellency and your reply thereto. As an old and faithful ally of the British Government I am prepared now as in the past to render every assistance according to the means of my Government. Meanwhile I offer one hundred thousand pounds sterling to help in the war."

EDUCATION IN TRAVANCORE

One-seventh of the total expenditure in the State of Travancore is on education. The amount allocated for the coming year is 23 lakhs, which is two lakhs more than in any previous year.

THE CHIEF OF SANGLI

The Chief of Sangli, one of the Southern Mahratta States, has announced his intention of the early establishment of village panchayats throughout his State.

CO-OPERATIVE SOCIETIES IN BARODA

In Baroda there are 323 Co-operative Credit Societies with a membership of 10,620. The working capital is nearly a million rupees and the net profit about Rs. 40,000.

RECRUITS FROM MANDA

The Raja Bahadur of Manda announces the following concessions to those who join the army from his estate :—For combatants (1) in cash a sum of Rs. 100 to every recruit at the time of recruitment ; (2) if a tenant, rent will be reduced by half ; (3) every recruit will also be given two bighas of land free of rent ; (4) if not a tenant, four bighas of land, free of rent, will be given to the recruit. For non-combatants and labourers (1) in cash a sum of Rs. 70 to every recruit at the time of recruitment ; (2) if a tenant, rent will be reduced by one-fourth ; (3) one bigha of land free of rent will be given ; (4) if not a tenant, the recruit will be given two bighas of land free of rent.

COCHIN ADMINISTRATION

The revenue of Cochin is about five million rupees. Primary education is well provided for in the State. Recently the system of nomination to municipalities was replaced by that of election. The panchayats are strongly established and look after the roads, tanks and wells in villages. They are authorised to open schools in rural areas as well as to exercise certain judicial powers. The appointment of members to the panchayats on an elective basis is being considered.

GWALIOR INDUSTRIES

Remarkable industrial developments at Gwalior were disclosed at the first annual meeting of the Gwalior State Trust, Ltd., at Gwalior on the 18th March. His Highness the Maharaja presided. The proceedings showed the many industrial ventures that have been recently developed in the State.

Paper mills under the managing agency of Messrs. Balmer, Lawrie and Company of Calcutta in co-operation with the Bengal Paper Company, Limited, had been started in the State and were now working night and day at a profit.

A Gwalior Agricultural Company is being formed to take over some fifteen to twenty thousand acres of well-selected land for farming operations on a large scale. This company will work in co operation with the Premier Oil Company of India, Limited. A company has been formed to take over motor repairs. A Gwalior Motor Service Company has also been formed. Plans have been prepared under the advice of Professor Stanley Jevons for the laying out of an industrial city at Gwalior. A factory has also been designed for manufacturing roofing tiles for which, it seems, suitable clay has been found in the State.

EDUCATION IN BHAVNAGAR

A Zenana Boarding School has been opened in the Bhavnagar State under the supervision of Her Highness the Maharani Sahab. It appears that the first girls' school in the whole of the Province of Kathiawar was established in Bhavnagar as early as 1857, and the girls' schools in the State now number 25, giving instruction to about 3,700 girls. The zenana school has been well-equipped with all the modern requirements, arrangements also being made to satisfy the requirements of the purdah system. An Indian lady superintendent has been appointed. The Dewan of the State announced at the opening function of the institution a donation of Rs. 8,000 to the school, the interest of which was to be spent by Their Highnesses in scholarships.

BIKANER'S GIFT

On the centenary of the conclusion of first treaty between the British Government and the Bikaner State, H. H. the Maharaja of Bikaner has generously offered the King-Emperor three lakhs including one lakh from his privy purse for any war purpose or war charity. The gift has been graciously accepted by His Imperial Majesty.

INDIANS OUTSIDE INDIA

INDIAN COOLIES IN RANGOON

The question of housing Madras and Calcutta coolies in Rangoon, while awaiting steamers, caused a debate at the Rangoon Municipality on April 9, all the speakers except the President urging that as these coolies were birds of passage of no pecuniary benefit to Rangoon, the cost of providing accommodation for them should be defrayed by the shipping company or the Port Commissioners or as the Hon'ble Mr. E. F. Goodliffe termed it, the paternal government. The municipality was asked as the result of the Government House Conference and as an urgent measure to construct a shelter, cook house, and latrines for 2,000 coolies. The shelter was estimated to cost Rs. 15,000 and was to be made of dunny and bamboo with earth flooring. Mr. Goodliffe's proposition was carried that the Local Government be asked to consider the request of the Port Commissioners to utilise the two godowns at the Brooking Wharf for this purpose, the Port Commissioners having previously stated inability to grant this. An alternative proposition was also carried to construct the shelter suggested on the clear understanding that the municipality should not pay the cost.

ASSISTED EMIGRATION

The proposed system of assisted emigration of labour from India, observes an up-country contemporary, has been condemned by educated Indians all over the country. Men like Mr. Gandhi, Mr. Andrews and Mr. Polak who can speak with authority on the subject have expressed their disapproval of the system in no uncertain words. As the *Bombay Chronicle* says, the strongest case against the system is that emigration of Indian labour at all is uncalled for in the existing and future industrial interests of the country. The need is not for foreign but internal emigration. In a communication to the Government on the subject of assisted emigration the Bengal Chamber of Commerce brings out this point very forcibly. The Chamber says:—

"Several important industries of the country are experiencing acute labour difficulty, for instance, the coal industry: the Government has recently thought fit to restrict the output and despatch of second and third class collieries with a view to improve the labour supply of first-class collieries. This industry alone can with advantage employ 40 to 50 thousand people more. The tea industry also experiences difficulty in labour supply. The coal and tea industries admit of vast develop-

ments and the two together could give profitable employment to the labour that way being emigrated year after year before the war broke out. The committee hope that with Government encouragement several important industries will be soon established and developed in this country, which will require a large amount of labour.

"Under these circumstances," adds the Chamber in their letter, "it would be inexpedient for the Government to allow emigration of labour from India. The emigration policy has as one of its objects to make provision for a comfortable living for the surplus population of India. But the object has not been attained, nay the result has proved a serious economic, social and moral danger to India and to its people."

INDIAN LABOUR IN CEYLON

"Indian opinion," observes the *National Monthly of Ceylon*, "has been recently expressing itself in no uncertain terms regarding the conditions of Indian labour in Ceylon. There has been a continual discussion in the daily press on the subject for some time and the feeling is growing that the whole question of labour in Ceylon ought to be reconsidered and settled on a basis different from what now exists and with due regard to the interests of the labourer and of the nation. The position and wages of the estate labourer are not certainly enviable, and there seems to be something desperately unfair in that while the shareholders of estates enjoy fat dividends the labourers should be living in dire poverty and want."

INDIANS IN SOUTH AFRICA

Over the unfortunate new railway regulation which marks off the Indian as an undesirable, to be shut out of railway carriages except such compartments as may be reserved for the purpose, a great deal of commotion has arisen in South Africa. The fire in our countrymen there has been stirred; the spirit of passive resistance, which blazed forth under unbearable conditions, will, we fear, come to life again over this disgraceful demonstration of colour pride in South Africa. . . . The Indian is to be denied the privilege of travelling first or second class even if he pays for it. On the same principle in the tramcar also there is an Indian portion to which alone the Indian can have access—he is liable to be thrown down from a running tramcar should he cause the least inconvenience to any European—*Indian Patriot*.

GANDHI AND THE MILL HANDS

Writing to the press under date March 27, regarding his recent vow of starvation, Mr. Gandhi explains:—

"When over a month ago I reached Bombay I was told that Ahmedabad millhands had threatened a strike and violence if the bonus that was given to them during the plague was withdrawn. I was asked to intervene and I consented.

Owing to the plague, the men were getting as much as 70 per cent bonus since August last. An attempt to recall that bonus had resulted in grave dissatisfaction among the labourers. When it was almost too late the millowners offered in the place of the plague bonus and for the sake of the high prices a rise of 20 per cent. The labourers were unsatisfied."

Messrs. Shankerlal Banker, V. J. Patel and Mr. Gandhi were appointed arbitrators on behalf of the labourers and they came to the conclusion "that 35 per cent increase was fair and at a huge meeting announced 35 per cent for the millhands' acceptance. Be it noted that the plague bonus amounted to 70 per cent of their wages and they had declared their intention of accepting not less than 50 per cent as high prices increase. They were now called upon to accept the mean,—(the fixing of the mean was quite an accident) between the millowners' 20 per cent and their own 50 per cent. After some grumbling the meeting accepted the 35 per cent increase, it always being understood that they would recognise at the same time the principle of arbitration whenever the millowners did so."

"But the millhands had grown weary of the twenty-two days' struggle, "were preparing to go to work and accept 20 per cent increase and were taunting us (I think very properly) that it was very well for us who had motors at our disposal and plenty of food, to attend their meetings and advise staunchness even unto death. * * *

"I felt that it was a sacred moment for me, my faith was on the anvil, and I had no hesitation in rising and declaring to the men that a breach of their vow so solemnly taken was unendurable by me and that I would not take any food until they had the 35 per cent increase given or until they had fallen.

"Before I took the vow I knew that there were serious defects about it. For me to take such a vow in order to affect in any shape or form the decision of the millowners would be a cowardly injustice done to them and I would prove

myself unfit for the friendship which I had the privilege of enjoying with some of them. I knew that I ran the risk of being misunderstood. I could not prevent my fast from affecting their decision. That knowledge, moreover, put a responsibility on me which I was ill able to bear. From now I disabled myself from gaining concessions for the men which ordinarily in a struggle such as this I would be entirely justified in securing. I put the defects of my vow in one scale and the merits of it in the other. There are hardly any acts of human beings which are free from all taint. Mine, I knew, was exceptionally tainted; but better the ignominy of having unworthily compromised by my vow the position and independence of the millowners than that it should be said by posterity that 10,000 men had suddenly broken a vow which they had for over twenty days solemnly taken and repeated in the name of God."

INDIA'S OILSEEDS

"The great value of India's trade in oilseeds," observes the *Bulletin* of the Imperial Institute, "is not generally realised, in spite of the fact that the production in India is probably well over 5,000,000 tons in quantity and £50,000,000 in value per annum. The exports of oilseeds from India in 1913-14 amounted to nearly 1,600,000 tons, value at approximately £17,000,000. To this there must be added an export of about 3,250,000 gallons of oil, valued at nearly £400,000, and an export of nearly 200,000 tons of oilcake, worth about £1,000,000. The annual value of the export trade of India in oilseeds and their products may, therefore, be placed at about £18,500,000, taking 1913-14 as an average year.

PROTECTION FOR INDIA

Professor Alfred Marshall in the course of a letter to a Madras writer on Economics says that he once intended to write a book on Indian Economics dealing with the need and opportunities of some of the chief industries of India, but he has not been able to complete it. Referring to the question of the adoption of a protective policy after the war, he observes:—"But I do not think that protection is suitable for any country of Western Europe. I do not think it has helped Germany now, nor America in the last sixty years. I should prefer other aid to weak industries even in India but, if no other aid were possible, then I should welcome 'temporary' protection in 'urgent' cases."

AGRICULTURAL SECTION

AGRICULTURAL INDUSTRIES

The Director of Agriculture and the Director of Public Instruction, Ceylon, visited Calicut lately in connection with industrial and economic enquiries. It would appear that as a consequence of the export of copra and oil from Ceylon being prohibited the Ceylon Government are considering starting soap and candle-making.

SUGAR-CANE

In the rural economy of many parts of India sugar-cane, observes a contemporary, occupies an important place. The area under this crop during 1916-17 was 2,414,000 acres as against 2,391,000 acres in the preceding year, and the total production of sugar (mostly raw sugar) was estimated at 2,626,000 tons. As the demand of sugar for total consumption is in excess of the total quantity produced, India has to import a large quantity of it.

AGRICULTURE AS A PROFESSION

It is very doubtful, observes the *Commonweal*, whether even one or two per cent of the hundreds of young men, coming from villages, are aware of the magnificent opportunity they have in Agriculture. A young man can easily earn there far more than a clerk's post will bring him in the cities where the cost of living is far higher. Without any considerable capital, it is not difficult to raise the produce of ordinary agricultural lands by 50 per cent, if only he will closely study the latest improvements. A careful observation of existing conditions, and the possibilities of raising better crops, of using better seeds, or of securing the most paying manures, will surely enable an educated young man to earn more in agriculture than an average graduate obtains in the much-prized Secretariat.

INDIGO CROP OF 1917-18

The final general memorandum on the Indigo crop of 1917-18 issued by the Department of Statistics, India, shows the total area is estimated at 690,600 acres which is 10 per cent below the finally revised acreage (770,000) of last year.

The total yield of dye is estimated at 87,800 cwts., as against 95,700 cwts., the finally revised estimate of last year, or a decrease of 8 per cent.

The season has not been altogether favourable. Heavy rainfall and floods adversely affected the crop in Bihar and Orissa, and in parts of the United Provinces. In Sind the crop suffered from low inundation in the beginning of the season.

AGRICULTURE: THE ROAD TO WEALTH

The greatest talk before us, says the *Times of India*, is the increase of the national wealth. The shortest path to that goal is to develop Indian agriculture. After the war there will be intense competition for markets for all kinds of manufactured goods. All the manufacturing nations have enormously increased their capacity for output. On the other hand, the demand for all sorts of produce will far exceed the supply. Whilst on the one hand the world's manufacturing power has immensely increased, on the other hand the world's supply of produce has immensely decreased. Some of the best agricultural land has been overrun; all the agricultural lands in Europe have declined in fertility; and Russia, for instance, will be distracted from production to anarchy for as far ahead as we can see. The world will be bound to come to those countries which have produce to sell, and to pay the high prices which will be demanded. India has a surplus; if her agriculture is properly developed that surplus can be largely increased. Agriculture being the largest industry in India, it stands to reason that any improvement in that agriculture is bound to react more quickly on the general level of prosperity than any development of manufacturing industry, important as that is.

FRUITS IN THE N. W. F. PROVINCE.

The following is from the Annual Report of the Peshawar Agricultural Station at Tarnab in the North-West Frontier Province for the year ended June 30, 1917:—The latest Tarnab peaches and plums have entirely satisfied the fruit growers, the dealers and consumers. On account of its fruitfulness and good quality, the early apricot that was described in last year's report again deserves special mention. A really delicious melting pear fruited at the farm. It may become even more important than the *batang* in the Peshawar market during September. Several of the Mediterranean olives that were planted in 1912 yielded over 15 lbs. of fruit, and two trees bore over 20 lbs. Oranges that were imported in 1912 fruited very well, and several of the trees ripened 200 beautiful oranges. The persimmons continue to bear freely. Some carob seedlings (*cratonia siliqua*), only 5 years of age, gave a crop of small beans. The carob and the commercial olive must eventually become common trees in the N. W. F. Province. Walnuts and almonds also promise to do well in certain parts of the Peshawar District.

Democracy after the War.—By I. A. Hobson
George Allen & Unwin, Ltd., London.

In this little book Mr. Hobson draws attention to the extraordinary conversion of the British constitution "for the duration of the war" from a practical democracy to an autocracy, pure and simple.

The State restricts and regulates our use of food and drink . . . and removes the constitutional guarantees of civil liberty. Military and civil authorities may, and do, arrest, deport and imprison men and women without formulating charges or bringing them to trial. The security of *Habeas Corpus* and of trial by jury in open court, in accordance with rules of law, has been abrogated for whole classes of alleged offenders, and in many instances the onus of proving innocence has been thrown on the arrested person . . . Not only the spirit but the very forms of popular self-government have suffered violation, and a self-appointed triumvirate, speaking through a vocal instrument, a War Cabinet, has usurped all the real powers of Government.

Two reflections arise from this undoubtedly accurate summary of the invasions of civil and political liberty in Great Britain. The first is that for success in war the State must be ruled by a dictator. The second is that as compared with our fellow citizens in Great Britain we in India are singularly fortunate.

With many of Mr. Hobson's deductions we are unable to agree. But it is true that a taste for powers very often develops; and that there is a real danger that when the war is over "the steel trap will not automatically open." We, therefore, welcome Mr. Hobson's note of warning, and trust that the British democracy will keep their eyes open, and see to it that the rights they have gladly surrendered in the hour of the Empire's danger are loyally restored to them when the danger is past.

Elements of Indian Mercantile Law. By
S. R. DAVAR, Bar-at Law, College of Commerce,
Bombay.

We have much pleasure in welcoming the above publication which, so far as we know, is the first of its kind. It fully justifies its scope and the object which its learned author intends that it should serve, viz., to furnish students of commerce and accountancy as well as the businessman and the professional accountant with a handbook in which the various branches of the Mercantile Law of India are dealt with. The name of the author is a sufficient guarantee for its thoroughness and comprehensiveness and we find that it succinctly deals with all the branches of mercantile law, viz., in general contracts, agency partnership, insurance, shipping, etc. The book

is written in the form of a treatise giving general discussions of the principles underlying the various heads of law in a simple and easy style with copious illustrations and references to the current statutes and the leading case law wherever necessary and, so far as we had occasion to look into the book, we found the statement of the law to be precise and accurate. We consider that not only a business man but every citizen ought to have a copy of the book in his shelf as a *vade-mecum*; the book also contains a useful appendix giving the full text of the principal statutes, the Contract Act and the Companies Act.

Rig-Veda Samhita—Part 1.—Sanskrit Introduction: By Umeschandra Vidyaratna, Published by Asutosh Das, Calcutta.

This is the first volume of an independent interpretation of the Rig Veda projected by an old pandit of Bengal. The work when completed will contain, in addition to a Sanskrit commentary, a Bengali as well as an English translation. The Pandit is not in agreement with any of the existing interpretations of the Veda—whether old like those of Yaska and Sayana or new like those of Roth and Ludwig. The author believes, for instance, that the original home of the Aryans was in Mongolia, that from there they first came to India and then migrated westwards to Europe. He also tries to maintain, at this stage of philological development, that Sanskrit was the parent speech from which the various Indo-European languages are descended. These examples show very well the novelty of his views, and one will not be far wrong in saying that the value of the projected work will be little more than what belongs to a mere curiosity of literature.

BOOKS RECEIVED

MORNINGS WITH ZOROASTER. By Ruby. Published by Maneck Pithawalla 3, Arsenal Road, Poona.
SACRIFICE AND OTHER PLAYS. By Sir Rabin-dranath Tagore, Macmillan & Co, London.

THE SAFETY CURTAIN AND OTHER STORIES. By Ethel M. Dell, T. Fisher Unwin, Ltd., London.

THE NATURE OF MYSTICISM. By C Jinarajadasa, M. A. Theosophical Publishing House, Adyar.

ENQUIRY AFTER GOD. By Kutbudin Sultan. Thompson & Co., Madras.

BOOKS RELATING TO INDIA

THE HOUSEHOLDER'S DHARMA. By Champat Rai Jain. Central Jaina Publishing House, Arrah.

SPEECHES OF B. G. TILAK. (1) Edited and Published by R. R. Srivastava. The National Book Depot, Fyzabad. (2) Another collection by Tirumalai & Co., Madras.

DIARY OF THE MONTH

- March 24. Sir John Anderson, Governor of Ceylon, died to-day.
- March 25. The Bombay Chamber of Commerce held its annual meeting to-day.
- March 26. Sir S. P. Sinha formally opened a Social Service Exhibition in Calcutta, Mr. W. R. Gourlay, Private Secretary to the Governor, presiding.
- March 27. H. H. the Begum of Bhopal has offered Rs. 30,000 for purchasing aeroplanes for the War.
- March 28. Sir William Meyer's speech in Calcutta on the New War Loan.
The Gurukula anniversary at Hardwar.
- March 29. The fifth session of the All-Orissa Students' Conference was held at Cuttack. Mr. Gandhi presided at the Hindi Conference at Indore.
- March 30. The All-India Kankubija Conference met to-day at Cawnpore, the Hon. Pundit Gokaranath Misra presiding.
Bengal Provincial Conference assembled at Chinsura, the Hon. Mr. A. C. Datta presiding.
- March 31. The Hindi Sammelan concluded its sittings to-day after passing some resolutions for advancing Hindi as a *lingua franca*.
- April 1. A special committee of the Calcutta Corporation submitted its report on the Primary Education Bill.
- April 2. The Sind Provincial Conference at Karachi passed Resolutions *re* release of the internees and advocating Congress League Scheme.
- April 3. Lord Ronaldshay presided over a public meeting in Calcutta to do honour to the memory of the late Sir Madhab Chandra Ghose.
- April 4. It is announced that Sir Hugh Clifford succeeds Sir John Anderson as Governor of Ceylon.
The Home Government refuses passport to Mr. Tilak and party to proceed to England.
- April 5. H. E. the Viceroy allows Mr. Tilak and party to proceed as far as the Cape and then to England pending Home Governments' orders.
- April 6. Sir P. S. Sivaswami Ayyar accepts Vice-Chancellorship of the Hindu University.
Mr. Rahimtoola Currimbhoy Ibrahim has been elected President of the Bombay Municipal Corporation for the current year.
- April 7. Opening of the National Education week in Madras by the Hon. Mr. Justice Sadasiva Ayyar.
- April 8. Public meeting in Bombay with the Hon. Mr. M. A. Jinnah presiding, protests against the cancellation of Mr. Tilak's passports.
- April 9. The Premier's speech demanding extreme National sacrifice to win the war.
- April 10. A public meeting of the citizens of Calcutta was held this evening with reference to the Premier's appeal to India. Resolutions urging people to enlist and the Government to declare a general amnesty to political prisoners and detainees were passed.
- April 11. Loss of Givenchy; troops withdrawn from Armentieres.
German capture of Kharkoff.
- April 12. The Colonial Secretary, Colombo, informed Mr. Tilak and party that the War Cabinet has finally decided to stop the deputation.
- April 13. Sir Douglas Haig has issued a stirring appeal to the troops.
Severe fighting in Flanders.
- April 14. Loss of Baillaul and German advance.
Bombardment of Paris.
Allied success at Hangard.
- April 15. H. E. Lord Ronaldshay opened the Calcutta Branch of the Tata Industrial Bank. General Foch has been appointed Generalissimo of the Allied armies in France.
- April 16. A press *communiqué* is issued prohibiting Home Rule and Congress League deputations to England.
- April 17. Mr. Gandhi has issued a *communiqué* to the Kaira landholders advising them to stick to their vow of Passive Resistance.
Fall of Wytschaete.
- April 18. British retirement from Ypres.
Loss of Meteran.
Lloyd George's speech in the House of Commons on Ireland and Man Power Bill.
- April 19. Bombay Co-operative Conference met to-day with the Hon. Sallubhai Samaldas in the chair.
A cable announces that General Von Bernhardt commands the German army now operating in Ypres.

Literary

MAXMULLER ON INDIA

A *Contemporary* recalls the following remarks of the late Professor Maxmuller about India :—

"If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that Nature can bestow—in some parts a very Paradise on earth—I should point to India. If I were asked under what sky, the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant, I should point to India. And if I were to ask myself from what literature we, here in Europe, who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human—a life not for this life only, but a transfigured and eternal life—again I should point to India. Whatever sphere of the human mind you select for your special study, whether it be language, or religion, or mythology, or philosophy; whether it be laws or customs, primitive art or primitive science, everywhere you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India and in India only."

THE POET'S IDEAL

How well these lines fit in with the character of Mr. M. K. Gandhi :—

Some may follow Truth from dawn to dark
As a child follows by his mother's hand,
Knowing no fear, rejoicing all the way ;
And unto some her face is as a star
Set through an avenue of thorns and fires,
And waving branches black without a leaf ;
And still It draws them though the feet must
bleed,
Though garments must be rent, and eyes be
scorched :

* * * * *

It is not day but night, and oftentimes
A night of clouds wherein the stars are lost.
And such are some of those who speak and live,
And wait, and work, though blunted of desire,
And know that their true life is hid with God.

NEWSPAPERS AND GOVERNMENT

In reply to a question in the Imperial Legislative Council, at one of its recent meetings the Government of India laid on the table a statement showing the names and number of copies of Indian and Anglo Indian journals subscribed for in the several departments of the Government of India. The following are the figures : The *Pioneer* 44 copies ; the *Times of India* 29 ; the *Statesman* 27 ; the *Civil and Military Gazette* 26 ; the *Capital* 18 ; the *Englishman* and the *Madras Mail* 13 copies each. Of the Indian newspapers the *Bengalee* heads the list with 11 copies.

DEMOCRATIC NOTE IN LITERATURE.

A writer in a *Contemporary* points out :—

"It is curious to hear how some people talk of the democratic principle as if it were a quite modern and rather sudden growth—a spirit of common brotherhood that has been called into being, by the exigencies of the war. Most of us, of course, know better, but that there should be any who do not show in what sort of a paradise a few of us have been living. The democratic spirit has been an undertone in our national life and literature, steadily broadening and gathering force all down the centuries. You may catch sounds of it in Chaucer, a fuller music of it in his contemporary, Langland, and from then onwards, to Browning, Tennyson and the poets of our own day. There is scarcely a poet of importance who does not more or less reveal his consciousness of the brotherhood of man and the vanity and folly of those social distinctions and that system of government which, for no personal merit, places some human creatures gloriously on the heights, and for no personal reason, condemns other human creatures to live and die in utter darkness. And these actual or potential democrats are by no means all plebeians ; you find your aristocratic poets, where they have a sense of justice and chivalry, passionately taking their stand on the weaker side—whether it is the courtly Sir John Gascoigne in the sixteenth century, or Shelley and Byron in the nineteenth. It is the same with the prose writers. There are as true and trenchant things said for democracy in good Sir Thomas More's 'Utopia' as in the books of such moderns as Ruskin, Carlyle, Dickens, Mark Rutherford, Mr. H. G. Wells, or Mr. G. B. Shaw. With the making of so many anthologies, I have wondered why nobody compiles an anthology tracing this growth and triumph in our literature of the democratic faith. It is one of the few anthologies that ought to be done."

Educational

ASSAM SCHOLARSHIPS

The Chief Commissioner of Assam in 1913 sanctioned as a temporary measure for a period of five years an award of forty-six special college scholarships of ten rupees a month to indigent members of the Mahomedan and backward communities of Assam. The term of these scholarships has expired and after reconsideration of the claims of the communities it has been decided to renew the scholarships for a further period of five years.

MUSLIMS AND ILLITERACY

The Muhammadans in Bengal number 24 millions—about half the population—but only 5 per cent of them are literate, while only 60,000 have any knowledge of English. The number of Muhammadan children receiving education is strongly low in the higher schools, the percentage being 50 in primary schools, 34 in middle schools, 20 in high schools, 9 in colleges and 7 in professional colleges.

EDUCATION IN CEYLON

During 1916-17 more than three hundred schools, observes the *National Monthly of Ceylon*, admitted Pulayas and Pariahs for the first time, without any opposition. A few years ago when the Pulayas were first admitted to a school there were serious riots. The number of Pariahs in the schools has increased from 900 to 4,500 in the last five years, and of Pulayas from 3,000 to 10,000.

LANGUAGE AND CITIZENSHIP

It seems to many observers, says the *Times*, a profound mistake to make English and the expression of thought in English the basic necessity of an educational system which aims at the rearing of free Indian citizens capable of exercising an intelligent vote. To relegate citizenship to those who can think in a foreign language is to make education a means rather than an end. It would be an attempt to manipulate the soul of India in the interests of a very nebulous political theory.

THE SHIAH COLLEGE

Replying to the address of welcome from the trustees of the Shiah College, Lucknow, on April 6, Sir Harcourt Butler said that the funds they had collected were insufficient for the purpose. It behoved them to see that their college should be such as to take its place worthily in any university for Qudh that might be established.

MRS. SAROJINI NAIDU ON WOMEN'S EDUCATION

Speaking at Jullunder, Mrs. Sarojini Naidu said: "Your Vice-Principal Lajjavati has revealed a sad tale that in the Punjab, even this day, there is still a large element of prejudice and bigotry against female education. In the Deccan I used to look forward with hope and eagerness unsurpassed to the day when I would visit your beautiful Vidyalaya and the Province which appeared to me a place of pilgrimage from its distance and fame. It is a sad surprise to me, therefore, to learn that there are people here, who adversely criticise the work of a noble and national institution like yours. The narrow-minded people say that the education of women is to be condemned, because it makes them bold. Brothers, have you forgotten the heroic stories and the scriptures of your own Motherland? It was the privilege of India to possess women who were bolder and braver than men. Yes, even to-day the need is that we the women of India should be bold and go to Yama, Savitri-like and beg of him a new life for Mother India. I say if you condemn boldness, the lack of dependence in women, what do your homages to Chand Bibi and Ahalya Bai signify? You demand political rights, you say you are fit enough to manage things for yourself. Pray do not forget a lame person can but walk slowly, a one-eyed man sees only on one side, and that a carriage with one wheel cannot move properly."

THE SADLER COMMISSION

There is a significant passage in that part of Dr. Sarbadhicary's Convocation Address which deals with the Sadler Commission. It runs as follows:

"In forwarding to the University, the notification appointing the Commission, the Education Department expressed a hope that the University would give the Commission all necessary facilities. There has been no other communication between the University and the Government regarding the Commission or its work. Nor had the University any communication from the Commission save with regard to information required from time to time. The University has furnished the Commission with all the required information and facilities, but has not shared responsibility in the framing of its questions or the determination of its programme or procedure of work. Nor have any questions been addressed to the University. A certain amount of detachment has thus been imposed. Whatever be the reason actuating this, the University has loyally respected this imposition and awaits a better ordering of things."

Legal

JUSTICE MUTHUSAMI AIYAR

In the course of his reminiscences of the Madras Bench Mr. Eardley Norton writes in the *Looker-on* :—

Muthusami Aiyar was the first Indian Judge to sit on the Madras High Court. A Brahmana born of humble parents, he started life on the very lowest rung of the ladder, I believe on seven rupees a month, till by his own sheer ability he worked his way to the High Court and there died in harness. Sir Alexander Arbuthnot and my father contributed their share to his elevation and Muthusami more than justified them both. Very dark in complexion, he wore no collar, his bands were tied round his ebony throat, and a white and gold turban shone on his head, a diaphanous white dhoti fluttered round his loins, no shoes or stockings disfigured his feet and the round Smartha wafer beckoned amiably between his brows. Always calm, impartial, analytical, he had no favourites at the Bar, and Mylapore and Triplicane were not divided into hostile sects each seeking his favour and his patronage. Muthusami was a born Judge. Many Judges don the stolen garments of a King's Counsel in the Bench but leave their consciences, and sometimes their manners, at home with their butlers. Muthusami carried his conscience into Court and was visibly influenced by it. An erudite Hindu lawyer, there was no field of legal literature in which he was not expert and at home. You had to be on guard when arguing before him. His favourite trick—we all have our own little idiosyncrasies and we all fondle our own little peccadillos—was to propound some terrible and unanswerable A.B.C. conundrum and with his chin resting on his hands to ask you mildly, with the air of a Jesuit Father going to evensong, what would be your answer to such a condition of affairs. If you hesitated, he dug another conundrum into you, his bare toes all the time twitching convulsively in public view.

Those toes fascinated me. I could follow the trend of their owner's intellectual vacillations by their comprehensive expansion and retraction. One motion was accepted as indicative of the end of all things. When the big toe of Muthusami's right foot leaned over and clutched its neighbour, argument was at an end and judgment ready. You knew from the viciousness of the embrace which way it would be. A mere temporary touch

was not unfavourable. A long, firm, passionate cling meant defeat.

To great intellectual powers Muthusami united indomitable hard work and an innate modesty of character and temperament which made him the most distinguished individual in any gathering of officials. He carried his simplicity to such an extent that when he received a C. I. E. he really believed it was an honour. He was used as the brake-horse of the Bench. Each new judicial colt was harnessed to him and he pulled the neophyte round dangerous corners, forced him to trot instead of gallop in the straight and never knew he was shaping all the while the lives of future knights. But the work killed him and he died as he had lived a gentleman at his post. In the New High Court, at the broad junction of four passages, his marble likeness on a marble chair, wisdom on his front and integrity in every feature Muthusami Aiyar sits pointing the way to the younger generation of Indian lawyers and smiling on me when I pay my pilgrimage to his shrine the warm and winning welcome with which, first for my father's sake and later, I am proud to believe, for my own he greeted my arrival to dear old, sleepy, parochial Madras where two generations of ancestors bid me go in and win my spurs.

LIBERTY OF THE PRESS

At the Sind Provincial Conference, held at Karachi on the 30th March, Mr. Murlidhar Jeramdas Panjabi, the President, in the course of his address referred to the harsh and unjustifiable manner in which the Press Act was being worked by the executive authorities. After giving recent instances of press security being demanded and of the futility of appeals lodged in the High Courts against executive decisions he remarked :—" It is a well-known maxim of law that every one is to be presumed innocent until guilt is proved. But in the operation of the Press Act the two important words, 'innocent' and 'guilt,' have changed places and the maxim has been reversed. Not only is this true, but the most intolerable feature of the Act is that it is sometimes applied not, as was originally intended, to suppress sedition and disloyalty, but legitimate criticism of men and measures of a kind that is unpalatable to executive officials. It is to be hoped that the Government of India is taking note of the complaints constantly made in the press and on the platform regarding the unjustifiable manner in which the Act is worked and will either repeal the Act or modify it on popular lines."

Medical

TRAVELLING DISPENSARIES

In the course of the budget debate in the Bombay Legislative Council this year, the Hon. Mr. Kamath moved a resolution recommending that the provision for opening new dispensaries contained in the Financial Statement be increased by Rs. 20,000 for the establishment of travelling dispensaries in selected rural areas of the Presidency and that a corresponding reduction be made under the head of "Irrigation." Of course the usual grant of Rs. 30,000 for new dispensaries was increased in this year's budget to Rs. 60,000; but even this amount is not sufficient to carry medical relief to the doors of the rural population: The inadequacy of the progress made during the last three years is observable in the fact that only 20 dispensaries have been newly opened, of which 12 were in the districts. The Surgeon-General requisitioned the aid of "experience," and stated that a fixed dispensary in an unhealthy district was often better than a travelling one; but it is difficult for one to be convinced of the soundness of this "expert opinion" particularly as the Surgeon-General himself added that the idea was not a new one, and that there were 15 travelling dispensaries doing malarial work before the war. Another argument of the head of the Medical department was the paucity of assistant surgeons in War time who could be placed in charge of the dispensaries and another official plea was that it was useless to vote money when no assistant surgeons were available. But observes the *Commonweal* we heartily agree with the suggestions of Mr. Kamath, that the services of retired sub-assistant surgeons could be easily requisitioned for the purpose. We are, however, glad the Surgeon-General assured the Council that he was going to bring a proposal before a committee of the Council in connection with the question, and on the strength of this assurance the resolution was withdrawn. In any case the paucity of assistant surgeons cannot be a reasonable plea against the extension of the system of travelling dispensaries over a greater area.

X RAYS FOR ARMY HOSPITALS

It has been decided to provide an operating theatre and X ray block for all hospitals for British and Indian troops, where such accommodation may be authorised, on an improved scale which is set out in an army instruction.

SIR SANKARAN NAIR ON AYURVEDA.

The Hon. Sir C. Sankaran Nair presided at the 29th Annual Meeting of the Ayurvedic and Unani Tibbi, Madras. In the course of his speech he said:—

Laymen were apt to look askance at the present day division of medicine into "systems." Knowledge and fact are not the special property of any one sect, any one race, and any one country. They belong to the world. The votaries of science were building up a great body of doctrine. They were day by day extracting secrets from nature that promised incalculable benefit to mankind. The echoes of their labours reached even those who were not directly concerned in the advancement of science. One of the results was that they all demanded and expected much more of their physicians than they formerly did. "Some of us," he said, "even have the temerity to criticize our physicians and wonder how much of the treatment to which we are submitted has a scientific basis. We are no longer content to look upon you as the high priests of a system of mysteries. Such healthy scepticism was likely to grow and increase and in the future there would be no room for practitioners of systems of medicine who were unwilling to absorb the facts of "systems" other than their own. They should remember always that doctrines and theories were made to explain facts. Theories might have to go or be modified to the facts, but facts could not be explained away. They must be all firmly imbued with such ideas, for otherwise they would acknowledge their unworthiness to be called disciples of the great founders of their systems." The greater their knowledge of the teaching of science, the greater will be their reverence for the philosophers of old who in spite of "means so limited and tools so rude accomplished so much." What would they not have done with opportunities such as the 20th century offered to those present.

He further continued: "It cannot be gainsaid that the medicine of the future will be more concerned with the prevention of disease than its cure, and I am very pleased to learn that hygiene is a compulsory subject for all your students. If in that hygiene course you obtain a good working knowledge of how the chief diseases that afflict India are conveyed and spread and how to live so as to avoid contagion, you will be equipped to play a part in the noble task of spreading the gospel of health to all parts of India and carry light and happiness to some of the darkest corners of the land."

Science

THE AUTOMOBILE

The *Scientific American* writes that during the twenty-two years since the introduction of automobiles in America about five and a half million automobiles of all types are in use throughout the world, four and a quarter million, or 77 per cent. are within the borders of the United States. The automobile industry, we learn, is now the third largest, and it is not one likely to dwindle down. The writer thinks that one of the after-effects of the War will be the stimulation of motor travel and motor transportation.

The extensive, varied and highly successful employment of all types of automobiles by all the military forces involved, and in every part of the world where fighting has taken place or where troops have been mobilised, has paved the way for a similar widespread use in commercial activities.

Food shortage is bringing into requisition a large number of agricultural tractors. There were 39,000 constructed in the U.S.A. during 1916; 50,000 in 1917, and this year a still greater demand, but owing to scarcity of materials, labour shortage, shipping conditions, etc., the demand is likely to outweigh the supply. And then there is the future of the aircraft, which it is impossible to forecast. Difficulties as regards motor fuel will occur of course, but they will doubtless be met, when the exigencies of the time absolutely demand. Looking backward one cannot but marvel at the revolution in our lives that has been caused by the coming of the automobile, and we sometimes wonder how the world managed to get on without them.

THE 24 CENTIMETRE GUN

We learn that Paris has been shelled by the 24 centimetre gun. The only new contribution to exact knowledge regarding its attributes, observes the *Statesman*, relates to the highest point of its trajectory, an easily calculable phenomenon, given length of base—seventy miles from gun emplacement to point of impact of the shell—and the angle of descent. The height—23 miles, or 121,440 feet—is enormous, comparing as it does with the 5,400 feet to which a rifle or machine-gun bullet will rise and the 12,000 or 13,000 feet which is the maximum height obtainable with the ordinary field gun. The height is suggestive of howitzer rather than gun mechanism, although the drawback of the howitzer has always been its comparative shortness of range—only nine miles in the case of the 16½ inch "Bertha." Expert opinion appears to preponderate

in favour of the theory of a gigantic explosive charge, possibly of a very slow exploding quality, as compared with the theory of fresh momentum supplied to the projectile *en route*. To the last-named, kinetic and dynamic principles appear to offer almost insuperable obstacles. If a huge propulsive charge be the explanation, the new German monster will be classed by history as but one more German folly comparable with the Hindenburg statue, the Zeppelin, and the mystery ship which enjoyed a brief butterfly existence off the Flemish coast.

ONE WHEEL TRACTORS

With a view to eliminating the possibility of minor collisions which so often take place in narrow and restricted thoroughfares, and to enable a vehicle to be readily extricated from congested areas, a one-wheel tractor of a simple design has been brought out, which seems to meet with much favour. The outstanding feature of the tractor is implied by its name. It has only one wheel which is steered through conventional-type gearing. The power unit is an engine with a bore and stroke of 3¼ ins. by 5½ ins., respectively. High-tension magneto is used for ignition and the cooling water is carried in a tank which has a 56-gallon capacity. It is so disposed as to counterbalance the weight of the engine. The drive from the engine is transmitted through a clutch to a three-speed gear-box. There are the usual two brakes, the service brake being carried on the cross shaft and is externally operated, while the emergency brake is internally placed. Stability is given to the tractor by attaching the rearwardly-extending main frame to the front axle of the wagon. The weight is balanced on the single wheel, so that the wagon axle is not overloaded; it simply gives support to the tractor. The attachment to a wagon need not be permanent.—*Mysore Economic Journal*.

NEW BATTERY FOR ELECTRIC POCKET LAMPS

A dry battery for electric pocket lamps has been invented by a citizen of Zurich, Switzerland, according to a recent Consular Report. It is said to be cheaper, better, and of simpler construction than those now in use. Instead of a single block battery, it consists of three separate and distinct elements which are placed side by side in the metal lamp case. The chief improvement is the possibility of substitution for a single element in case the battery is out of order. In the event of the battery becoming defective, the voltage of each element is tested to ascertain which one is useless, and it may then be replaced by a single new element.

Personal

GENERAL FOCH

General Foch has been appointed to command the forces of the Allies on the Western front where the War is now raging with tremendous fury. Born at Metz and educated at the Ecole Polytechnique, the General is now 66 years. In the early days of the war he took part in the operations in Lorraine, and General Joffre was quick to recognise his merit for the command of the newly-formed ninth Army was given to him on August, 20. In that capacity General Foch took up his head-quarters at Doullens, north of Amiens, and assumed the direction of the forces arrayed between Dunkirk and Compiègne. Later, at the time of the battle of the Marne, General Foch was in command of an army who had the honour of throwing back the Prussian Guard into the marshes of St. Gonds. By this feat and by his general conduct of operations he had a leading part in the winning of the battle of the Marne. It was he who later commanded the group of the Armies of the North, and he was in command of two offensives, in Artois in 1915 and on the Somme in 1916. At the end of the latter year General Foch was replaced by General Franchet d'Esperey, and he was subsequently employed on various missions, notably in France and Italy. Later he was sent to replace General Petain at the War Office, as Chief of the General Staff of the Army. Lord French and Sir Douglas Haig had repeatedly acknowledged his help and valuable co-operation in terms which left no room for doubt.

In person General Foch is slim and bears his 66 years with ease and grace. His grey-blue eyes give a singularly-striking impression of a man whose life has been devoted to translating philosophy into terms of the casualty list. His speech betrays the mathematician. It is precise and logical. Its rapidity betrays the man of action. Such is the man who now controls the Allied forces on the Western front.

The latest cable announces that General Foch is appointed Generalissimo of all Allied armies in France. The respective Governments have given General Foch the widest powers in order that he may act and his actions will not be questioned, thus an absolutely united Anglo-Franco-American army is constituted.

THE LATE J. N. FRASER

Education in India has suffered a great loss by the sad death of Professor Nelson Fraser which occurred at Bombay on the 12th March after a short illness. "There was certainly no educationist official or layman, in this country," wrote the *Times of India* in its obituary notice, "who possessed so minute and extensive a knowledge of the various systems of education practised throughout the world, and few who had the capacity to estimate and value their relative merits. Professor Fraser applied this knowledge to the problems of education in India, the country in whose service he had whole-heartedly devoted twenty of the best years of his working life, with a burning desire to forward the cause of education in this country."

Mr. Fraser was one of the oldest contributors to the *Indian Review*. He was long editing the *Indian Education* and it is sad to think that we shall miss his sprightly articles on educational topics in many an Indian Journal.

THE LATE SIR JOHN ANDERSON

The death of Sir John Anderson, Governor of Ceylon on the morning of March 24 has caused intense grief all over Ceylon. He had been Governor of the Island since 1916. Previous to his arrival in the Island he was for five years Permanent Under-Secretary for the Colonies and still earlier (from 1904-11) he had for a long period been Governor of the Straits Settlements. Sir John Anderson was born in Aberdeenshire in 1858 and was a graduate of Aberdeen University. He accompanied the Prince of Wales (now King George) on his colonial tour.

King George called on hearing the news of Sir John's death:—"I have received with heart-felt regret the news of the death of Sir John Anderson and am sure that the people of Ceylon will join with me in mourning the loss of their distinguished Governor whom I knew and held in the highest regard for many years."

The following is from the Secretary of State for the Colonies: "Regret your telegram of the 24th March announcing the death of Sir John Anderson whose distinguished service to the Colonial Office and to the British Empire during nearly 40 years have always commanded the highest appreciation of my predecessors and myself. Please convey my keen sympathy to his relatives in Ceylon."

Political

THE HOME RULE DEPUTATION

It is regrettable that the Home Rule Deputation headed by Mr. B. G. Tilak should have been stopped by orders of the War Office while the party had gone so far as Colombo. The deputation had been subjected to a great deal of unnecessary vexations by a series of contradictory orders. While we have reason to be thankful to the Viceroy for his kindly though fruitless intervention the tone of the following *communiqué* from Simla, under date 16th April, is very much resented :

"The question of passports for Home Rule and Congress delegates came again before the Cabinet to-day. The Cabinet have reaffirmed the decision that, in the existing circumstances, none of the Home Rule delegates can be allowed to proceed to this country. It is considered by His Majesty's Government that the journey on which these persons have embarked was uncalled for and the purpose of it lacking in any sufficient justification. It was proposed by those persons, at a period when the Secretary of State himself was in India for the purpose of ascertaining the views of every section of the community, when his conclusions were still unknown and had not yet been submitted to His Majesty's Government, to come to England in the avowed rôle of agitators, to start an uncompromising propaganda in favour of a Home Rule of their own. Such a proceeding at any time would be improper. Under the existing circumstances, when the country is waging a great war and is confronted with a crisis of the greatest magnitude which calls for a supreme concentration of national effort and so far as is possible, the suspension of purely political agitation and platform controversy in whatever interest, it is one in which the Government could not acquiesce. Further the generous intentions of His Majesty's Government which have already been demonstrated by the pronouncement of the Secretary of State in Parliament and his visit to India would be seriously compromised and might be fatally impaired, if an attempt were made before, or at the very moment when they were considering his report, to force their hands by a premature and possibly harmful propaganda. It is with regret that His Majesty's Government are compelled to give this harmful decision but they have no alternative."

INDIAN MESSENGER IN ENGLAND

Mr. Joseph Baptista writes to Mr. Kelkar regarding the representation of the National Congress at the Nottingham Labour Conference:—

"I am told India received a magnificent and unparalleled ovation in the person of Mr. Polak. Many present who met me in my political peripatations regretted that I was not the messenger. It would have made "a world of difference" said several. I believe this is correct—not on account of any personal merit, but simply because I am an Indian. Englishmen believe in Indians representing India, and they are certainly far more impressed by Indians advocating their cause even though they may not possess the ability or the influence of some of our staunch friends among Englishmen."

MEL. CHESTERTON ON NATIONALITY

Mr. Gilbert K. Chesterton says in one of his charming essays:—

"I am quite certain Ireland is a nation; I am quite certain that nationality is the key to Ireland. I am quite certain that all our failures in Ireland arose from the fact that we would not, in spirit, treat it as a nation. It would be difficult to find even among the innumerable examples that exist a stronger example of the immensely superior importance of sentiment to what is called practicality than this case of the two sister nations."

EXODUS TO THE HILLS

The question of the summer migration of officials to the hills has been thoroughly discussed throughout India and it has become one of the few subjects on which independent Indian and European opinions are in perfect agreement. Referring to the Hon'ble Mr. V. J. Patel's resolution in the Bombay Legislative Council, "Ditcher" writes in *Capital*:—

"Mr. Patel attacked the subject with such force of argument as to compel the official apologists to take refuge in a miserable *petitio principii*. Mr. Curtis must have blushed at himself when he put forward the plea that unless the Mahabaleshwar trip were allowed, good men in England would not come to Bombay as Governors. My sainted aunt!

"The only party that supports the exodus is the official and this is done against the will of the entire country, but this defiance of public opinion cannot continue long."

General

MR. GANDHI AND THE KAIRA DISTRESS

In the course of a letter to the press Mr. Gandhi wrote on March 29 :—

"In the district of Kaira the crops for the year 1917-18 have, by common admission, proved a partial failure. Under the Revenue Rules, if the crops are under four annas the cultivators are entitled to full suspension of the revenue assessment for the year, if the crops are under six annas, but over four annas, half the amount of assessment is suspended. So far as I am aware, the Government have been pleased to grant full suspension with regard to one village out of nearly 600, and half suspension in the case of over 104 villages. It is claimed on behalf of the ryots that the suspension is not at all adequate to the actuality. The Government contend that in the vast majority of villages crops have been over six annas. The only question, therefore, at issue is, whether the crops have been under four annas or six annas, as the case may be or over the latter figure.

* * *

"It is known to the public that the Hon. Mr. G. K. Parekh and Mr. V. J. Patel, invited and assisted by the Gujarat Sabha, carried on investigations, as also Messrs. Deodhar, Joshi, and Thakkar of the "Servants of India Society." Their investigation was necessarily preliminary and brief and therefore confined to few villages only. But the result of their enquiry went to show that the crops in the majority of cases were under four annas. As their investigation not being extensive enough, was capable of being challenged, as it was challenged, I undertook a full enquiry with the assistance of over 20 capable, experienced and impartial men of influence and status. I personally visited over 30 villages and met as many men in the villages as I could, inspected in these villages most of the fields belonging to them, and after a searching cross-examination of the villagers came to the conclusion that their crops were under four annas. As to the Rabi crops and the still standing Kharif crops, I was able, by the evidence of my own eyes, to check the statements of the agriculturists. The methods employed by my co-workers were exactly the same. In this manner, nearly four hundred villages were examined, and with but a few exceptions, crops were found to be under four annas, and only in

three cases they were found to be over six annas."

Since this letter was penned things have taken a rather serious turn, the Government having decided on their own course. Mr. Gandhi thereupon has advised passive resistance, and we read: "Mr. Gandhi and his associates are touring in the interior of the affected district encouraging and heartening the agriculturists to keep their oath. Some 2,000 agriculturists have signed the pledge refusing to pay land revenue. Creditable reports go to show that the enthusiasm of the farmers is increasing though many have lost a good deal in the struggle. In his addresses to passive resisters Mr. Gandhi is exhorting them to maintain civility to Government officials and eternal faith in the justice of their struggle which was for preserving their rights."

Meanwhile the Commissioner of the Division has addressed the landholders, ~~and~~ agriculturists pointing out "the folly and danger some of them were running in by refusing payment of land revenue on the advice of Mr. Gandhi and his friends." He said that in the current season after the fullest enquiry and consideration of all objections and petitions brought forward by Mr. Gandhi and others, officers of the Government passed final orders regarding revenue suspensions that may be justly and reasonably allowed, and those orders must be accepted as final. * * * * To those who were under a pledge or vow not to pay revenue, he urged that it was no shame to break the vow made without proper consideration. Continuing, the Commissioner said "your advisers had been going about freely without any hindrance, making speeches and lectures, but there had been no interference with them because their activities and their advice, bad as it is in most cases, is based upon ignorance, misconception and misunderstanding. If, after full notice and information and warning, you allow yourselves to be misled by this mistaken advice you yourselves will be responsible for the consequences."

Following this Mr. Gandhi has issued another *communiqué* in which he points out in answer to the threat held out by the Commissioner :—

"The War cannot be permitted to give license to officials to exact obedience to their orders, even though the raiyats may consider them to be unreasonable and unjust.

I venture to suggest that the Commissioner's attitude constitutes a peril far graver than the German peril, and I am serving the Empire in trying to deliver it from this peril from within."

